

CHURCH OF THE NAZARENE

Herald

of Holiness



The Christian Family

ARE HAPPY HOMES STILL POSSIBLE?



General Superintendent
George Coulter

IN A RECENT NATIONWIDE SURVEY the overwhelming attitude of those who responded indicated that "a happy family life" was the most important goal of their lives. However, powerful forces are threatening the survival of the home in this turbulent era of human history.

Marriage bonds are loosening. Divorce rates continue to rise with each passing year. The alarming increase of "trial marriages" threatens the stability of the home as an institution in our society. The growing number of mothers holding jobs outside the home leaves a great army of children returning from school to empty

houses or to the domination of television sets. Job requirements which force families to move on an average of once in five years reduce the possibility of striking deep roots in a community and breed a sense of isolation and loneliness. It is said that for every two couples who will take the big step to the altar this year, there will be a man and woman somewhere else in this country who have found marriage to be "one of life's most painful and wrenching experiences," resulting in the dissolution of their marriage.

Yet despite these powerful and threatening forces, there is still a basic belief in the desirability and possibility of a happy and fulfilling family life. God established the family as the earliest institution of mankind. He placed His blessing and endorsement upon the family and the home. And somehow He has woven into the fabric of human personality the deep yearning and desire for a family relationship of love, companionship, and happiness.

Is it really possible in an age like this to have a truly happy home? This is the question, spoken and unspoken, of many sincere and concerned people. The answer to that question depends primarily on our willingness to follow certain basic and fundamental principles.

Happy homes require communication. How strange that in a day when mass communication has experienced such unbelievable developments, it has broken down completely in our homes. Happy, openhearted conversation must be restored! It has been truly said that "families who pray together, stay together." The same might be said about talking, listening, and understanding each other.

Happy homes must have enjoyable activities. Today our society has become so segmented that most of the entertainment is provided outside the home. Parents, children, and youth need to laugh together, play

together, and enjoy each other. Far better to turn off the television set and turn the home into a place of wholesome fun and fellowship that will enrich and bind each member of the family together.

Family night, sponsored by the Department of Church Schools of the Church of the Nazarene, gives us an opportunity to establish a time for the family to be together to know and enjoy each other.

Happy homes must cultivate and demonstrate real love. Unfortunately, many homes are armed camps with resentment, criticism, and hostility tearing the members of the home apart.

Every person of every age longs to love and be loved. Many a teen-ager has been held steady in the difficult years of youth by the assurance of understanding and loving parents. Love and discipline are not contrary one to another, but discipline administered in love can prove to be redemptive.

A wife once expressed the desire to be treated by her husband as he treated the family dog by simply giving "a look," "a smile," "a touch."

The often neglected institution of the family altar can do much to foster love and bind the family together. Happy is the child who hears his parents pray and who is given the opportunity to express his own needs in prayer within the family circle.

Happy homes need the ministry and fellowship of a spiritual church. Regular attendance upon the means of grace in church services, Sunday school classes, revival meetings, and wholesome social functions is necessary for spiritual enrichment and personal development.

The Church of the Nazarene is committed to serve the needs of the home. Her ministry, her program, her facilities, and her activities are available to all who desire above everything else to have a happy Christian home. 🏠



Dr. George Coulter is a general superintendent in the Church of the Nazarene, which maintains offices in Kansas City. Prior to his election to this office in 1964, he served successively as pastor, district superintendent, and executive secretary of the church's Department of World Missions.

Herald of Holiness



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CHRISTIAN HOMES IN AN UNCHRISTIAN SOCIETY

It is erroneous to assume that the Church alone should provide spiritual power for the home. Rather, from the personal lives of members of the home comes—in a measure—the strength of the Holy Spirit's presence in the Church. In one sense, the vitality of the Church rests upon the moral vigor of the home.

Yet the Church has a responsibility to improve the quality of life of our homes and thereby of our larger society.

This issue of the **Herald of Holiness** is designed to acknowledge this responsibility. And further, to introduce the Church of the Nazarene and its concern for our homes.

It has been said that "the family is the seat of our basic troubles and also the source of all our noblest hopes."

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What Makes a Home Christian?

by James D. Hamilton
Kansas City



literally everything they owned. After the storm, family members everywhere embraced each other and wept for joy. Every *thing* was gone, but they had each other. At that moment, that was all that mattered.

Often it is only after tragedy strikes that we see how important our loved ones are to us. Yet if we would take seriously Jesus' teaching about the worthlessness of possessions and the worth of persons, we would not make this unfortunate error. In a Christian home, its members see persons as Jesus sees them.

THE FAMILY is in crisis. Last year over 1 million divorce decrees tolled out in legal language the last rites of loves that had died. For every broken home there are many cracked ones; homes where a state of psychological divorce exists. An appalling number of homes are one-parent homes whose missing mates are absent for a variety of invalid reasons. Thousands of homes are experiencing anguish because their children have run away and cannot be lured back by either love or law.

While the institution of the home is not dead and will never die, it is ill, desperately ill. The illness is of epidemic proportions. No home is immune from this epidemic, but some homes are less susceptible to its ravages. They are the Christian homes.

If this thesis is true, we must determine what makes a home Christian. Certainly it does not become Christian by simply calling it such. Not all "Christian" homes are Christian. Nor does engaging in certain religious activities make it so. Family devotions, offering thanks at meals, and attendance at church may be expressions of a Christ-centered home; but in themselves they do not produce a Christian home. It becomes so only as the family members make a concerted, continuing attempt to live out the life of Christ in their everyday relationships.

For the Christian there is a theological dimension to life. He takes seriously Christ's teaching about interpersonal relationships in the home. Let us examine some of His teaching as it pertains to the Christian home:

1. A Christian home prizes persons, not possessions. Several years ago a vicious tornado ripped through a southern Alabama town, leaving a path of destruction in its wake. Though no lives were lost, some families lost

2. A Christian home operates on love, not justice. Love, to Jesus, is a higher authority than law. Law seeks to focus on the wrong and to assess penalty; love seeks to focus on the right and to grant mercy. Homes that are ruled by justice, rather than love, will engage in a never-ending process of recording the wrongs of those in the household. A modern translation of 1 Corinthians 13:5 says, "Love keeps no record of wrongs" (NIV).

3. A Christian home focuses on forgiveness, not judgment. In the routine of daily living in our homes, we commit enough "crimes" against each other to deserve being shot at sundown or sunrise, whichever comes first! Many times these injustices are unintentional; but when they occur, they produce pain in persons. Under such injustices it is easy to become judgmental. The Christian thing to do, however, is to be forgiving.

Forgiveness is costly. When Christ looked down from the Cross into the faces of those who placed Him there, He said, "Father, forgive them." If He did that when the worst was done to Him, should not we do likewise when less than the best is done to us? In Ephesians there is a commandment which, if heeded, would transform relationships in any home. It says, "Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (4:32).

Homes are worthy of the name Christian when persons in them prize persons highly, live lovingly, and forgive continuously. 🏠



James Hamilton is a professor at Nazarene Theological Seminary, Kansas City, teaching marriage and family counselling, pastoral ministry, and is the director of field education.

Who's Minding the Kids?

by JAMES DOBSON
USC School of Medicine

The article which follows is one of a series abstracted from Dr. James Dobson's most recent best-selling book, *What Wives Wish Their Husbands Knew About Women* (Tynedale, 1975). The theme of this series focuses on the emotional needs of Christian wives and mothers amidst society's rapidly changing values and attitudes.

WHO'S MINDING THE KIDS?

MY GREATEST CONCERN for the stability of the American family focuses on the breathless pace which dominates our way of life. Dr. Urie Bronfenbrenner, Cornell University, described the problem this way:

*The demands of a job that claim mealtimes, evenings, and weekends as well as days; the trips and moves necessary to get ahead or simply to hold one's own; the increasing time spent commuting, entertaining, going out, meeting social and community obligations . . . all of these produce a situation in which a child often spends more time with a passive babysitter than with a participating parent.**

This "rat race" now characterizes the great majority of homes—both in America and outside it. Fathers are

working long hours and moonlighting to try to maintain a decent standard of living. When they do come home, they are exhausted and have little energy left to invest in their loved ones. And so many wives have the *full* responsibility for the care of their children.

Raising kids is a pretty awesome task, even when the job is handled by a team of two, as intended. It can be downright terrifying when approached as a solitary endeavor.

In the first place, parenthood is a guilty affair. No matter how hard one tries, it is impossible to discharge the responsibility perfectly. Children are maddeningly complicated, and *no one* has all the answers to the myriad of problems that can arise.

Furthermore, both the masculine and feminine personalities are needed in modeling of roles for children. Each gender makes its own contribution to the development of little minds, and a mother knows she is not equipped to play both parts. There's no doubt about it, raising children as a "single parent" (whether married or not) is the loneliest job in the world!

How are women coping with this "solitude of the seventies"? Not too well, it would appear. For one thing, the frustrations I have described have apparently turned parenthood into

a distasteful responsibility to be avoided.

A recent issue of *Esquire* magazine featured a series of articles entitled "Does America Suddenly Hate Kids?" The theme of the publication is interesting to me, for it deals with a social trend that I also have observed. We have come through a period of extreme child-centeredness, where the entire world revolved around the next generation. Mothers in the fifties and early sixties devoted every ounce of their energy to raising the best educated, best mannered, best fed, best clothed, and best medicated kids on the block.

But the pendulum has swept back, as pendulums do, to the other side of the continuum. Now, said *Esquire*, many women have apparently decided that raising children is an enormous interference and sacrifice. How can a woman do her own thing when she is changing diapers and handling the rest of the routine chores on Nursery Hill?

As a result of this radical shift in values and attitudes, our little ones are often resented and rejected—or even hated. I have been witnessing evidence of the same disenchantment with parenthood in my professional experience. One young mother told me in a counseling session, "My kids hang around my ankles and try to take all my time, but I kick 'em off. I tell them, 'You're not going to wreck my life!'"

A gruesome set of statistics seems to validate the hypothesis proposed by *Esquire* magazine. The killing of children under one year of age has been increasing year by year, rising in America 51 percent from 1957 to 1970. There are now between 2 and 4 million cases per year of "battered children" who have been brutally beaten and burned and drowned by the adults in their lives. (One mother cut out her child's eyes with a razor blade!)

More than 90 percent of these tragic incidents occur in the children's own homes, which should be a place of safety and love. And as might be expected, the most severe injuries were inflicted by mothers in single-parent homes, a fact which reflects the frustration and desperation experienced by some young mothers today.

One of the cornerstone philosophies of the feminist movement

asserts that it is impossible for a woman to be fulfilled while staying home and raising children. This view must be meeting widespread approval. Almost half the mothers in this nation are employed outside the home.

While this percentage is much higher than a few years ago, the greatest increase is being seen with the mothers of preschool children. *One in every three mothers with children under six is employed today.*

That statistic distresses me more than I can find words to express. Who is at home to care for those impressionable babies? Who is taking Mom's place? Fifty years ago, half the households had at least one adult besides the parents living with the family. Now the figure is only 4 percent. There is no one else at home!

May I make an appeal to husbands and fathers. I will speak bluntly, though I don't intend to offend or alienate my masculine readers. If you want your wife to accept the responsibility of motherhood and all that it implies, then you must provide her


with your support and involvement.

You must let her talk to you when she has had a difficult day with the children, offering suggestions and alternative approaches; you must help her discipline and train and guide; you must meet her emotional and romantic needs which accumulate in your absence; you must understand her requirement to get away from her small children at least once a week; and most important, you must reserve some of your time for your family.

It is easy for a man to invest six or seven days a week in his job, because he often loves what he does. His ego-needs are met through his occupation, which encourages him to work 14 hours a day. When this occurs, however, it sets off a chain reaction of consequences which is enormously disruptive to those who depend on him.

A recently published book for families is based on the thesis that a mother sets the dominant tone for her entire household. The ultimate happiness of every member of the family, the author says, is dependent

on how well she does her job and on the warmth she exudes.

While I don't minimize the vital role played by a mother, I believe a successful family begins not with her but with her husband. If a woman is to have the contentment and self-satisfaction necessary to produce a successful family, she needs the constant support and respect of the man she loves. 

*U. Bronfenbrenner, "The Origins of Alienation," *Scientific American*, August, 1974, p. 54.



James C. Dobson, Ph.D., is associate clinical professor of pediatrics at the University of Southern California School of Medicine of Los Angeles. His books *Dare to Discipline* and *Hide or Seek* are well known. This article is taken by permission from his most recent publication, *What Wives Wish Their Husbands Knew About Women*.

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The Family and the Emmaus Road

by John B. Nielson

General Director of Christian Family Life

GOD HIMSELF ORDAINED two basic institutions in the world—the Church and the home. For this reason, the family should be in the Church and the Church should be in the home.

Of all the figures by which Jesus illustrates the relationship of God with His people, none is more graphic or significant than that of the family. God is our Father, Jesus is our Elder Brother, and the Church on earth is the family of God.

Our Lord is best remembered in this figure by His example.

Jesus, after His crucifixion and resurrection, joined two of His distraught followers on the road to Emmaus. It was the first Easter day. They thought Him a “stranger” in Jerusalem. The journey was filled with dialogue concerning recent tragic events and an exposition by the Lord on Bible truth about the Crucified.

Overjoyed by the Stranger’s presence and His understanding of their Scriptures, the two invited Him to spend the night in their home. Their generous hospitality opened to them a spiritual experience of rare magnitude—for our benefit as well as theirs.

When the evening meal was ready and all sat down to eat, Jesus assumed the head place at the table. This was the initial sign of His self-disclosure. The Lord first

blessed the bread, then broke it and shared it, as at the feeding of the 5,000 and at the Passover meal.

Perhaps also, as He said grace, the Lord revealed the scars in His hands and a momentary shade of His glory. Then He was gone. But they knew Him. He was recognized “in breaking of bread.”

This is the family setting our Lord would be remembered by. He would be present in every common providence. He would consecrate and sanctify every home experience.

Thus Jesus provides the reason for family worship in the home. He is the rightful Head of every Christian family, the proper Guest at every meal, the understanding Listener to every conversation.

What is the latitude of your Emmaus road experience, the time you met the risen Christ and knew Him as your Lord and Saviour? Do you emulate Him in this singular contribution He has made to family life—worship in the home? Is it not as appropriate there as in the ordinances of the sanctuary?

There are many ways to enhance “home worship.”

We could suggest daily family devotions, perhaps at mealtime. Make time for it. Start with music. Singing is one of the finest ways to help family worship experiences develop in harmony.

Add the reading of a short passage of scripture—one all family members understand and identify with.* Then close with brief prayers. They should include thanksgiving to God for His blessings and requests to Him according to family, church, community, and world needs. Experience and spiritual growth should lead beginners from the reading of prayers to heartfelt extemporaneous praises and petitions. (See 1 Timothy 4:1-8.)

The use of family altar devotional magazines, *Come Ye Apart* and *Table Talk*, are valuable. They provide structure and design for family devotions. Each supports the weekly Sunday school lessons, the first for adults, the latter for children. Let all family members participate.

The "Monday Night Is Family Night" ministry is designed to help people conduct family worship together in the home. Some will find it difficult to start or maintain daily family devotions. But with everyone participating in the Monday night home ministry, parents ought to find it easier to begin and maintain this practice, at least periodically.

We should seek to let our daily spiritual sharing times be varied in type and manner. Parents may provide supplementary activities, such as appropriate handwork for the children, or a night out together. *Enrichment Guides* provides numerous suggestions and aids.**

Pastors may help new Christians start family worship by leading the first experience in the home.

Whatever the circumstances and requirements, the important thing is to start home worship some time and in some manner. Let the father, the head of the home in Christ's stead, lead. Set aside, if possible, a daily time period. Let the worship moments develop in a relaxed atmosphere. And involve the whole family.

Periodic family devotions will help make your home what God intends, and what you want it to be. Jesus is our Example. Our faith and homes and nations will survive only in the context of the biblical family type. *Christian family life* is the key to our future happiness and well-being. 📖

*The *New International Version* of the Bible is paragraphed, and provides unitary segments in modern English most suitable for family worship at home.

**All devotional aids and guides mentioned in the article may be obtained from the Nazarene Publishing House.



John B. Nielson is director of Christian Family Life for the Church of the Nazarene. Formerly he served as pastor, college professor, and principal of the European Nazarene Bible College, Schaffhausen, Switzerland.

IN THE BOOKSTALL

by C. Neil Strait *Racine, Wis.*

What Is a Family?

Edith Schaeffer, Fleming H. Revell, 1975, \$6.95.

There are a number of books about the family, but few approach the subject with the depth and dimension of this one by Edith Schaeffer. And few give the biblical base that is interwoven here.

Mrs. Schaeffer sees the mobility of the family—each member as art-pieces, yet unfinished. Her thought is that if each family member can recognize responsibility in helping the others to develop and to grow, the very process itself is family.

This book has a good chapter on balanced environment. This chapter calls for oneness with the family and the wholesome ingredients that allow a family to grow.

Mrs. Schaeffer is strong on creativity and gives more insights on this subject than the run-of-the-mill suggestions.

Two chapters are worth the price of the book—one on building human relationships, where family members find understanding and acceptance; and one the author

calls "Museum of Memories," and the importance of choosing memories for the family. There's solid material in these offerings.

The book has many strong points. A phrase that occurs frequently is "true-truth," and it forces the family—especially the parents—to settle for something deeper and more meaningful than the average. Another strong emphasis is the importance of the "now" in family planning and living.

Here is a "must" book for parents.

Becoming a Whole Family

John A. Huffman, Jr., Word Books, 1975, \$5.95.

Not all of what John Huffman says is new or profound, but it is necessary and practical. And these ingredients are presented in a readable manner.

One of the strengths of this book is its Christ-centeredness. Early in the book the author establishes the fact that any family is headed for trouble if Christ is not a vital part of it. And this thesis is never forsaken as the problems and possibilities of the family are explored.

Mr. Huffman is not an idealist. He doesn't paint a "pie-in-the-sky" situation as the goal for the family, but responds to its traumas and tensions, its relationships and resources, in a matter-of-fact, down-to-earth manner. But as he deals with the daily problems of family living, he does so with good advice and engaging logic.

I commend the book for its suggestions and encouragement; also, because you'll see how others deal with this privilege called the family.

Some other books worth reading on the family, are:

This Adventure Called Marriage, *Milo L. Arnold*, Beacon Hill Press of Kansas City.

Any of the books by *James C. Dobson*—**Dare to Discipline, Hide or Seek**, or **What Wives Wish Their Husbands Knew About Women**.

Family Love in All Dimensions and **The Word to Live By**, *John B. Nielson*.

The Bible and the Family, *Hazen G. Werner*, Abingdon Press.



Rev. C. Neil Strait is pastor of the Taylor Avenue Church of the Nazarene, Racine, Wis. He has authored or edited several books and has written numerous articles. Presently he is a featured writer for the **Herald of Holiness**.

Happi Happin Happiness Happiness is... Discipline Discipl Disc

by PAULINE E. SPRAY
Sparta, Mich.

AUTUMN, IN MY OPINION, is the most beautiful time of the year in Michigan, where I live. Like the grand finale at a display of fireworks, Mother Nature lavishly sends up all her glorious colors in one final and glorious exhibition before winter sets in with its chilly drabness. The gold, crimson, orange, and red of the maples intermingle with the lemon-yellow of the birches, the rich maroon of the oaks and sumac, and the deep greens of the consistent fir trees, to make the landscape one gigantic bouquet. Only a creative God, a powerful, infinite Mind, could conceive such a delightful, variegated, riot of color.

God used the same method in creating man. Among the unchanging, immovable phlegmatics, the pines, He put the strong, commanding choleric, the oaks. To give color to their surroundings, He added the emotional melancholics and sanguines. God created us differently so His work could be accomplished here on earth.

Each individual has physical features which make him easily recognized, and each has an emotional make-up which sets him apart, making him unique. The men of old—Cain, Abel, Jacob, Esau, Moses, Aaron, David, Jeremiah, Paul, Peter, Barnabas—possessed varied temperaments. God used all types in the past. He does today.

The role of the emotions and their effect on our lives is a complicated tale. We bow in awe and humility as we recognize how “fearfully and wonderfully” God has made us. Only a divine imagination could conceive the intricate workings of the human emotions, mind, and body, and their interrelationships.

Our emotions perform various functions. For one thing, they make us interesting to others. Imagine living with someone who never laughed, cried, or became indignant! What monotony!

Emotions enable us to get more out of life, too. What would life be like without feeling? Emotions cause the Christian to feel the peace, joy, satisfaction, and freedom that Jesus Christ gives.

And our emotions make us act. They arouse response. When our 18-month-old granddaughter came into the living room carrying her three-year-old sister's doll, there was instant emotional reaction. When Christians “feel” concern for others, when they “feel” compelled to witness for the Lord, they begin working for Him. Emotional response produces action.

Human emotions tend to run in cycles. We have both “up” and “down” times. Some people will move heaven and earth to carry out their impulses when they are in an elated mood. But when they go into a depression cycle, they are really “down in the mouth.” Everyone who works with people, encounters those who become enthused periodically. They work “like a house afire” to promote their enthusiasms; but when their emotions wane, they “abandon ship” in a hurry.

It is at the point of the emotions that discipline is needed. Abraham Lincoln said, “I don't know who my grandfather was, but I am much more concerned to know what his grandson will be.” We are not responsible for our inheritance, emotional or otherwise; but we are accountable for our stewardship.

Disciplining the emotions means “growing in grace.” The mature Christian does not act like an uncontrolled child.

Mature Christians do not “go” by feelings. They do what needs to be done whether they “feel” like it or not. Doing what is right brings refreshing and rejuvenation.

Christians who base their claims to salvation on their emotions never progress spiritually as they should. This is because feelings change, and one's emotions bounce up and down like a rubber ball. God's Word, obedience, and implicit faith form the foundation for building a mature, solid spiritual life. It is those who walk consistently and evenly with God day after day who find fulfillment.

Our emotions can be changed. Give a baby a coveted toy and he stops crying immediately. When going through periods of melancholy, Christians can lift their spirits by contemplating on the bright and cheerful, by finding consolation in God's Word, and by getting involved in helping others.

Maturity calls for the cleansing and empowering help of the Holy Spirit. When we are completely under His control, we are on the road to stability. He can give us the ability to meet adult situations with adult attitudes.

“Happiness is . . . discipline.” 🏠



Pauline Spray is currently a feature writer for the *Herald of Holiness*. Her book *Rx for Happiness* has been widely received and read by many seeking help for emotional and spiritual problems.

Family Coloring Book



*"Blessings on all [the family]
who reverence and
trust the Lord—
on all who obey him!"*

Psalm 128:1 (TLB)

There are particular tools of the trade that are a part of every family, regardless of income, creed, or national origin.

- Every family claims a treasure box filled with mementos of noteworthy accomplishment: the tiny envelope containing a lock from Billy's first haircut; a perfect attendance Sunday school pin; that plastic "World's Greatest Mom" trophy; Sally's first lost baby tooth; the pressed rose—Dad's anniversary boutonniere; and all the other things that signify family.



**Color mothers and fathers
in the understanding shades
of love and patience.**



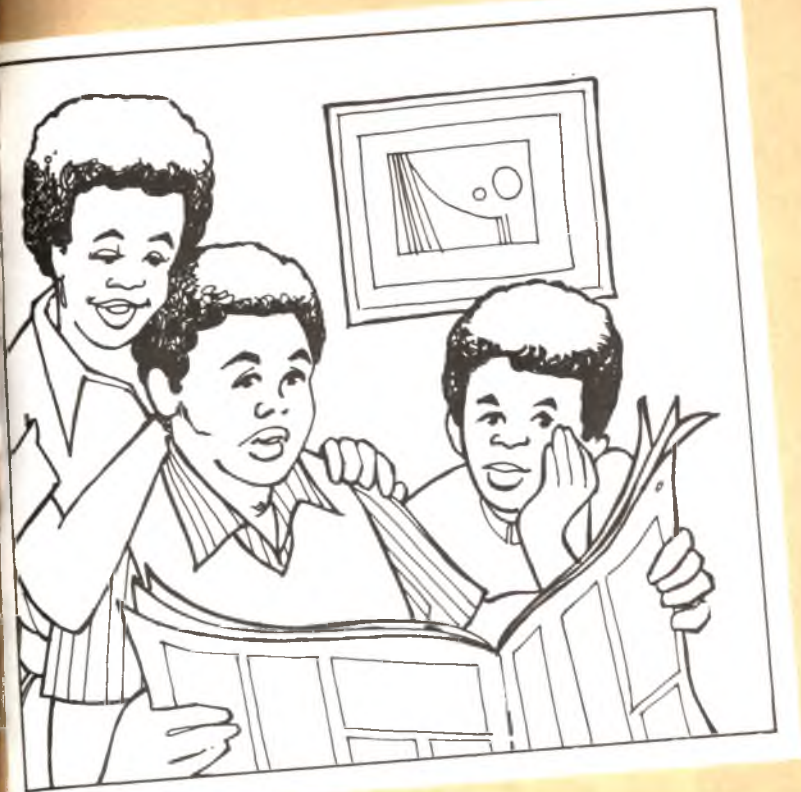
*“Children, obey your
parents; this is
the right thing to do.”
Ephesians 6:1 (TLB)*



*“And now a word to you parents . . .
bring up [your children]
with loving discipline.”
Ephesians 6:4 (TLB)*



**Those special times of being
together as a family need to be
colored happy with all the
hues of fun and loyalty and devotion.**



*"Most of all, let love guide your life."
Colossians 3:14 (TLB)*



The color of Nazarene families is as varied as the cross-section of the congregations they worship in.



- Another familiar family symbol are those ever-present crayons and color books. No one really knows how many have been purchased for propped-up convalescents or brave dentist-goers. But every group of Mom, Dad, and kids has a collection of broken and nearly new "colors" and dog-eared coloring books.

- The Church of the Nazarene is convinced that the family is the most important unit of people on God's earth. That's why we have worship, Sunday school, youth activities, and evangelism for every age of person living under your roof.

- Moms and Dads, it's our prayer that you will understand your responsibility to raise the children God has given you.

- And kids, you are part of a wonderful human family, but you are also part of God's family.

- Now get together. Bring out your happiest crayons, and work on this Nazarene Family Coloring Book.



FAMILY COLORING BOOK



*"Let the peace of heart which comes from Christ be
always present in your hearts and lives."*

Colossians 3:15 (TLB)



**Color with
all the rich shades
that typify
the family of God.**



How to Find Happiness

I LOVE BEING MARRIED. A meaningful, intimate relationship with a man has been one of God's gifts to me. My husband knows how to treat me so I feel loved and important. He regards what I say and listens to my counsels without being challenged. He is a great dad who devotes time and energy to our three children.

Many singles look at me and envy my life. They see the fullness of it and feel empty. They see the beautiful friendship I have with my husband and feel lonely. They see me laughing with strong, healthy children and feel left out—even cheated.

But they DON'T see a lot of things. They don't see the long nights and days when one of the kids is sick. They don't know the heavy heart I feel sometimes when I see my children's willful ways and want to guide them correctly. They don't see the conflicts my husband and I have over important and unimportant matters. They don't realize that a good marriage and a fulfilling family isn't just a lucky turn of fate—it takes a lot of time and work and effort and tears and trial and error.

On the other hand, as an active, goal-oriented woman, I look at many singles and envy their freedom. Their unencumbered mobility is attractive to me when home obligations force me to turn down an interesting speaking trip. They can be selective and even daring in their employment and involvements, and that looks good to me after another humdrum day of laundry and lessons and reading Dr. Seuss.

What am I saying? Life is never all good or all bad. It's always a combination of advantages and disadvantages.

There's a really neat poster with a brightly flowering plant on it and a caption that reads, *Bloom where you are planted*. I think that's what Paul meant when he said he had learned

... Whether Married or Not



by AARLIE J. HULL
Centralia, Wash.

to be content in whatever state he was in. I think that's what he meant when he said to think about the things that are good and true and not about the bad and the discouraging and about the grass on the other side of the fence.

Life is different for all of us, and it is in the differences where God especially wants to work creatively.

Sarah Jepson, author of *For the Love of Singles* (Creation House, 1970), says, "It has been my privilege and experience to speak to many of my contemporaries at single adult retreats. The groups may be dichotomized into those whose principal vocation within their vocation is service for Christ, and those who are marking time until the game can be changed from singles to doubles. The latter often are miserable and need our compassion. Those of the service corps, however, are the alert, the creative, and the decisive."

Further, theorists have suggested that if single women would redirect

their energies and replace husband-hunting with creative ideas, abounding fortitudes, and remarkable strategies, they could win wars, abolish taxes, wipe out intolerance, stabilize the economy, eradicate injustice, and create a more idyllic world.

All of us, married or single, grapple with the same basic problem: the pursuit of happiness.

Those of us who know true happiness, married or single, have found it in Jesus Christ. As individuals we have personally chosen Him and invited Him into our lives as Lord. We've surrendered our past, our present, and our future to Him to direct and fill with whatever He decides is best.

He does it. He brings happiness to lonely, undirected lives. He brings harmony to a marriage full of discord and strife. He becomes Father to fatherless children (Psalm 68:4-5).

"The basic joys of life are not contingent on marital status," adds Sarah Jepson. "Happiness, good adjustment, and a vital contribution to life are individual matters . . . happiness is NOT equated in singles or doubles, but the ultimate for us all is to *know* and *do* the will of God."



Aarlie J. Hull is a wife and mother in Centralia, Wash., who finds time for speaking and writing. She is a regular contributor to the *Herald of Holiness*.



The Altered "I"

My life can be strengthened if I am weakened, mended if I am broken, filled if I am emptied.

—Loretta Watts
Riverside, Calif.

The Biblical Idea of the Family

by A. R. G. DEASLEY
Canadian Nazarene College

NOWHERE DOES THE BIBLE prove the necessity of the family—any more than it tries to prove the necessity of motherhood. Just as society is a fact of life, so the family is taken for granted as its basic component. And while the shape of the family may have varied from patriarchal to Pauline times—the former to include more than parents and children, the latter to include slaves—the fact was never questioned. The family was taken to be a God-given institution without which life in any intelligible and worthwhile sense would be insupportable.

So much is this the case in the Old Testament that all of the larger units of society are spoken of in family terms. Tribes are spoken of as the “sons” of their fathers (Jeremiah 35:18); Israel and Judah are addressed by God as families (Amos 3:1; Micah 2:3); and foreign nations are thought of in the same way (Amos 3:2).

While respect for both parents was enjoined (Exodus 20:12; 21:15, 17) yet—inevitably in a patriarchal society—the father was seen as the center of authority and the source of strength of the whole group (2 Kings 2:12; 5:13). Among the most important of his tasks was passing on to his sons the accounts of God’s gracious, redemptive dealings with the forefathers (Joshua 4:20-24; Deuteronomy 6:1-2).

When we turn to the Gospels, we find Jesus taking the positive elements of Jewish tradition, deepening them, and applying them more widely. Thus, not merely the institution of marriage but its permanence was stated by Him to be part of God’s plan at creation, divorce being a Mosaic accommodation to men’s hardness of heart (Matthew 19:3-9).

Again, respect for parents is commanded, but it must be a meaningful respect which also includes care and does not dodge the practical responsibility while paying lip service to the religious principle (Mark 7:9-13). The word *Corban* means “dedicated,” i.e., to God. Apparently, it was not unknown in Jesus’ time for Pharisees to declare their possessions “Corban,” since they

were then religiously bound and so unable to support their parents).

But most of all, Jesus showed this high valuation of the family by the family spirit He created. Children, regarded by others as troublesome nuisances, were welcomed by Him (Matthew 19:13-15). Women, regarded as second-class creatures by the Jews, travelled with Him during His ministry, stirring not a breath of scandal (Luke 8:1-3); and while other rabbis would not waste their time trying to instruct women, He did so without a hint of condescension (Luke 10:38-42).

It is not surprising therefore that when He spoke of the new community He had come to create, He spoke of it in terms of the family. At the head of it stood His Father; and through himself, the Son, it was possible for others to enter the family (Matthew 11:27). While no one could be compelled to be in the family, life was far better inside it than outside (Luke 15:11-24); which is hardly surprising, since God is an infinitely better Father than the best of us (Luke 11:13).

These ideas and attitudes of Jesus were well learned by His first disciples. Following His lead, they saw the Church as one great “household of faith” (Ephesians 2:19; Galatians 6:10), constituted of one Heavenly Father (Galatians 4:6) who had begotten many sons and daughters (2 Corinthians 6:17-18) who in consequence were all brothers and sisters.

But this spiritual household was already in existence in human and visible form; and if there was an atom of reality to it, the family spirit of the spiritual household need be evident in the visible household. And this is exactly what we find in the New Testament Church: a complete transformation in the family relationship (Ephesians 5:22-6:9).

It is worthwhile trying to sum up how, in the Scriptures, the ideas of the earthly and heavenly families swing back and forth, illuminating and enriching each other.

Jesus used the earthly family to depict His kingdom; but then in turn the supernatural qualities of the Kingdom were projected back onto the earthly family. It can hardly be otherwise, since an earthly family whose members belong to Christ are already sharers in His kingdom. And the reason why this movement from earthly to heavenly and back again is possible is precisely because the family in any form is a reflection of that richness of fellowship which is God himself; all earthly fatherhood is but the echo of His divine, eternal fatherhood (Ephesians 3:15).

What does all this say to us by way of practical guidelines for the Christian family of today?

First, the primary and overriding purpose of the family is the service of God. All other functions—the perpetuation of the race, the provision of fellowship—are contributory to this. It is significant that the one point at which the Scriptures envisage a loyalty which can take transcendence over that to family is when loyalty to family becomes a threat to loyalty to God.

Our Lord himself faced this terrible struggle but did not hesitate to say that His final kinship lay with those who did God's will rather than with His blood relations (Mark 3:21, 31-35). There are times when eternal life can be had only at the expense of breaking with one's family (Matthew 19:29; Luke 14:26). Thus a family is being a family in the biblical sense when it leads its members into the service of Christ.

Second, it follows from this that instruction in the faith is a central family obligation. Timothy stands out in the New Testament as a product of family religion, the beneficiary of the faith of his mother and grandmother (2 Timothy 1:5). His security as a man lay in part in that he was able to continue in the things he had learned as a child (2 Timothy 3:14-15). Family instruction is not merely a duty; it plays a positive role in forging family solidarity.

Third, the core of the spirit of the Christian family is mutual responsibility. If the idea of the family means anything, it is fellowship, mutual support, the subordination of self to the interests of others. This note of concern for others is sounded repeatedly in the closer description of the Christian family in Ephesians 5:22-6:9. There is to be mutual submission of husband and wife (vv. 21-33); children are to be obedient and respectful while fathers are to avoid provocation (6:1-4); servants are to obey their masters, and masters to act in constant remembrance that they have a Master in heaven (6:5-9).

And beyond everything there is this assurance: that however our earthly families may fall short of the ideal, one day the ideal will find its fulfillment. The Bible ends with the founding of a perfect family when a perfect bride is perfectly ready to meet her Husband (Revelation 21:2). When that happens, the ideal that has allured men throughout history will have been realized. The divine goal is the families of earth gathered into the household of God forever. ☠



A. R. G. Deasley is professor of biblical studies at Canadian Nazarene College, Winnipeg, Manitoba, Canada. He holds a Ph.D. degree from Manchester University, where he studied under F. F. Bruce, noted New Testament scholar.

A Home

A home! Ah, rich indeed is he
Who owns such grand estate;
A place where malice, scorn, and strife
Are kept without the gate.

A home! Ah, 'tis that sacred shrine
Where true love e'er abides,
And still remains unsullied there,
No matter what betides.

A house, where love a stranger is,
Though beautiful, is lone;
For costly walls and furnishings
Can never make a home.

Ah, sweeter far is it to 'bide
With love, in humble folds,
Than dwell without, in palaces,
The best the world can hold.

The sweetest place on earth is where
True love is held enthroned;
And rich is he who reverently
Can say, "Behold my home."

—Alice Hansche Mortenson

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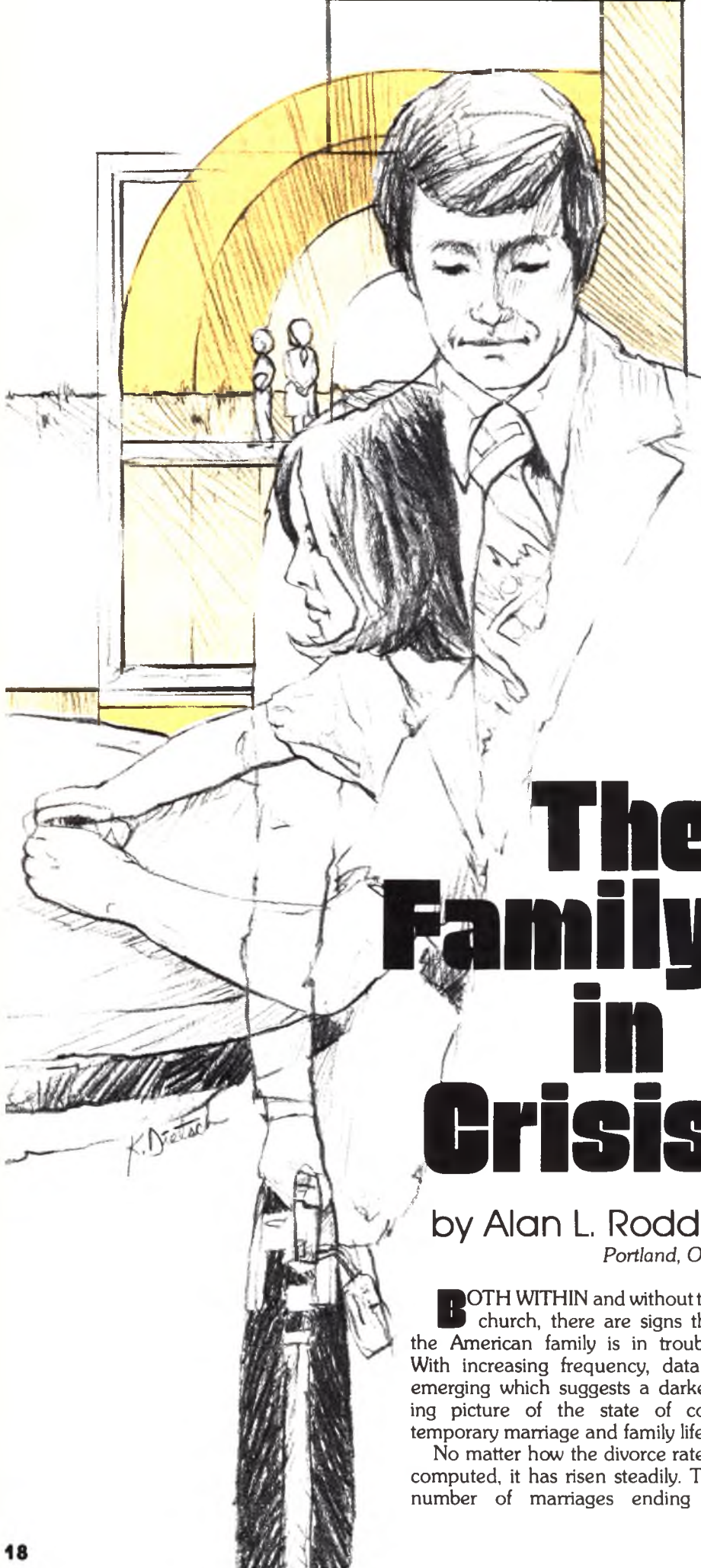
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The Family in Crisis

by Alan L. Rodda
Portland, Ore.

BOTH WITHIN and without the church, there are signs that the American family is in trouble. With increasing frequency, data is emerging which suggests a darkening picture of the state of contemporary marriage and family life.

No matter how the divorce rate is computed, it has risen steadily. The number of marriages ending in

divorce has increased from 1 in 12 in 1895 to 1 in 2½ in 1975. The number of divorces in the United States has more than doubled in the last decade. Coupled with a national marriage rate decline of 4 percent per annum in recent years, the conclusion is clear.

Furthermore, marriage specialists estimate that of the families who remain together, between 40 to 60 percent are in serious need of counseling.

The Christian home is not exempted from the current war on the family; and church leaders are witnessing the increasing family break-ups of congregants with alarm.

What has happened to family life to make it so vulnerable to dissolution? While secular authorities have offered many valid reasons for it, it still remains that many Christians are in trouble because they have disregarded the rich biblical resources for maintaining marriage and family lives. The result has often been a secularization of marriage. And we are the poorer for it.

This secularization process has occurred mostly in and around three foci of the biblical viewpoint on marriage and family.

1. THE FOCUS OF PURITY: "What God has joined together, let not man put asunder." If the earlier societies erred in the direction of sexual revulsion, the contemporary family is faced with an equal danger—the constant attack upon, and erosion of, sexual purity.

We are confronted today by an overwhelming potpourri of sexual attitudes, convincing the indiscriminate that we are prisoners of the old morality. "Gentle on my mind" relationships are epitomized as the ultimate in sexuality. A secular view of sex, namely, that such relationships are social acts, regulated only by the way any two people feel about one another, is eroding the clarity of many Christians' convictions about marital purity.

A Christian family cannot be constantly and unthinkingly exposed to such an ethic without some emotional commitment to the biblical ideal of purity being loosened.

2. THE FOCUS OF BALANCE: "God made them male and female." A contemporary attack on the integrity of the family is the at-

tempt to destroy the biblical notion of male and female as different, but fulfilling and complementing each other. The movement which depreciates the differences between men and women and strives for "unisex" in all dimensions of personality, is a blow against one of the most beautiful and educational of all balances within the family environment.

Confusion exists among many Christians because of the increasing secularization of this concept. Some girls fear they are giving in to a "weakness" if they are interested in being mothers and homemakers. Others, already married, have become so confused as to who they are, that once-secure homes are under real tension.

By far the greatest fallout in role confusion is the increasing phenomena of the passive father. Over the last three decades, many fathers have not exercised a role of strong, moral, caring leadership in the family, and the results are telling. Mounting evidence suggests that one common factor among both male and female incarcerated delinquents is that of an absent, passive, and withdrawn father.

The father is seen by an increasing number of experts to occupy the crucial role in ego and character formation in children ages 8-10 through adolescence. Without the

balance of strong and loving male leadership, advocated by the New Testament, the life of the family will suffer.

3. THE FOCUS OF SUBMISSION: "Submit yourselves to one another." The current emphasis upon individual rights within marriage has commendable qualities, but taken to extremes breeds a distortion of the biblical emphasis upon "considering each other." Contemporary voices are chanting to couples in 100 different ways: "Only do what you want to . . . Fight for your own rights, even if others get hurt . . . Do your own thing . . . Express yourself . . . Break out of the jail of social expectations."


Some Christian pairs have been seduced by these voices into a destructive struggle for "rights." They disregard the biblical message of *agape* love that seeks the best interest of the other and liberates that one to become what God intends. This loss and resultant struggle has had dire effects upon many Christian families.

If we are to stem this current erosion, attention must be given to restoring the uniquely biblical imperatives to our marriage and family life.

What can we do?

First, let us resolve to examine and, if need be, rebuild our own marriage and family life by the biblical model. Let us eliminate the slightest

trend towards secularization that may have crept into our thinking and relationships. Let us examine closely our own current position on purity, balance, and submission, and place them under the lordship of Christ and the authority of the Scriptures. Let us then carefully eliminate anything which prevents the Christian family from becoming all that God intends.

Secondly, let us resolve to be caring couriers of the meaning of Christian marriage and family, responding with involvement in the lives of others who are hurting in these relationships. One person's active involvement should impact effectively upon over 150 people in a lifetime. Everyone is capable of being a counselor in this sense. Multiply this kind of modeling and care by each reader, and by God's help we can make a tremendous difference in the quality of family life in our society! 



Rev. Alan L. Rodda is presently pastor of the Portland, Ore., Church of the Nazarene. He holds the Ph.D. degree from the Graduate Theological Union-University of California, Berkeley, and he has been involved in clinical psychology.

He Softly Whispers

Through heartache, sickness, sorrow,
pain,

There's One who walks with me.
He never moves from near my side
Whate'er the trouble be.

In sickness He stands close by my bed,
My hand held in His own,
And whispers softly in my ear,
"You'll never walk alone."

In sorrows, when warm tears fill my eyes,
And I often question why,
He speaks so softly in tones clear,
"I'll show you, by and by."

And when I seem to lose my faith,
And it's smaller than the mustard
seed,

He whispers softly amid my fear,
"I'm here; I'm all you'll need."

So I'll keep looking upward,
And keep my faith in Him,
And listen for that small, soft whisper,
Whenever things seem dim.

—Carla Haddox
Newell, W.Va.

Reaching Out with a Cup of Gold

by Jack Jamison
Executive Director
Christian Counseling Services
Nashville, Tenn.

CLARA WAS TROUBLED. Her life had been a series of disappointments. With very little meaningfulness and devoid of direction, she had come to our agency seeking a way out of her morass. In our second session, after painfully reviewing her past, she despairingly lamented, "I can't reach out!"

Circumstances of life had so evaporated her well of compassion that Clara could not give of herself. She had experienced numerous mental and emotional abrasions and lacerations. The picture she verbally painted revealed the somber hues of a home bereft of genuine parental and sibling love, mingled with the dark clouds of family distrust and insecurity. Clara was experientially bound by the shackles of unexpressed and secure love, causing her to literally shout, "I can't reach out!"

An aside reflection is that I am thankful for a Christian heritage, loving parents, a concerned church, my own meaningful family, friendships—all culminating in the freedom of "reaching out in His name."

Vi came to the big city alone. It was a frightening happening for a 17-year old. She was a typical teenager, except that she was faced with solving the greatest problem of her young life—an unwanted pregnancy.

Who could possibly help, or care, or *reach out*? Another agency in the city referred Vi to our social service/family counseling agency, Christian Counseling Services, and she found that the CCS staff genuinely cared.

She was placed with a foster family and discovered they *cared*. She received medical care from a Christian obstetrician and found that he, too, *cared*. And after many individual and group sessions with her social worker and other girls, she began to realize why they all *cared*—because *Jesus cared!*

Vi learned the real joy of being a Christian before she had her baby and left CCS. God demonstrated His transcending love by transforming a young, confused life into an exciting, yet peaceful and stable, child of His.

Our Christ reached out. He encouraged His disciples and others to give "a cup of cold water" in His

Water in Jesus' Name

name. Then He went about teaching the meaningful art of practical Christianity: caring, giving, reaching, sharing, and winning.

A prominent marriage counselor recently gave some startling divorce statistics, pointing out that in our metropolitan county of over 500,000, there were 4,700 marriages in 1974, and in the same year, 4,500 divorces—almost one to one (this in a city of 700 churches).

Our national divorce to marriage ratio in 1940 was one to six. Nationally in 1975, there were approximately 1 million divorces.

The counselor suggested that the increase of family breakups, crimes of passion, suicides, copping out, and untruthfulness in high places all reveal the moral decline which is gripping our nation. Among the reasons he gave for marriage and family breakup was the lack of commitment. Pervading the atmosphere in our culture is the insidious feeling of "I don't care what really happens between us, or whether I marry this one or that one."

He illustrated this view by referring to a young lady ready to march down the aisle with her father to marry a young man standing at the altar. Suddenly at the back of the church another young man burst in, waving two airplane tickets and beseeching her to go with him to Acapulco. She did!

As a means of slowing the growing number of thwarted marriages and family breakups, the counselor pled for churches, communities, and educational institutions to arrange planned programs for educating pre-marrieds, marrieds, and families to effect attitudinal changes and real commitments. He called for the practice of the biblical principles given in Ephesians 5 and 6.

Can attitudes change? Can children, teens, and adults think and feel differently? In her beautifully written book, *Dibs in Search of Self*, Virginia Axline describes her therapy with Dibs, a five-year-old who would not talk, wouldn't play; a child so very alone.

Near the end of treatment, Dibs's mother was able to express how much had transpired with the family around knocking down the high walls of misunderstand-



Jack Jamison is executive director of Christian Counseling Service, Nashville, where he gives oversight to various types of personal and family counselling. The organization is sponsored by the Tennessee District of the Church of the Nazarene.

ing, distrust, etc. The author suggests to the mother that attitudes and feelings do change, and further noted the changes which the *mother* also had experienced. The mother replies, "Yes, thank God I have."

One of the unwed mothers who worked with our agency testified of change following her experience: "I will always thank God for using this unfortunate part of my life as a time of real growth and a full realization of His love." In her note to the adoptive parents she wrote, "Thank you for loving God and living for Him. It's this love which assures me that my child has every chance for a real and wonderful life with you."

I'm thankful to be a part of a Christian agency—an agency reaching out to hurting people, offering them Christ's *agape* love in action.

He cares; we care. 🏠

Christian Counseling Services, P.O. Box 60383, is under the auspices of the Tennessee District, Church of the Nazarene. It serves prospective unwed mothers, provides family counseling services, assists in placing children, etc.

Second Helpings

by Bob Benson
Nashville, Tenn.

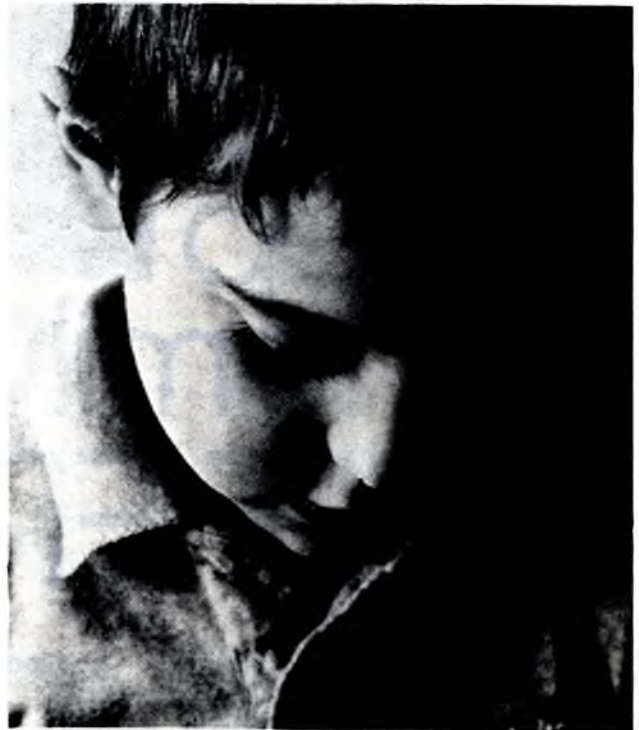
His prayers are not always the same —
some nights he prays —
"Now I lay me down to sleep . . ."
simple words, but words
of dignity from his young heart.
Other nights he begins,
"Our Father which art in heaven . . ."
and he perfectly repeats —
those beautiful, life-giving words.
But the nights I like best
are the nights he extemporizes, and
this was one of those choice nights.
As a parent your heart leaps —
from laughter,
to tears —
and back again.
"Lord," he prayed, "give us this day" —
stymied momentarily, he paused —
then in a flash of insight he resumed,
"Lord, give us some other days too."
Later on I found myself echoing
this bit of seven-year-old wisdom,
"Give me some tomorrows too, Lord."
But at our house we have a rule —
which now marched erect past me —
no extras,
no "mores,"
no "seconds" —
until the "firsts" are gone.

No more bacon until
you've downed the egg —
no more steak until
you eat the spinach.
And now this rule that I had made
for them thrust itself on me.
Do I deserve another day —
another set of blessings —
is today's plate clean?
Twenty-four hours,
fourteen hundred forty minutes,
eighty-six thousand, four hundred seconds —
all mine
to use,
to abuse,
to account for.

**O Lord, help me to take today.
May I with dedication
use its opportunities,
accept the reverses,
share its burdens.**

**May I be —
thankful for its graces,
humble in its successes,
devoted to its Giver.
May I in some measure — earn tomorrow —
by the way I live today.**

Taken from **Laughter in the Walls**, by Bob Benson,
Impact Books, Nashville, Tenn.



Bob Benson is vice-president of the John T. Benson Publishing Company, an author, and a noted speaker. He lives with his wife and family in Hendersonville, Tenn. This article is taken from his popular book **Laughter in the Walls**, used by permission.





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THERE ARE FACTORS in our cultural situation which are eroding family solidarity. These are causing many authorities to doubt the future of the family as we know it.

Ferdinand Lundberg, in his book *The Coming World Transformation*, says, "The family is near the point of complete extinction." Psychoanalyst William Wolf has stated: "The family is dead except for the first year or two of child raising."

Such persons, whether considered pessimists or realists, think the family is racing toward oblivion. A bleak prospect indeed if the family is called properly "the giant shock absorber of society"—the one stable point in a flux-filled culture.

HOMES ARE IMPORTANT. They are important because what goes on in the homes of the world today will go on outside the homes in the world tomorrow. Someone has suggested that human beings are made with two empty spaces which must be filled or they die: their stomach and their spirit. Both must be filled in the home.

Some psychologists say that children often feel separated from parental love by the external pressures of "getting ahead." In our material-minded age, we may be filling the one empty space within our children while neglecting the other which is more important.

This prompted one judge to remark: "We adults spend far too much time preparing the *path* for our youth and far too little time preparing our youth for the *path*."

It is impossible for parents to abdicate spiritual responsibility for their family. To refuse or fail to fill the innate spiritual void in the child is in fact to fill it in a negative way. Every parent gives to his child some form of religion—though it may be a poor one.

It may be a religion concerned with material possessions and measured by dollar signs, regularly worshipped at the bank and expressed in the faith that money and gadgets will bring the good life of peace and happiness.

It may be a selfish religion, curved inward upon the individual, committed to personal desires, characterized by indifference to others.

Or it may be the Christian religion, centered on the love of God, revealed in Jesus Christ, expressed by dying to oneself and loving God with one's whole heart, soul, mind, and strength, and one's neighbor as oneself.

The real, often unarticulated, religion of the parents is what the children learn. And they learn it in the home.

HERITAGE HAS VALUE. Parents are morally obligated to give their children a better heritage spiritually

than they themselves possess. They must be more than descendents; they must be ancestors. If the reservoir of spiritual values is not to be depleted, then it must be replenished with every generation.

This weight of parental responsibility is underscored by George Gilder in his book *Sexual Suicide*: "There has emerged no institution that can replace the family in turning children into civilized human beings or in retrieving the wreckage of our current disorder."

If we destroy the family, we've destroyed ourselves.

It is neither passé nor unenlightened to say that all of this rests upon the foundation of marital fidelity. J. D. Unwin, British social anthropologist, studied the birth and death of civilizations. In *Sex and Culture*, he concludes: "The energy which holds a society together is sexual in nature. When a man is devoted to one woman and one family, he is motivated to build, save, protect, plan, and prosper on their behalf. However, when his sexual interests are dispersed and generalized, his effort is invested in the gratification of sensual desires. Any human society is free to display great energy or to enjoy sexual freedom; they cannot do both for more than one generation. History reveals that entire societies deteriorate when free love reaches a position of social acceptance."

Because homes are important and heritage has value, the Church of the Nazarene—a church with over one-half million members, over 1 million Sunday school scholars, almost 600 missionaries serving in 60 countries, over 5,000 congregations; a church that accepts the authority of the Bible; a church in the Wesleyan tradition which declares the possibility of being delivered from sin's bondage—is emphasizing the Christian family during the year 1976.

We believe that the only solid foundation for the home—and of the larger society—is Jesus Christ. Homes that are not built on Him who is the Rock run the risk of ending up on the rocks. 🏠



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GOD BLESS OUR HOME

God bless our home! These hearts,
So young, so joyous, and so free,
United in such holy love,
We consecrate, O Lord, to Thee!

God bless our home! In this the dawn
Of our blest union sweet;
Oh, may it be a temple for Thy dwelling,
And for Thy use made meet.

God bless our home! We do not ask
That wealth should be our friend;
But may this humble roof, O God,
A wealth of kindness lend.

God bless our home! May love abound
Through every passing year;
And may its sweetness in our hearts
Assuage each falling tear.

God bless our home! We know not what
The future holds in store;
But all is well, if Thou wilt hold
Thy wing protecting o'er.

Alice Hansche Mortenson

