

MAY 5, 1965

Herald of Holiness

"IN THE POWER OF THE SPIRIT"

Official Organ
of the Church of
the Nazarene



Visit
to the Aguarunos
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Mother's Day
May 9, 1965

The Obedience of

JEAN WILHELM

UNBELIEF is rebellion. It assumes the absence, unwillingness, or helplessness of God. Unbelief takes things in its own hands; it tends to be self-centered. It is a form of idolatry in which self is enthroned. Unbelief often hides behind intellectual questions and asks how we can know a spiritual Being in a material world.

Sometimes God lets us run down to the end of our tether. But His Spirit follows us like the hound of heaven. Francis Thompson knew this agonizing experience of running from God and his case looked physically and morally hopeless. After his restoration he confessed:

“I fled Him, down the nights and
down the days;
I fled Him, down the arches of
the years;
I fled Him, down the labyrinthine
ways
Of my own mind; and in the
midst of tears
I hid from Him.”

He continues:

“But with unhurrying chase,
And unperturbed pace,
Deliberate speed, majestic in-
stancy,
They beat—and a Voice beat
More instant than the Feet—
‘All things betray thee, who
betrayest Me.’”

Another who had argued that God could not be discovered confessed that he really did not want to meet Him. In the crucial hour he owned up, “I gave in, and admitted that God was God, and knelt and prayed.”

Faith makes the surrender; it accepts the moral law of God. It heeds His command, “Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil” (Isaiah 1:16). Then the contrite can receive the miracle of grace: “Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool” (Isaiah 1:18).

Faith is more than an emotional appreciation of values previously ignored;

*General
Superintendent
Young*



it is a way of life in which obedience to God and His known will is central. Herein lies our peace and safety. Faith thrives on obedience, for only the obedient truly believe.

YOU



and your child's faith

"BY THE TIME children are five, their parents will have done at least half of all that can ever be done to determine the children's future faith." These startling words were written by Dr. Randolph Crump Miller of the Yale Divinity School. And for a father with two sons these words had a strange seriousness about them.

I wondered about this statement at first and questioned it a little. But I remembered reading something about the time a child spends in the home as compared to other places. A survey revealed that a child spends 83 percent of his time in the home, not counting sleep, while the public school has him 16 percent and the church 1 percent (if he is consistent in his attendance). The survey listed time for public school, so the 16 percent could well be listed for the home for a child of preschool age. I concluded that Dr. Miller might have a point.

Whether Dr. Miller's thesis is true or not, the possibility alone is a bit terrorizing. What if my boys' faith is half molded by the time they are five? I immediately thought of three things.

First, the home is more important to little tots than any of us realize. In our adult world we take children for granted. An old saying, "A child should be seen and not heard," never did appeal to me and I was glad to read that Clyde Narramore refutes it in his timely book, *Discipline in the Christian Home*.

Often children are considered object-like gadgets who move at our "No, no" and respond to our will. What we do not realize is that they are developing personalities and character through all of these experiences. While they might seem unimportant to us, they are not unimportant in a child's development.

The home is a child's first school. Here he is acquainted with God or a lack of God—both introduce a way of living! Here he is introduced to a faith or a lack of faith—both leave impressions. Here he is taught to pray or not to pray—both will have some effect. Hazen Werner has said, "Home is where life makes up its mind."

One writer has observed that "the home is the strongest bulwark in our society today. The great-

By C. NEIL STRAIT

est and most profound influence on a person comes in his childhood home environment. His attitudes about himself, about His world, about God come from his parents' attitude toward themselves, the world and God."

The objects in a home are important. A Bible—or no Bible! Books, literature, and records that promote spiritual things or which speak of trivia and which are meaningless—either will leave an impression on young minds.

I thought, secondly, about the church where my family worships. While I may be my family's pastor, I am also concerned about the training my children get, for instance, in their Sunday school class, for being PK's will not make my children Christian!

Are they taught that God loves and saves or do they only pass away the hour? Do they see their teacher demonstrate faith or only an object lesson? Are they challenged with Jesus Christ in some vital way or only challenged to bring a new boy or girl to church next Sunday? Do they learn that sin is to be dreaded? Do they learn to pray? All of these questions—and more—raced through my mind.

I am thankful for our evangelical heritage in the Church of the Nazarene. I am glad that children are welcome at our altars. I am grateful that the Bible is read and revered in our church. The songs we sing thrill my heart. Children love them. Let us never sacrifice these treasures!

I thought, thirdly, about my own personal life. Am I, as a parent, helping to make these first five years the most important in my boys' lives? I could not answer with a positive yes—so I prayed! I prayed that God would help me in a task much too large for any man. I prayed that God would help me to sense their needs, to use each opportunity, and to value their time—and questions! I prayed that God would govern my time, my conversation, and my actions, for two boys are watching my life and a part of their destiny is in my hands.

The part parents play in children's lives is extremely important. Each parent must seek divine help or the possibility of failure increases. Each parent should take a look around the home. Is there a Bible? Is there prayer? Are there books about God that appeal to little minds? Records that speak their language? Literature that plants

He Is Waiting

*Are you weary, sad, or disquieted?
Does God seem far away?
He is waiting for you to reach out
In faith—call on Him today.
He knows your every heartache; He is
Standing, oh, so near,
To fill your need and dispel your gloom
And cast out every fear.*

*Just touch the hem of His garment,
Experience the glorious thrill
That surges through your being as
You seek to know His will.
With outstretched arms He'll draw you
Much closer to His side,
Where in peace and joy and quietness
Your soul will e'er abide.*

By TRESSA C. HANSEN

seeds of godliness in their minds?

Let us look deeply within, parents, for our task is big. Too big for any of us! We must depend upon the resources of God. We must have a will to order the right things for our children. Let us remember that what we do is making an impression on minds—an impression for good or evil!

The Cover . . .

Mother's Day, the concluding Sunday of "Christian Family Week," provides opportunity to focus attention on the all-important place of the mother in the home. Millions may testify, as did Jane Taylor,

*Who taught my infant lips to pray,
To love God's holy Word and day,
And walk in wisdom's pleasant way?
My mother.*

*And can I ever cease to be
Affectionate and kind to thee
Who wast so very kind to me—
My mother?*

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A Nazarene minister-educator explains

GROUPING in the Elementary School



By WILLIAM J. NICHOLS

UNTIL a few years ago, grouping in the elementary school was not usually a significant problem. For most schools were not large and there was usually only one classroom of students for each grade. Indeed, some readers may remember attending the one-room schools which are now almost extinct. But with increased population and school district reorganization, our schools are much larger. We may now have several sections of each grade level within the elementary school.

There are two main ways of grouping the children in these different sections—homogeneous and heterogeneous. In homogeneous grouping the children are divided according to their "ability." In heterogeneous grouping the children are divided in a more random fashion—so that there are children of high, average, and low ability in each section. There are both advantages and disadvantages to each type of grouping.

When children are grouped homogeneously, it is usually according to their reading ability, IQ, and general achievement. The main advantage of this type of grouping is that the range of the children's achievement is narrowed somewhat.

With the children pre-grouped, the teacher can do a better job of teaching. Within a normal heterogeneous group of sixth graders, for example, one would find a range of reading ability from a second- or third-grade level to a ninth- or tenth-grade level. Thus the teacher's task is facilitated when the class has a range limited to three or four years rather than a span of seven or eight years.

One of the main problems of homogeneous or

ability grouping is that it creates a type of elementary status system. For the children quickly realize that they are members of a high, average, or low class. Those in the top group feel proud of their accomplishments and prestige (as do their parents) and those in the bottom group realize that they are the less favored.

It might be wondered, however, how much worse this is than the situation in the heterogeneous class in which the most capable and least capable students can compare themselves constantly day by day in the same classroom. It may be that the slow students are happier in the homogeneous group with others of like ability, where they are not constantly reminded of their limitations.

One of the advantages of the heterogeneous grouping is that the slower students learn from and are helped by the better students. But, by the same token, the slower students will hold back the better students unless the teacher is skilled in providing for individual differences—giving the slow learner the needed help and guiding the fast learner on to that of which he is capable.

Heterogeneous grouping helps to eliminate some of the discipline problems which may be found in the low homogeneous group. A child is usually in the low ability group either because he has limited ability or because he has personality problems which keep him from achieving as he should. When a number of these children with personality problems are placed together in a class, they interact upon each other and their troubles are compounded. If these children are placed heterogeneously into several sections instead of being concentrated into one group, some discipline problems are averted.

Homogeneous or ability grouping tends to create a problem in regard to the teachers. Those who teach the extreme groups—the fast learners and the slow learners—should have special training. Too often, specifically trained teachers are not available for these groups.

Sometimes the teaching assignments are democratically changed each year so that each teacher will instruct each level in the course of four or five years. This may be good for human relations but it is not good educational practice. About the time the teacher begins to learn how to deal properly with one level, she is shifted to another. Usually the teacher is glad to get the high groups but is loathe to teach the low groups.

Heterogeneous grouping is probably more realistic to real life than ability grouping. For as we go through life we work and associate with people of varying types—intellectually, socially, etc. Children need to develop an appreciation for the worth of other individuals, including those who think and act differently.

There is no easy answer as to which of these two

types of grouping is better. It undoubtedly varies according to the situation and the personnel involved. Some schools have tried a compromise in which the top fourth or fifth of the students of a given grade are placed into a class homogeneously and then the balance of the class is grouped heterogeneously. This eliminates the problem of the low group. When the children reach junior high school they are usually “laned” homogeneously for some of the academic subjects and grouped heterogeneously for other subjects.

If you are the parent of elementary children you will not want to rush right out and crusade for a change of the grouping practices of your local school. But it is the writer's hope that you are a little better informed as to what is involved. If you feel that your child is suffering in some way because of grouping problems, then you may want to explore the subject more extensively in a P.T.A. study group or committee.



THE SERVICE IS LONG, the pews are hard, and children are young and restless. A paper and pencil just will not satisfy them for long, and preschool-age children just cannot be expected to sit completely still all through service.

It is a wonder that any non-Christian mother has the enthusiasm and initiative to get up on Sunday morning, dress two or three wiggly youngsters, and then wrestle with them all through service just as she has had to do with them all week long. Even a Christian mother sometimes finds it hard to face such an obstacle course on Sunday morning.

Is it not true that the woman of the household has a vital responsibility for her child's spiritual welfare on her shoulders? If a Christian mother is to fulfill this responsibility to her children, she must be filled to overflowing with a continuous spiritual current, so that she may be an outlet to the spiritual needs of her offspring. Why, then, is she robbed of one of the spiritual power plants for her own soul; that is, the worship services of our churches?

How many times have you seen a young mother manipulating her children through church serv-

Find These BIBLE BIRDS



by
**OVELLA SATRE
SHAFER**

YOU MAY NOT BE an ornithologist, but why not test your knowledge of Bible birds by filling in the blanks without looking up the Bible references? If you have missing blanks or want to check your answers, then use your Bible. You might be surprised how many familiar Bible incidents these recall.

1. Noah sent this bird out from the ark to see if the waters had abated from the face of the earth (Genesis 8:9).
2. This bird performed a wonderful service in feeding the prophet Elijah (I Kings 17:6).
3. Jeremiah uses four native birds,,,,,,,, to bring home a message to his people about waywardness (Jeremiah 8:7).
4. When the Israelites complained about the manna which God sent from heaven and cried for meat, God made a strong wind which brought them from the sea and let them fall outside the camp (Numbers 11:31).
5. These were small birds plentiful in Bible times, that sold for one-twentieth of a Roman penny (Matthew 10:29).
6. Solomon was responsible for this bird being in Palestine since he had the Tarshish ships and Hiram's fleet to bring them to enhance his kingdom (II Chronicles 9:21).
7. Isaiah describes this very large, noisy night bird in the prophetic book that bears his name (Isaiah 34:14).
8. An Old Testament character who suffered much and is known for his patience wrote about this bird that flies toward the south (Job 39:26).
9. This bird is a symbol of the Holy Spirit and appeared at Christ's baptism (Matthew 3:16).
10. These are two birds, and found around many farmyards, that the Psalmist mentions in his praises (Psalms 84:3).

Answers are found on page 8

ices? Perhaps her husband does not attend services, sits elsewhere, or is just plain indifferent to the situation. Each mother has the unique problem of trying to keep her children quiet during service and still receive a blessing from the service and spiritual help from the sermon. Consequently there arises a need for ways in which to help mothers receive more benefit from worship services so that each one may be a better wife, mother, and person throughout the week.

What is the answer? Here are a few suggestions: First, of course, as in any situation, comes prayer—prayer on the part of each mother, each pastor, and each member of the congregation. Mothers must lift to God their need of more spiritual power. They need to spend time in prayer and in reading the Scriptures to renew and enlighten their souls.

Each child has two parents, and though caring for them is the mother's responsibility, sometimes

she needs help! The woman of the household has dealt with the children all week, and it's time for a rest. Each husband should sit with his wife during church, especially when children are involved.

Then don't just sit there, Dad; be a little helpful. If one of your children becomes restless, starts crying, or otherwise disturbs, take over; don't let the "Mrs." do it all while you drink in the spirit of the service. This certainly does not excuse the mother from doing her part, but the father can help by giving the mother a chance to receive some spiritual blessing also.

Next we have the problem of the ever-present babies and even older preschool-age children who need to be taken out for various reasons. Parents must remember that children need to learn early to sit quietly during church services and to respect the house of the Lord. However, every church should be concerned about the need of having a

nursery for babies and preschool-age children, for use when necessary. It should be at the back of the church to save the embarrassment of walking in front of the congregation and should be large enough to take care of at least one-half the babies usually present. If at all possible, it should have a speaker system, so that the mothers can hear the sermon.

What of the mother whose husband does not come to services? She has the problem of trying to do the whole job herself. A nursery will help this situation also. And much understanding on the part of the pastor and members! No one should be too quick to give these mothers a long stare when a child disturbs or the mother cannot get a crying baby out of the auditorium quite as quickly as some think she should.

The last aspect to be considered is the part of the laity and clergy in understanding the mother's problem and trying to find the answer in each particular situation. This is very important. We cannot solve problems unless we first recognize that such a problem exists and fully understand all sides of it. You may or may not think that there is such a problem in your church, but perhaps it exists without your knowing about it.

The wife and mother shares the responsibility of her child's spiritual welfare with her husband. Where the father is not a Christian, she has the full responsibility. At the end of a week of frustration, temptations, and problems, mothers come to church with empty cups, right side up, ready to be filled. They should have the opportunity to be filled to overflowing so they can truthfully say, "It has been good to be in the house of the Lord!"

Mother

The hub of all things good and true . . .
the center of all love . . . the one who
kept life's best in view . . . in terms of life
above . . . Dear Mother, you my anchor
strong . . . when my weak faith would
drift . . . Oh, how your words could boost
along . . . and give the upward lift! . . .
The debt I owe, unlimited . . . no more
can be expressed . . . than can the autumn
lark bring back . . . spring's beauty to its
nest . . . But hear this tribute from my
heart . . . most precious is your love . . .
because it made my heart reach up . . .
to Him who reigns above.

By REX OLSON

OBEY

. . . and let live!

MY EMPLOYMENT is with an electric utility company and is one that stresses safety in every phase of its operation. Recently I talked with an alert lineman, who related to me a true incident in which he was responsible for saving the life of a fellow lineman.

The men were working together at the top of a pole and suddenly he realized his friend had touched the high-voltage wires and had immediately slumped and his complexion had turned gray. His safety belt held him securely as the lineman telling the story quickly climbed to him and fastened his belt around the both of them and from behind started administering artificial respiration.

As he worked with him, he was sure he was dead, but his safety instructor had always emphasized the fact never to give a man up even if he appears lifeless. He *obeyed* what he had been taught and worked steadily amidst danger and doubt to save a man's life.

The ground crew lowered the injured man by means of ropes and he was sent by an ambulance quickly to a hospital with continuous resuscitation being administered. Within an hour the lifeless form of a man was *alive*—because one man had *obeyed* the safety rules.

Christian friends, there are many seemingly hopeless and lifeless people in the world that could be made *alive* in Him. We need to *obey* Christ and give forth His teaching: "I am come that they might have life, and that they might have it more abundantly" (John 10:10). Consistent commitment to Him and sincere love for all people are His will for our lives.

My lineman friend received a medal as a reward for his *obedience* and alertness in saving a man's life. We too, as steadfast Christians, can have a "crown of righteousness, which the Lord, the righteous judge, shall give" us (II Timothy 4:8) if we *obey* Him—yes, and see people become *alive* through Him.

By JOANNE McCREADY

Are You a WORRYWART?

SOME TIME AGO a fine Christian man said kindly of a good woman: "She's a good Christian, but she's a worrywart." But actually, dear child of God, genuine New Testament Christianity and worrying do not make good bedfellows.



The word *worry*, we are told, is derived from an old Anglo-Saxon verb *wyrgan*, which originally meant to *strangle* or to *choke*. If a strong person should seize you by the throat and by sheer physical force press his fingers into your neck, cutting off the air supply, he would be doing to you most painfully what you do to yourself as a needless victim of worry, fear, anxiety, and gloom. Worry creates a morbid condition of the mind and frustrates the free action of faith.

Do you know that the word *worry* is not once mentioned in the entire Bible? I was curious, so I looked for the word in my Strong's *Exhaustive Concordance*, and, to my happy surprise, noted its absence from the sacred Scriptures. And the word *fret* is scarcely mentioned. But when I turned to the words *faith* and *trust*, there were literally scores and scores and pages of references.

Dr. W. C. Alvarez, the stomach specialist at the Mayo Clinic, says that 80 percent of the stomach disorders that are brought to them are not organic but functional. Wrong mental attitudes and spiritual disturbances cause indigestion. Faith is more important than food in the cure of stomach ulcers. Worry is an irritant. Faith is therapeutic.

Many professed Christians worry about ill health, old age, insecurity, poverty, circumstances, the future. But worrying will not change matters. If you can change things, change them; if not, quit fretting and leave everything with God.

The believer is exhorted to "be careful for nothing." So bother the Lord about everything, or else everything will bother you.

We are told that fear can give you a shot of adrenalin that will motivate you into an act of violence. But unadulterated faith in God and the blessed promises of our Holy Bible will elevate

By E. E. WORDSWORTH

Redmond Washington

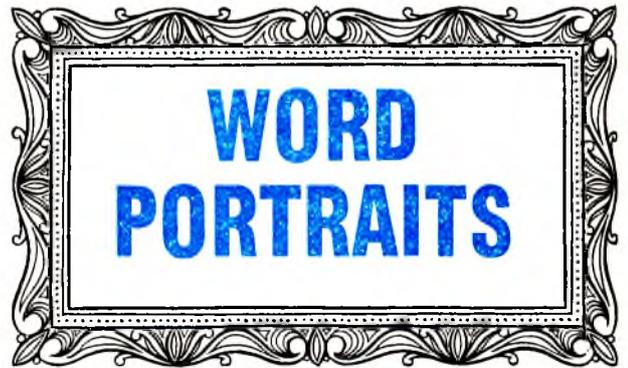
you into the heavenly realm, and there you will find comfort, assurance, peace, and praise.

In our morning worship recently my good Christian wife and I were reading about God's chariots. "The chariots of God are twenty thousand" (Psalms 68:17). "Chariots of salvation" (victory or deliverance) (Habakkuk 3:8)! Chariots of God! Twenty thousand! Would you like to ride upon the high places? Then take one of the many chariots of God. Chariots are waiting to carry you to heights of victory hitherto unknown, so get into the chariot that will take you there.

Rise above mortification, disappointment, suffering, problems, misunderstanding, unkindness, trouble, heartache, sorrow, loss, defeat—take the chariots. Shut out every thought but submission to the divine will and rest securely in the arms of Jesus.

An old lady in England had stood the bombings with amazing grace and grit. When she was asked the secret of her wonderful fortitude amidst frightful danger, she replied: "Well, every night I say my prayers and then I remember 'ow the parson told us God is always watching, so I go to sleep. After all, there's no need for both of us to stay awake."

Prayer is an acknowledgment of faith; worry is a denial of faith. Trusting puts my hand in God's.



By Mrs. D. E. CLAY

Columbus Ohio

CHILD NUMBER ONE:

You were the long awaited one—the first child, and more important than that, the first grandchild. You came in strawberry time, and when you appeared, you looked like a little red berry, too. You had such a zest for life, you always climbed higher than anyone else, rode your trike faster, made larger sand castles. You were the generous one, the loving one, the noisy one, the impetuous and always friendly one.

ANSWERS

to "Find These Bible Birds":



dove; raven; stork, turtle dove, crane, swallow; quail; sparrows; peacock; owl; hawk; dove; sparrow and swallow.

CHILD NUMBER TWO:

Early in springtime were you, and in the twilight of a Tuesday we welcomed you. You had the twinkling eyes, long, expressive fingers, and for a few years at least stayed in the shadow of your older brother. You were the quiet one, the shy one, unassuming in every way. You sang before you could talk, entertained yourself with dreams. You excelled in the fine arts, but engaged in active boys' play as well, and always with a sensitive spirit.

CHILD NUMBER THREE:

On a cool winter morning, like a breath of fresh air, you came, and the all-night vigil of waiting was soon forgotten. You were the tiny one, the cuddly one, adorable in all ways, using the wiles of femininity as though you had been here for years. You were an extrovert at times, but with an introverted nature ever present. You loved all things, and everybody, and all loved you. You were beguiling, beautiful, beloved, with an infec-

tious grin that attracted people to you. You were a tomboy at times, but yet very much a lady.

CHILD NUMBER FOUR:

Right in the middle of a crisp fall afternoon you came and were welcomed by an entire family. You were the combination of numbers one, two, and three. You walked and talked much too early, for you grew up too quickly. You sang from the time you were born, lustily, but not always tunelessly. You were so unselfish, so affable, so noisy, yet with a serious nature which was to help you in the life that lay ahead. You never quite finished all you started, and yet in so many ways you were so sturdy and dependable.

These are my children. I love each of them differently, but all of them equally. I trust I have been able to instill in them a love for one another, a love for their parents, a love for their country, a love for the Church of the Nazarene, but most of all, a sincere love for the God who brought them into being.

paul's sister's son

By **ROSS W. HAYSLIP**
Pastor, First Church, Whittier, California

LIKE a Shakespearean actor who walks on the stage in the last act of a play, speaks his only lines, and then departs, Paul's nephew appears in Acts 23 for a brief but important role in the life of the great apostle.

Paul makes no mention of relatives in his writing. The "kinsmen" Paul mentions in Romans—Andronicus, Junia, Herodion, Lucius, Jason, and Sosipater—were no doubt men of Jewish blood or perhaps members of the same Jewish tribe with Paul. We hardly think that Paul meant to imply that they were his relatives.

This young nephew was in such contact with the most turbulent Jewish element that he was able to warn Paul of his danger of being mobbed by them. When this warning was communicated to the Roman officer who was in charge of Paul, he had him removed to Caesarea for safety.

The nephew was evidently concerned about his uncle's welfare, even if he does not seem to have shared his Christian faith. Paul's relatives were

Pharisees and devoted to the Jewish law. This nephew very likely had this same devotion.

An important lesson that this incident teaches us is that, even though we may not be able to influence some of our loved ones to give their hearts to the Lord, we must live lives that will attract their admiration and esteem for us personally. If we fail in this area, tragic is our failure indeed.

Our testimony, at all times, must be untarnished by any improper actions upon our part that would fail to reflect the spirit of Christ. We must always represent our Lord in such a manner that our loved ones will respect us for what we are even though they may not seem to care to serve the Christ who has transformed our lives.

William Penn's father could not quite understand why his son would forsake the gay path of pleasure to join himself to the Quaker movement of his day. Turning his back upon wealth and fame, he was willing to suffer persecution with those plain people of God of that day. His only explanation was the fact that God had lighted the inner light in his soul and that he must follow its gleam. After fruitlessly seeking to turn his son away from his pursuit of holiness, the father finally had to admit that William had found the source of a higher happiness that the world could never provide.

God did not see fit to reveal in Holy Writ any further information regarding Paul's nephew. We can only hope that before he left this mortal life he found somewhere a place of repentance and that Paul's Lord became his. Whether this ever occurred we do not know, but we are sure that this nephew was one of the many before whom Paul bore a good witness of the power of God unto salvation in his own heart and life.



CONTENTMENT

... a Blessed Commodity

By KATHRYN BLACKBURN PECK

OBSERVING the frantic rush to "get ahead," the tensions and pressures under which men and women and young persons live and work and study in today's world, we cannot wonder that neurotics are crowding the couches of psychiatrists by the hundreds of thousands—that ulcers, divorces, mental illness, and crime are on the increase.

How sad it is that with all the effort expended to find happiness, excitement, and popularity, relatively few seem to be finding that most blessed commodity—contentment!

A few years ago J. Edgar Hoover made this statement:

"America is greatly in need of a rebirth of the simple life, a return to the days when God was a part of each household, when families arose in the morning with a prayer on their lips and ended the day by gathering together to place themselves in His care."

It is sad that a majority of the young these days feel cheated out of their just deserts unless they can be provided with an automobile of their own while still in high school. To own one's car does great things for the social image, but it can never bring contentment.

Many of today's newly-marrieds feel that they must start out in their first home with all the conveniences and many of the luxuries, such as central air conditioning, color television, automatic dryers, fine period furniture in every room, ceiling-to-floor drapes, and wall-to-wall everything. Plus a mortgage that will take thirty-five years to pay off!

This usually means that the young wife will also leave the home daily to hold a position for at least a few years. Hence, starting a family must be postponed until sufficient "things" have been accumulated to assure that the children, when they come, will not be deprived of the "essentials" of modern living—everything the Jones children have, to be precise. Less than this could make them feel insecure, perhaps even rejected, and could leave a scar on their personalities!

Too many people are so intent on learning the tricks of the trade that they forget to learn the trade.

In spite of these materialistic trends, the basic needs of little children have not changed much over the years. The home, parenthood, and babyhood are still pretty old-fashioned. God planned things that way. And our nation was founded and brought to maturity by rugged individuals who were reared by thrifty, hardworking, God-fearing parents who never had a speaking acquaintance with ease or soft living.

What, actually, *are* the basic needs of the young child?

First of all, security centered in love. The love of parents for each other and for their child. Peace in the home atmosphere; never to hear parents' voices raised in angry dispute, jealous accusations, or petty complaining. Obedience; knowing parents mean exactly what they say, learning very early that Father and Mother have the rules of home all worked out, and that they are good rules, loving planned in the best interests of the whole family; that they are to be unquestioningly obeyed.

A child needs—yes, *wants*—this kind of discipline. Nothing can give him a greater sense of security and direction than to know, "My parents care what I do."

Someone has well said, "A loveless discipline provokes to rebellion. Affection without discipline makes spoiled brats."

A child also needs faith—that what has been promised will be given; that what is told him is the truth; that no matter what other parents may do, *his* parents will stay together and that their love and guiding care and wisdom will remain unchanged. Faith in God, the Heavenly Father, and the truth of His divine Word stem naturally from such faith in parents.

Add to these a clean, orderly environment, adequate but simple meals, enough of the necessities of life for health and comfort, happy playtime, undisturbed rest, an opportunity to discover, expand, and grow—physically, mentally, emotionally, and spiritually—and you have the requisites for a contented childhood.

Would God more Christian parents would weigh carefully the value of a more simplified life against the demanding pressures of materialism in our day! It is still true that "godliness with contentment is great gain" (I Timothy 6:6).

HAS YOUR HOME been robbed? The master thief of the ages is abroad and at work. Our pockets are being picked, our homes robbed, our most treasured possessions rifled. Spiritual seed is being plucked from our hearts and minds, and in its place the seed of doubt and error is being planted.

Many of us are unaware of the robbery. Like birds that are fascinated by the glitter of a diamond but are equally fascinated by a worthless bauble, so we seem satisfied with things of the world, with human speculations and solutions, when we should settle for nothing less than what proceeds from God's love and grace.

Like the victim of an adept pickpocket, we have been robbed without knowing it. Like a householder walking in a dream, we have been unaware

Guard Your Home

By **Dr. L. NELSON BELL**

Executive Editor, "Christianity Today"

of the removal of priceless treasures from our homes. Like the naive prey of a flimflam artist, we have permitted things of eternal value to be replaced by trivialities.

We ought to search our own homes to see whether they have been robbed. If they have been, certain important things will be missing, and things of no permanent value will have been put in their place.

The Bible. Almost certainly a Bible will be found somewhere; but if it is covered with dust or crowded into a bookcase with unused books, it might as well be a thousand miles away.

There will be many books in the home. Daily newspapers and news magazines will be there, of course, as will professional journals and various other kinds. But in the robbed house the Book of the ages will be absent as a Lamp to keep the inhabitants from stumbling and a Light to lighten their path.

If the Bible is absent, there will be ignorance where there should be understanding, uncertainty where there should be certainty, confusion where there should be peace, weakness where there should be strength, and—most serious of all—trust in man where there should be reliance on the Son of God.

The family altar. The victim of the master thief will find that there is no place in the home where the family gathers to read God's Word and pray, no source of reference higher than self and other humans, no force to bind the home together in the face of the tensions that are an inevitable part of our world.

Communications. There will be a number of radios and at least one TV set. There will be a telephone, perhaps with extensions to various rooms. But all messages, incoming or outgoing, will be with people.

In the robbed house communication with God will be severed. There will be no two-way contact with the One who inhabits eternity, no asking for and receiving of divine guidance. There will be no time when with faithful and obedient hearts those who live in the house wait quietly to hear a Voice saying, "This is the way; walk ye in it."

Yes, the robbed house will be devoid of one of God's most precious gifts—the privilege and power of prayer.

Values. The house where Satan has had his way will be a place where values are utterly confused. There may be an abundance of material things, but the things that last for eternity will be absent. Fun will be substituted for joy. The praise of men will be chosen rather than a "Well done" from the Lord of the universe. The gratification of physical desires will be the chief interest, and anything that calls for self-denial will be rejected. Self will be paramount as Christ is crowded away from the door of the heart.

Discipline. Both self-discipline and the discipline of children will be absent. Parents will lack those disciplines that proceed from the Christian faith and that make personal example a witness in itself. Children will be denied the character-forming disci-

pline they so desperately need during the developing years.

Grace at meals. A triviality? No, an acknowledgment of God as the Source of all good things, and the very least we should offer as we partake of His bounty. The enemy of souls tries to rob our homes of grace at meals and of anything else that gives honor and glory to God.

The Lord's day. In the robbed house Sunday is a holiday, not a holy day. Instead of physical rest and spiritual refreshment the day provides opportunities for catering to the body and to secular matters.

The Sabbath, a part of God's economy and loving provision for mankind, is desecrated to man's immediate and eternal loss. If God's day is not honored, on Monday morning there are, instead of a refreshed body, mind, and spirit, only tiredness and frustration.

But a home need not be robbed. There are many modern devices that make robbery difficult. Alarm signals may be installed to warn when a burglar is at work. Doors and windows can be securely locked.

And just as one's house may be protected against thievery, so the home may be made strong against the master thief—Satan. God has provided every safeguard for individuals and for their homes. When these safeguards are used properly, there is perfect safety.

At the top of the list is the two-way communication system, always open to and from our Heavenly Father. Faithful study of God's Word brings both wisdom and warning. The prayer channel open at all times makes possible cries for help answered by words of encouragement and guidance.

What is necessary for the individual is also necessary for the family as a whole. When God's means are used, the master thief finds himself thwarted. Many people know their homes are not safe; they know that they have been robbed of the things that count. Discouraged and frustrated, they turn to tawdry replacements. But others do not even know they have been robbed.

At the doors of the heart and home there stands One who longs to enter and set up the needed safeguards. Christ wants to take over so that there will be no further robbery. He wants to instill in every heart and home the means of grace that enable us to distinguish between valuables and cheap substitutes.

In the things God has provided there is perfect and complete protection. There is an amazing provision for restoration of what has been lost.

Long before modern insurance companies thought of the protection provided in a "homeowner's policy," God had provided the perfect protection against the most wily of all thieves, the Devil.

He wants us to take out such a policy now!

—By permission of L. Nelson Bell and "Christianity Today"

The DELINQUENCY of MINORS



By **MILO L. ARNOLD**
Pastor, Richland, Washington

RECENTLY parents in the elite community of Darien, Connecticut, made national headlines by reason of the social life they provided for their sons and daughters. There in a setting of wealth and pseudo culture the mothers and fathers planned elaborate social extravaganzas where hard liquor was served freely to the young people.

The practice was an accepted way of life in the community until an intoxicated young couple was involved in a fatal car accident and the matter was investigated. The investigation brought to light some things which shocked the nation and humiliated the community.

We in America believe in freedom and it is unlawful for officers of the government to invade the privacy of a home without evidence of violation of law and order. We believe parents should be given freedom in rearing their children unless and until the parental function becomes so devoid of prudence as to endanger the physical, moral, and educational rights of the growing generation.

The Darien episode involved a situation where parents were rearing the children to be like themselves and giving them the same privileges they themselves enjoyed. When the children acted like their parents, the law said they were delinquent.

It is easy for us to think of the swanky Connecticut community as being a desperately bad place. In truth, it does not likely produce a greater delinquency rate than many others.

It is possible that most of the straying young people of America come from ordinary houses along ordinary streets in ordinary American neigh-

borhoods. It is true that some are led astray by drinking parties and some by alcohol served in the homes, but far more are shunted into a disappointing life by the attitudes and climate of a household where the two adults who populate the home are unhappy, tense, or inadequate.

Such homes do not provide expensive drinking parties nor luxury settings in which their children can dissipate. In fact, they are often homes with very little social exposure, few guests, and little visiting.

The most frequent contribution to the delinquency of minors comes from apparently ordinary homes where love and understanding have died out. In these homes the children are exposed to little outside influence and think of their parents, their chief adult examples, as being true representatives of the right way of life. If the parental conduct degenerates into behavior not becoming to society and the children act like their parents, they will be considered delinquents.

Many parents who would not think of serving liquor to their boys and girls are guilty of doing them the greater injury of giving them unwholesome attitudes for life. A child who is taught to hate, to quarrel, to distrust, and to be dishonest will be prime material for the mill which turns out criminals.

The requirements for contributing thus to the failure of children are simple. There is no need to go to the expense of costly parties or extravagant functions. One needs only an ordinary house, occupied by ordinary people, working at ordinary jobs, and dressing like all the neighbors dress when they go out.

However, into this situation bring an otherwise normal couple but drain the love out of their marriage. Let them argue in the front room, jangle in the kitchen, and fuss at each other at the breakfast table. Let them spit ugly glances toward each other at the door while the children watch attentively. Let them hurt each other and blame each other while the children who love them both look on in unspoken agony. Let them both try

to line the children up on their side of their differences—and in a short time they will have taught the children to be dishonest, to hate, and to be insecure.

Their words may not be loud. It may be the cold silence of hate and distrust. It may be the noiseless breath of questions unasked and unanswered about unexplained goings-on. It may be that nothing illegal goes on and there is not a single reason for the law to intervene. Yet children are being robbed of their heritage for life.

The public may not have the least idea that in that very house children are being shaped into misfits and social cripples. No crime is being committed and no officer will come to investigate. Things will just go on until the child leaves the home to walk a lonely and bewildering path through a world he has not learned to live in.

Many parents who are inadequate are but transferring to their children what they received from their mothers and fathers. In some family lines unfortunate traits are seen recurring in many generations. This is not hereditary but is communicated by the environment of the home in the first two to four years of the life of a child when the exposure to the parents is most effective.

This kind of home is not found predominantly in any one cultural level, though of course this kind of people often gravitate toward the lower economic portion of the community. The homes are sometimes rich and sometimes poor. They are sometimes homes where alcohol is served and sometimes they are homes where the parents are strict abstainers. They are sometimes religious, even very religious homes. They are homes where people shut themselves in with their own unhappiness and create a climate of distrust and insecurity.

Drinking parties for teen-agers would be unthinkable to many people who will, in the privacy of the area covered by their own roof, do their children the great injury of warping their attitudes toward marriage, toward parenthood, toward themselves, and toward all other people.

From that ordinary house children leave the door without faith either in God or men. They are incapable of the deepest love and the fullest happiness. Down that path they walk into a pitifully lonely and disappointing experience. They may become criminals; and they may not be but they often are cripples in soul, misfits in society, and destined to pass on to their progeny the same situations which blighted them.

In no other area of life are so many adults inadequate as in the area of homemaking. Here we need more than religion. We need God and genuine Christlikeness. We need love, such love as God can give and such love as our Lord taught us. We need unselfishness and Christian eagerness to serve others. We need more than Christianity; we need Christ!

BEAUTY

*There is beauty in a mountain,
And in the far blue sea.
There is beauty in a flower bed,
And in a tall, straight tree.
But, oh, the greatest beauty
That my eyes shall ever see
Is the two small, brown heads bowing
In prayer against my knee!*

By ENOLA CHAMBERLIN



Visit to the **AGUARUNAS**

Pictures and Story by Clyde Golliher

Field Superintendent, Para (on full-time)

WHEN the Roger Winanses began the work among the Aguaruna Indians of the upper Amazon jungles some forty years ago, they had a chief to guide them. Now they have none. Two of the chief's sons are still alive, but they are not looked to for guidance. Each man seems to be a law unto himself. This is the youngest son of the last Aguaruna chief, and his family.

BOUND BY IGNORANCE and superstition, these people give an important place to the witch doctor. They seek him out to cure their bodily ills, but his influence does not end there. Oftentimes as one dies, the witch doctor accuses somebody from another family of the death. He says that one sent an evil spirit to kill the deceased. The family then seeks an opportunity to avenge the death in their home by killing the one who sent the evil spirit. Pictured is an Aguaruna Indian witch doctor in his home with his two wives and his children. What you see in the room is the extent of their possessions. The boy on your right is sitting on the bed.

STEEPED IN SIN and witchcraft, members of the tribe live much as their ancestors did generations ago. Every home, except those of the Christians, has its beer pot. The woman of the house always keeps on hand a supply of beer, which she makes. She chews up the uncooked tuber of a plant called yuca. Then she spits it back into the large, clay pot to let it ferment. Oftentimes one can hear off at a distance in the jungles the beat, beat, beat of the drums and the loud laughter which indicate that a drunken party is under way.

JUST TO EXIST in the jungles is a real struggle. The Indian must learn to overcome the elements. His diet is simple and meager. Basically, it consists of bananas and the tuber called yuca. Partly to supplement his diet and partly because he enjoys it, the Aguaruna is a great fisherman. Oftentimes he and his neighbors fish together. They block off some stream with a barricade of bamboo. Then they gather up a poison root. After they have pounded the root into a pulp, they drag it through the water to poison the fish. Strangely enough, the poison does not contaminate the meat. It just affects the breathing of the fish and they float to the top. When there is going to be a "fish," everybody turns out—men, women, and children—with clubs, knives, and spears. The man holds the poison root called barbasco.

Sickness takes its toll easily. Except for a few natural concoctions, medicines are almost nonexistent. The Indians do not even have the natural immunity to the simplest childhood diseases such as measles or mumps. If a sick person comes to their home, they will leave their home and flee into the jungles.





BUILDING upon the work of the Roger Winanses, the David Walworths, the Baltazar Rubios, and the Elvin Douglasses, the Harry Flinners went into the jungles in 1960 and established a new station. When they first started they had nothing. There was just dense jungle. A clearing was made and a lean-to built. That became home for Brother Flinner for several weeks. The next job was clearing off a spot for services. Under the big tree at the port seemed like the best place. It was good, too, because it was near a spot where the Indians could easily park their canoes. The picture at the top of this page shows a service under the big tree at the port; just below it are seen the canoes, which are hollowed-out logs. Note the woman shielding her baby from the sun with a banana leaf.

Although it was necessary to keep on worshipping under the big tree for some time, Brother Flinner was finally able to build a fine chapel. But God has so blessed the work that the building is already too small. From its meager beginning the work has grown to a record of 210.

A HOME, built for the family as quickly as possible, enabled Mrs. Flinner and the four children to move into the jungles.

REGULAR RADIO CONTACT which they maintained with their field superintendent helped to partially erase the miles which separated them from the other missionaries on the coast. This not only served to keep contact with the activities of the mission and the outside world, but helped drive away loneliness as well. The author is shown below (right) at the shortwave radio set used in the mission work.

THEIR labors soon began to take on greater proportions than they had imagined they would. Besides coming with their spiritual ills, the people soon began coming with their physical pains. The missionaries, with a little knowledge of practical medicine, a small supply of drugs, and a great faith in God, a little at a time began to minister to these needs.

In many cases this second ministry has served as a wedge to open the door to the soul of an Aguaruna Indian that might otherwise have been unreached by the gospel.

Paul's words, "I am made all things to all men, that I might by all means save some" (I Corinthians 9:22), surely must include this also.



Sin's Transforming Power



I SAW his picture gazing forth from the pages of "Life Magazine." A chubby, lovable little boy. The fair hair, arranged in a curl by his mother. The gaze of innocence. The mischievous, ready-for-fun smile. A fine little boy, such as any daddy would be proud to own. Under such a picture could well be written, ". . . of such is the kingdom of heaven."

Then I read the title, "Oswald at 2." Harvey Lee Oswald—murderer—assassin of a president! Then I thought of something once written by E. Stanley Jones, "Everything is being transformed into something else, and every person into someone else."

How swiftly sin transforms! From an innocent child into an infamous murderer in twenty-four short years. Truly, "sin, when it is finished, bringeth forth death." Death to character. Death to noble ideas. Death to happiness. Soul death. Always to yourself—and sometimes to others. —Evangelist Harold C. Frodge.

Shipping Manager Retires After 29 Years at N.P.H.

"I'VE CERTAINLY ENJOYED working with you folks," drawled Hobart M. Purdy, who was completing twenty-nine years as shipping department manager of the Nazarene Publishing House. The occasion was his retirement luncheon, where thirty-three of the Publishing House staff were on hand.

"Your fellowship has been a real help to me," Mr. Purdy continued. "The Pub-



H. M. PURDY

. . . 29 years a soldier

lishing House has certainly been good to me." His comments, though brief, were weighted with meaning.

He was wearing a new sport coat picked out as a going-away gift, and presented on the occasion. Barely showing under one sleeve was a watch he had already received marking his twenty-fifth anniversary with the company.

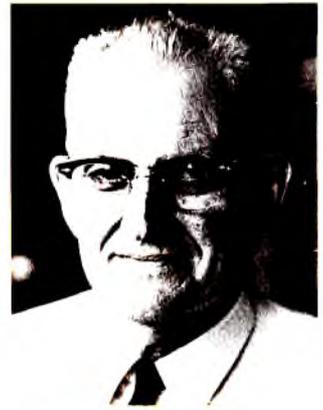
Manager M. A. (Bud) Lunn talked briefly before making the presentation. He recounted how the Publishing House had expanded its shipping facilities, the items it stocks, and the volume of business. All three reflected a staggering 800 percent increase from 1936, when Mr. Purdy joined the company, to the present.

Manager Lunn added that, as an employe of the Publishing House, Mr. Purdy had never been late to work, and said his faithfulness to the cause of the church is meritorious of praise.

With the retirement of Mr. Purdy, the job of shipping department supervisor was awarded to J. C. Lynn, who has served a decade as a lieutenant to Mr. Purdy. Also, plans for further expansion in the shipping and mailing departments were discussed which would add one-third more warehouse space.

Later, shipping department employes gathered around as Mr. Purdy cut a cake they presented him. It had lettered on the top: "Best wishes, Mr. Purdy—29 Years."

THEIR WORK SHOVED ASIDE momentarily, Publishing House shipping department employes take note of H. M. Purdy's retirement by presenting him a large cake. They, in turn, helped him eat it. Mrs. Myra Taylor serves him.

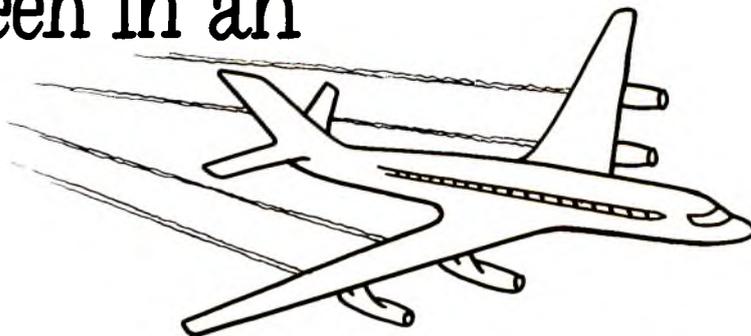


A Story-Note from.....



Hi,

Have you ever
been in an



Joe has gone flying many times. He looks down through the clouds and sees lakes and rivers. He goes over high mountains and flat fields. He feels the winds and watches the lightning. Isn't that an exciting way to see God's "handwork"?

How else can you enjoy it?

Love,
Gloria

"The earth is the Lord's, and the fulness thereof;
the world, and they that dwell therein."

Psalms 24:1

PRO & CON



Letters to the Editor

One wonders, Would this person also condemn humorous illustrations in sermon material and all Christian literature?

If this be true, he would have to be-

Pro: "Pro and Con"
Thanks for adding the page on "pro and con." This is not only interesting but also a study in honesty, which I think is highly commendable for (us) Nazarenes. Also, I like the way we are heading more and more toward family helps in the *Herald*. We are going the right direction. When we come to a full family-type magazine, many of us as pastors will be glad.

HAROLD M. SANNER
Oregon

Pro: Spirituality
. . . I read a letter in the "Pro and Con" March 3 about losing our spirituality because we have too much organization. . . . The goals that are presented to us are to be used as guidelines, not stumbling blocks.

I believe blame for the lack of spirituality of any church should be placed where it belongs, the church itself.

God has promised if a people will humble themselves, and call on His name, He will be in the midst of them.

If a people will wait before the Lord and be renewed, then go out determined to witness and win their community to Christ, it won't be long before they can sense a stirring in their midst.

But we must remember it's up to us as individuals to keep the close touch with God.

MRS. ROY M. COCHRANE
Michigan

Pro: Women Preachers
. . . I wonder what St. Paul and other New Testament writers would say now about "Suffer not women to speak in public . . . they should learn in silence from their husbands." We would miss some very good things these days if we interpreted that literally. This would hinder my wife from making her speeches on missions, in which she can beat me a thousand miles. Seems we would be missing a lot these days if we enforced that admonition. . . .

A. O. HENDRICKS
California

Con: Public Funds for Parochial Schools

I have been greatly distressed in mind by observing the weakening stand that the Chief Executive and the Congress

are exhibiting on this vital issue (tax funds for parochial schools). They have become trumpets giving forth uncertain sounds.

Most of the clamor for financial aid to parochial schools is coming from Catholic throats; in this they are highly inconsistent, for they take a stand in favor of integration along race and color lines but insist on segregating their own children along religious lines, and they have the gall to ask the federal government to set aside billions of dollars to finance this segregation. They have raised the cry that it was bigotry not to aid parochial schools with tax money and do not seem to realize that it is bigotry to assert that the public schools are not good enough for their children to attend . . .

I attended public schools alongside with Catholic children, and when they became adults, they were not inferior to the Catholic children who attended parochial schools.

There is no more justification for a dual school system than there is for a dual system of highways, one for Catholic and one for non-Catholic. The government has spent billions of dollars for veterans' hospitals, but if a minority of our servicemen are too bigoted to avail themselves of these facilities shall the federal government build separate hospitals to gratify their bigotry? We could also apply the same reasoning to a dual postal system. The only reason for parochial schools is that they can teach religious tenets that are of a sectarian nature, and if any group wishes to do this, they should do this with their own funds and not from the tax revenues. . . .

I have written this only because I feel ill at ease if I remain silent. . . .

According to legend, the cackling of geese once saved Rome—so if enough of us will cackle we may do some small good.

R. T. MESSER
Washington

Pro: "Chuckles"

Truly, I hope the reader and his family from Pennsylvania (March 3 issue) who so unequivocally condemned the clever cartoon "Church Chuckles" are not typical of Nazarenes in general.

gin with the Bible, for it contains countless subtle bits of humor and satire, i.e., the prophet who complained, My people "bow down their back away," or, "The ox knoweth his owner, and the ass his master's crib; but . . . my people doth not consider."

Then there is nature's humor—the cunning bunny rabbits abbreviated with a powder puff! The great herons with their ridiculously long legs and rapier-like bills; or those two venerable mascots of our great political parties. Surely the Creator established His position in defense of humor when He made the great stumbling, invincible, ugly elephant, or the stubborn, courageous, irascible little donkey.

Please, dear Nazarenes, let's not leave humor to the pornographers; surely good, clean fun has its place even in our beloved *Herald of Holiness!*

GRACE WILSON
Colorado

Pro: "Chuckles"

I definitely want you to know our family really appreciates the recent "Church Chuckles" in the *Herald of Holiness*. In fact, my husband bought the book. The editorial page is very alive to us. Many things can be portrayed by these pictures that some folks would miss if even twice as much space was given for the same idea in written form.

BETTY C. SECOR
Indiana



"Happy Mother's Day to you, happy Mother's Day to you . . ."

MOTHER'S PRAYERS



By EARL A. RAY, Las Vegas, Nevada

SOON after I was married, I joined a social club and became a regular customer around the poker table. Gambling became such a disease with me that for several years I would sit at a card table in some stuffy room, smoking one cigarette after another, for many hours at a time.

Finally I began to run a high fever and became so weak that I could hardly stand on my feet, and for many weeks I tried to work and gamble in this condition. After becoming too weak and sick to work, I discovered that I had a serious case of tuberculosis. Admitted to a sanitarium, I learned later that the doctors had told my wife it was too late to help me, and they didn't think that I would live over two weeks. They said one of my lungs had a hole in it the size of a large orange.

One day as I lay there thinking, my mind went back as far as I could remember, 10 times that I found my dear sainted mother on her knees in the barn, chicken house, or even kneeling in the cold snow, always praying for her seven sons. I remembered, too, how she would get blessed, filled with the Holy Spirit, and shout at home, at church, or wherever she might be. Also many times God had heard and answered her prayers. She lived by faith, God's Word, and prayer.

I had failed to read the Bible which Mother had given me. But there was one on the table at my bedside. As I took the Bible from the table the pages opened, and the first words that I read there were: "Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities: who healeth all thy diseases" (Psalms 103:2-3). I knew God was able to heal, and that His Word was true. Even though I wasn't a Christian, I had great faith in God and in Mother's prayers. I knew that He was going to heal me. Praise His holy name, He did touch me with His healing power, and I was made well!

I moved from Indiana to Las Vegas, had no trouble in securing a health card, and took a job in the restaurant of a large hotel and casino. I soon began to patronize the gambling tables, many times losing my rent and grocery money.

I was blessed with a wonderful wife and three fine children, two sons and a daughter, who bore all the heartaches and sorrow that I had given them, but were always ready to help, and had never forsaken me.

My oldest son, Harold, always went to church and was saved at the age of eleven. He didn't have

much of an opportunity to read his Bible and spend time with God at home, so the pastor gave him a key to the church. He would go there at night, spend hours alone with God, reading his Bible and praying. It was there one night that he felt God's call to preach. The pastor suggested that he go to Pasadena College and let God work things out, which he did. It breaks my heart to think of all the money I threw away gambling while he was going through college without any help from me.

But it thrills my heart to know that God saw my boy through, and supplied all his needs. At one time, just when he needed it, he received a check for over two hundred dollars from a rancher in Arizona whom he did not know. Another time his bankroll was one dime, when he met an old friend who handed him an envelope which contained fifty dollars and said, "The Lord wants you to have this." God was always on time. God called him into the Mexican work, which he loves so much, and he is now pastoring a Mexican church in El Paso, Texas, with his wonderful wife.

Five years ago I visited a revival at the Church of the Nazarene. God spoke to my heart and I made my way to the altar and accepted Christ as my personal Saviour.

Since that time God has blessed and given me so much. I never knew that life could be so sweet. I wouldn't trade one moment of God's presence for all the years I wasted in sin. In these five years I have never missed a service of any kind, except for a few times when I was called on to work. I have always managed to pay a bit over the 10 percent of all my income in tithes, in which God has poured out His blessing. I serve as church treasurer, on the board of trustees, and teach the adult Sunday school class. I have never missed a day of reading at least one chapter of God's Word since I have been saved.

All these things are such a joy and a pleasure to do! My every-day prayer is that God will help me to do more, and help me to lead others to Him. I could never do enough or be worthy of what He has done for me.

How terribly lonesome it is for the sinner to go through this life and not have Christ as a personal Friend, Companion, and Saviour! How I thank God for a precious Christian mother, who fasted and prayed that God would save a sinner like me! Thank God for His saving and sanctifying power!

EDITORIALS

By W. T. PURKISER

No Greater than Its Mothers

It has been rightly said, "No nation is greater than its mothers." With willing recognition of the exceptions, it is yet true that the stream of moral and spiritual life in any generation rarely rises higher than its source in the home.

In some ways this is frightening. When one thinks of the general moral tone prevailing among unchurched young people, the future of our society looks dim indeed. Drinking, smoking, loose-living girls and boys do not offer much promise for the building of solid homes.

Yet there is a great company of young people within the influence of the Church and its gospel who are a ray of hope in the darkness. They are the potential builders of the Christian homes of the future. They will help to set the moral pattern for generations unborn.

For what may be said of the nation may also be said of the church. No church is greater than its mothers. The stream of spiritual life in any church group rarely rises higher than its source in the home.

Tributes to the influence of Christian mothers and Christian homes are many. None is finer than the statement of Judge Luther W. Youngdahl of the United States District Court for the District of Columbia. Speaking at a gathering in Chicago, Judge Youngdahl said:

"First, let me say that I value my Christian faith as my most prized possession in life. I would be remiss if I did not acknowledge how fortunate I have been to have had Christian parents whose lives were centered at the Cross—parents who considered it their sacred responsibility to give their children religious education and to rear them in the atmosphere of a Christian home. At a very early age we were not only enrolled in the Sunday school, but also attended church services with our parents on the Sabbath. Moreover, a deep impression was made upon us as we participated with the adults at the family altar."

Mother's Day is more than a beautiful sentiment. It is more than an invitation to speak pretty words and voice pleasant tributes. It is a challenge to think again of the privileges and responsibilities of Christian parenthood. For both nation and church depend more on their mothers than on their congresses or creeds, their politicians or their preachers.

"Melt Down the Saints"

It is told that, during the time Oliver Cromwell was "lord protector" of England, there was a shortage of silver from which to make coins. It was reported to the Puritan leader that the only silver left in Britain was the metal in the images of the saints in the cathedrals.

"Good, bring them in," the protector ordered. "It's time to melt down the saints, and put them into circulation."

"It is time to melt down the saints." Of this, there can be no serious doubt. Never has the shortage of spiritual silver in our society been greater than it is at the present moment. The commerce of the Church is all but at a standstill in our world. Moral and spiritual wealth are in desperately short supply.

In such an hour, it is necessary to start with the saints. Moral reformation and religious revival never begin with the world. They always commence with the Church.

The best commentary on the Book of Acts this world would ever have would be a sweeping revival like that which came to Jerusalem, Judea, Samaria, and unto the uttermost parts in the first century. But what happened did not begin in the marketplace. It began in an Upper Room.

To melt down the saints means to break up the crust of unconcern that forms over the soul. It means to moisten dry eyes with tears of compassion. It takes broken hearts to mend broken lives.

Myron Augsburger has wisely commented: "Revival is a spiritual renewal in realigning your life with the Word and will of God. This is more than conviction; it is correction. It is not enough to recognize our imperfections; we must renounce them. The great problem with the church is not that we have poor doctrines, but we are poor at living them. If every Christian would consistently live up to what he knows, we would experience a spiritual renewal without being confronted with additional truth."

BUT THE SAINTS need not only be melted down; they need to be put into circulation. Pentecost might well have remained unnoticed and ineffective if the 120 had covered in the Upper Room. The reality of Pentecostal power was seen when the saints broke out of the confines of the Upper Room into the streets and the marketplace

Coin collectors cherish uncirculated coins as hav

ing special value. But not so with the spiritual coinage of the saints. It has no great value until it circulates.

How long we have been in learning what Jesus meant when He prayed, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil" (John 17:15)! Frederick P. Wood has written:

"Clearly then the Christian is meant to be *in* the world and yet not *of* it; separated from it and yet a witness to it; not moulded by it but manifesting Christ to it; not ensnared in it but exerting an influence for good over it; not compromising with it but presenting a challenge to it; not coming down to its level but seeking to lift souls up to a higher level. It is not isolation but insulation, not losing contacts with its people but avoiding complicity with its perils, not monasticism but evangelization."

From the seventeenth-century shortage of coins to the twentieth-century shortage of Christianity may seem like a long step. But the program for the one will work with the other. It is time to melt down the saints and get them out of the cathedrals into circulation.

Confounding the Faithful

One of the most charming bits of religious satire since *The Screwtape Letters* is *The Collect'd Writings of St. Hereticus*, by Robert McAfee Brown. The life of "St. Hereticus," according to Dr. Brown, appears "to have been dedicated to confusing the faith, confounding the faithful, and comforting the faithless."

The mythical "St. Hereticus" has much company in our day. There are many whose time and efforts are dedicated to these same unworthy goals. Their names are legion, and their voices are heard across the land chiefly through the medium of tape-recorded radio and pulp-paper mailers.

Never have the followers of "St. Hereticus" better disguised their nefarious business. Consciously or unconsciously they have patterned their work after the example of Satan, whom Paul said made his most effective appearance as "an angel of light. Therefore," the Apostle continued, "it is no great thing if his ministers also be transformed as the ministers of righteousness" (II Corinthians 11:14-15).

Always "St. Hereticus" and his tribe appear with the Bible in their hands and the words and phrases of orthodoxy on their lips. The devil himself proved in the wilderness temptation of our Lord that it is possible to twist and pervert to evil ends even the Word of God.

And the words and phrases of conservative Christian faith become as meaningless as "peace" and "people's republic" on the lips of the Communists. For behind them are the sordid misrepresentations of innuendo, deceit, half-truth, and outright lie.

The result of it all is the threefold achievement Dr. Brown credits to "St. Hereticus." The first is "confusing the faith." It is just as wrong to identify the Christian gospel with reaction as it is to identify it with revolution. The sensitive Christian not only clings to the Christ who is "the same yesterday, and to day, and for ever"; he also serves the God who says, "Behold, I will do a new thing" (Isaiah 43:19), and whose final purpose is to "make all things new" (Revelation 21:5).

The most serious result is "confounding the faithful." Creating doubt and suspicion is a work of the devil in which a sizable number of human beings are engaged.

AT LEAST ONE ASPECT of this is conclusively covered in the measured words of J. Edgar Hoover, director of the Federal Bureau of Investigation. Mr. Hoover writes in *A Study of Communism*:

"Reckless charges against individuals and false statements about the nature of communism and the extent of its penetration into various areas of our life serve the cause of communism by creating disunity among Americans. Too often, the label 'Communist' is used indiscriminately against those whose views are unpopular or merely differ from those of the majority. Too often, every adverse development is attributed to communism. Misidentification of communism can lead only to disunity and irrational fear. Moreover, it divides us as a nation at the very time we need unity and strength to face the actual and very real threat of communism" (p. 187).

Even more serious from the point of view of the sanctified life is the slow but certain destruction of the spirit of perfect love within those who expose themselves day after day and week after week to the ministry of "St. Hereticus." Cynicism and suspicion are contagious, and repeated exposure to them will finally destroy even the immunity provided by the Spirit of Christ.

It is not strange to find the major following of "St. Hereticus" among those whose theology is basically anti-holiness. There is an inner affinity with the carnal mind in the bad news these false prophets propagate. It is pathetic and alarming to find these attitudes and emphases taking root in holiness ranks.

The labors of "St. Hereticus" and his disciples not only confuse the faith and confound the faithful; they also "comfort the faithless." Bringing aid and comfort to the enemy is still treason. What evil glee must fill theimps who watch the work of their allies on earth!

Is there any defense against these trends? Indeed, there is. It lies in the age-old promise of Jesus to His disciples, the promise of the Spirit of truth, who will guide into all truth.

Whatever dulls our spiritual sensitivities makes

us liable to the confusions of "St. Hereticus." To the measure that we keep our hearts and minds sensitized by the Spirit of truth, we build up defenses against his wiles. To keep Christ central

is the best safeguard against being drawn away by the marginal, "lest Satan should get an advantage of us: for we are not ignorant of his devices" (II Corinthians 2:11).

THE CHURCH AT WORK

THE N.Y.P.S.

PAUL SKILES, *Secretary*

New York District

Forty young adults attended the New York District Young Adult Fellowship Retreat held February 26 through 28 at the Youth Development, Incorporated, Camp, Glen Spey, New York.

The retreat theme was "Christian Family Life." Three areas were discussed: spiritual, psychological, and physical.

Dr. Kenneth Stark, medical superintendent of Raleigh Fitkin Memorial Hospital in Manzini, Swaziland, South Africa, spoke to the group about marriage from a Christian doctor's point of view.

Rev. Jay Bergers, pastor of Yorktown, New York, church, and district N.Y.A.F. director, led informal discussions on the problems of the Christian home and family relationships.

Saturday evening Mr. Jim Vaus, executive director of Youth Development, Inc., and former wiretapper protégé of Mickey Cohen, challenged the faith of the young adults with his account of the working of the power of God in the hearts of youthful gang members in New York City. Mr. Cohen takes the gospel to the "toughest square mile in the world"—East Harlem, New York City.

In a stimulating session on Sunday morning, Mrs. J. H. White, wife of our district superintendent, led a discussion of the Sunday school lesson. The retreat was climaxed in the worship service as Rev. J. H. White brought a Communion message and served the sacrament.

Weekend recreation consisted of outdoor winter fun as the Lake Champion ice proved perfect for skating and bobsledding. The beautiful woodsy setting was ideal for hiking.—MARLYN CHAMBERS, *Reporter*.

The general staff of the N.Y.P.S. held regional conferences in the geographical zones of the church. Salt Lake City, Utah; Wagoner, Oklahoma; Charlotte, North Carolina; Albany, New York; and Winona Lake, Indiana, were the host cities. Regional representatives on the General Council were responsible for

adequate accommodations made available to conference persons.

Dr. George Coulter, general superintendent advisor to the N.Y.P.S., spoke in each of the conferences. His messages were directed to the purpose of N.Y.P.S.—" . . . to win others to Christ, and to provide ways of channeling the energies of youth into the total evangelistic mission of the church."

General N.Y.P.S. President John Hancock accompanied the staff in the eastern conferences, speaking on the subject "Our Marching Youth."

In each conference Nazarene Evangelistic Ambassadors spoke and showed slides of the Ambassador mission to South America last year.

Staff reports were well received, and productive workshops provided ideas for future age-group planning.

Bible quizzing was discussed and plans were made in each zone for increased participation and expansion.

The spirit of N.Y.P.S. is reaching for all the energies of youth to carry on the work which Christ has provided for us.

DISTRICT ACTIVITIES

South Carolina District Preachers' Meeting

The district preachers' meeting was held at the Litchfield Motel on the Atlantic Coast, February 25 and 26.

Dr. Otto Stucki, district superintendent, presided due to a snowstorm in Indiana which prevented Dr. Hardy C. Powers from being present. We praise God for the timely messages and Spirit-filled leadership of Dr. Stucki.

A friendly welcome was given by Host Pastor Franklin Gillian, and the attendance was almost unanimous by the ministers, except for those who were hindered by their work. There is a wonderful spirit of unity on the South Carolina District. The time was spent in relaxation, discussions, and inspiration.

A hearty welcome was given to Rev. David Erickson and the men's quartet, from Trevecca College, on Friday night, when the quartet sang good gospel songs and a challenging message was given by Brother Erickson.

Dr. Powers came to our district on Saturday and conducted a Spirit-anointed and -directed rally on the Orangeburg Zone. We praise God for our wonderful general superintendent and his timely counsel and leadership.—FLOYD I. HARRIS, *Reporter*.

New Church Organizations Reported

Colusa, California, February 14, 1965. Rev. William L. Latta, pastor.—Kenneth Vogt, *district superintendent*.

Port Huron Evangelical, Michigan, March 11, 1965.—E. W. Martin, *district superintendent*.

Stillwater University, Oklahoma, March 21, 1965.—Jerald R. Locke, *district superintendent*.

THE LOCAL CHURCHES

After pastoring the Long Beach church for five years, Rev. L. L. Mathis has resigned to accept the pastorate of Central Church in Meridian, Mississippi. During his five years of ministry with the Long Beach church, he supervised the construction of a three-bedroom parsonage, and also a nice sanctuary for worship.

Rev. E. S. Neunenschwander, retired Nazarene elder, died April 5. He was a member of the Kansas District. He is survived by his wife, of the home in Red Rock, Texas; three sons, one of them (Dwight) a Nazarene minister, and a daughter.

RAPID CITY, SOUTH DAKOTA—In February we had a seven-day revival with Rev. and Mrs. Michael Jones as the special workers. God met with us in the services and, on the closing Sunday morning, nineteen seekers came to the altar following the special song by one of our laymen. There was a total of twenty-seven seekers for the week. Our attendance continues to grow, with average attendance in the Sunday school and morning worship now over one hundred.—A. W. HANNS, *Pastor*.

After completing nearly six years with our church in Spring Valley, I accepted the pastorate of First Church, Compton, California, on the Southern California District. My first Sunday here was April 11.—DEAN SHAW.

AKRON, OHIO—Evangelist Thomas Hayes recently conducted a very fine revival in our Cottage Grove Church. He is an old-fashioned gospel preacher, believes in prayer and fasting, and his spirit of love reached the hearts of people of all ages. God blessed in giving eighty seekers, and several people definitely touched in the healing service. We thank God for this spiritual uplifting, and we appreciate the ministry of our good pastor, Rev. Fred Thompson.—MARY MERRINER, *Secretary*.

Mr. and Mrs. Carley Gibson of Erick, Oklahoma, were honored with a reception in the Church of the Nazarene annex building, observing their golden wedding anniversary, on March 13. Children of the couple were the hosts—Mr. and Mrs. Olin Wester, Oklahoma City; Mr. and Mrs. Waymon C. Gibson, Miami, Oklahoma; Mr. and Mrs. Jay W. Gibson, Temple, Texas; Mr. and Mrs. Billy F. Barker, Amarillo, Texas; Mr. and Mrs. Charles R. Gibson, Austin, Texas. The honorees are long-time members and workers of the Erick Church of the Nazarene.

LARGO, FLORIDA—First Church recently enjoyed a good revival with Evangelist and Mrs. Charles Powell as special workers. Fifteen people sought God at the altar and the whole church was revived. Brother and Sister Powell's messages in sermon and song were a real blessing. God's Spirit was clearly manifested, as some for whom we had been praying for years were saved. Also the Lord gave us a good healing service.—IRWIN WINDOFFER, *Pastor*.

Dr. and Mrs. A. S. London report: "We had a happy week, a good altar service, and ten people added to the membership, with Pastor Brickley at Huntington, Beach, California. Pastor Ray Moore at Colton has a beautiful property, and a good program, with a Sunday school around the two-hundred-fifty mark. His people have a mind to work. Pastor McCanlies of Midway is in a building program that is a credit to the town and district. The workers' dinner on Saturday evening with Pastor Murphey and his people of Garden Grove will not soon be forgotten. It was a thrill to be with Pastor H. B. London, Jr., and his people in Bloomington; a fine school of above three hundred, and growing. It was a joy to be in a district gathering with Superintendent Hull and his ministers, in a district Sunday school group in Whittier First Church with some of the workers from Kansas City, and to speak to three different groups at Pasadena College."

DALTON, GEORGIA—Grace Church recently had a very good revival with Rev. Harry T. Watson. Souls were saved, believers sanctified, and the church as a whole received inspiration and enlightenment through the Spirit-filled ministry of this man of God. We march forward, a church united in the battle against sin.—JOHNNIE W. HOWARD, *Pastor*.

PHILLIPSBURG, KANSAS—After serving this local church for three years, Rev. and Mrs. N. James Hamilton have resigned to accept the pastorate of the Wichita Derby Church. These three years have been a time of blessing and inspiration; Sunday school attendance has increased from an average of thirty-five in 1962 to a present average of seventy-four, with the record broken three times during the present church year. Souls have been won and building improvements have been made. We thank God for the progress that has been made.—MRS. ELIZA FOLTS, *Reporter*.

"SHOWERS of BLESSING" Program Schedule

May 9—"The Expansion of John the Baptist," by Russell V. DeLong

May 16—"Changed Men Changed the World," Part I, by Russell V. DeLong

May 23—"Changed Men Changed the World," Part II, by Russell V. DeLong

THE BIBLE LESSON

By BRIAN L. FARMER

Topic for May 9:

The Results of Disobedience

SCRIPTURE: I Samuel 18:5-16; 24:1-12; 31 (Printed: I Samuel 18:5-16)

GOLDEN TEXT: *By mercy and truth iniquity is purged: and by the fear of the Lord men depart from evil* (Proverbs 16:6).

We are cleansed from all sin only inasmuch as we walk in the light (1 John 1:7). If we fail to take the next step into the light unto our path, we begin to be encompassed by darkness. One matter of disobedience admits sin to take root again in our hearts.

This is precisely what happened to Saul.

In the lesson last week we observed King Saul tampering with God's command; he altered it somewhat to suit himself. This week we see the resultant sin full-grown: a malicious hatred, a murderous jealousy. You will notice, also, that the sin ultimately destroyed the sinner and those with him and not those he sinned against. The wages of sin is always death to the sinner.

The lines of the hymn which might by some be considered doggerel rather than poetry offer a standby truth:

*Trust and obey,
For there's no other way
To be happy in Jesus
But to trust and obey.*

The occasion of King Saul's outburst of jealous rage was when the applauding women afforded higher praise to David than they did to him. It is always a good test of the state of our hearts in grace to ask ourselves whether we are willing to let the other man have the credit.

A final lesson we might learn from all this stems from the example of serene calm set by David in the face of such selfishness towards him as demonstrated by Saul. The consequences of Saul's disobedience might have been much worse had David allowed himself too to be infected by sinful attitudes. But, thank God, this was not inevitable. Godly people do not have to react in the manner which the world terms *only human*. God calls us to a sanctified humanity which can ride above resentment and retaliation and seeks not revenge.

The man Saul, separate from God and having lost the throne, scurried

about seeking to stop the inevitable. The man David, at home in God's presence and assured of the throne, awaited the inevitable and did nothing to hasten it.

Oh, the peace that Jesus gives . . .

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Directories GENERAL SUPERINTENDENTS

Office: 6401 The Paseo
Kansas City, Missouri 64131

HARDY C. POWERS:

District Assembly Schedule	
Washington Pacific	May 19 and 20
Canada Pacific	May 27 and 28
Alaska	June 3 and 4
South Dakota	June 23 and 24
North Dakota	July 1 and 2
Michigan	July 14 to 16
Pittsburgh	July 22 and 23
Southwest Indiana	July 29 and 30
Kentucky	August 12 and 13
Indianapolis	August 18 and 19
Northwest Indiana	August 26 and 27
Southwest Oklahoma	September 8 and 9

G. B. WILLIAMSON:

District Assembly Schedule	
San Antonio	May 12 and 13
Central California	May 19 and 20
Southern California	May 26 to 28
Nebraska	June 24 and 25
Southwestern Ohio	July 7 and 8
Northwestern Ohio	July 14 and 15
Illinois	July 28 to 30
Kansas	August 4 to 6
North Arkansas	August 25 and 26
South Arkansas	September 8 and 9
Joplin	September 15 and 16

SAMUEL YOUNG

District Assembly Schedule	
Arizona	May 20 and 21
New Mexico	May 26 and 27
Canada West	June 10 and 11
Nevada-Utah	June 16 and 17
Albany	June 23 and 24
Canada Atlantic	July 1 and 2
Central Ohio	July 14 to 16
Eastern Kentucky	July 21 and 22
Akron	July 29 and 30
Dallas	August 12 and 13
Northwestern Illinois	August 19 and 20
Louisiana	August 25 and 26
Georgia	September 9 and 10

HUGH C. BENNER:

District Assembly Schedule	
Idaho-Oregon	May 13 and 14
Sacramento	May 19 and 20
Maine	June 16 and 17
New England	June 23 and 24
West Virginia	July 1 and 2
Chicago Central	July 8 and 9
Northwest Oklahoma	July 21 and 22
East Tennessee	July 29 and 30
Virginia	August 12 and 13
South Carolina	August 19 and 20
Kansas City	August 25 and 26

V. H. LEWIS:

District Assembly Schedule	
Philadelphia	May 12 and 13
Northern California	May 19 and 20
Los Angeles	May 26 to 28
Rocky Mountain	June 10 and 11
Northeast Oklahoma	June 16 and 17
Canada Central	June 24 and 25
Eastern Michigan	July 14 and 15
Colorado	July 22 and 23
Iowa	August 4 to 6
Missouri	August 12 and 13
Minnesota	August 19 and 20
Southeast Oklahoma	September 8 and 9

GEORGE COULTER:

District Assembly Schedule	
Abilene	May 12 and 13
Alabama	May 19 and 20
Florida	May 24 and 25
British Isles North	May 31 and June 1
British Isles South	June 7 and 8
Northeastern Indiana	June 30 and July 1
Oregon Pacific	July 7 to 9
Gulf Central	July 22 and 23
Wisconsin	August 5 and 6
Tennessee	August 11 and 12
Houston	August 18 and 19
North Carolina	September 15 and 16
New York	September 24 and 25

District Assembly Information

ABILENE, May 12 and 13, First Church, 4510 Avenue "Q," Lubbock, Texas. Pastor James R. Bell. General Superintendent Coulter. (N.Y.P.S. convention, May 10; N.W.M.S. convention, May 11.)

PHILADELPHIA, May 12 and 13, at First Presbyterian Church, Tilghman and Cedar Street Blvd., Allentown Pennsylvania. Pastor Rev. Robert M. Inglad, Jr., 938 S. 11th Street. General Superintendent Lewis.

SAN ANTONIO, May 12 and 13, at First Church, 1418 W. Woodlawn, San Antonio, Texas. Pastor Odell Brown. General Superintendent Williamson. (N.Y.P.S. convention, May 10; N.W.M.S. convention, May 11; S.S. convention, May 12.)

IDAHO-OREGON, May 13 and 14, at First Church, 1220 Liberty Road, Boise, Idaho. Pastor Grady Cantrell. General Superintendent Benner. (N.W.M.S. convention, May 11-12.)

ALABAMA, May 19 and 20, at First Church, 800 E. Clinton Ave. N.E., Huntsville, Alabama. Pastor Robert E. Lefell. General Superintendent Coulter. (N.W.M.S. convention, May 18.)

CENTRAL CALIFORNIA, May 19 and 20, at First Church, 2801 Hughes Lane, Bakersfield, California. Pastor Paul D. Mangum. General Superintendent Williamson. (N.W.M.S. convention, May 18.)

NORTHERN CALIFORNIA, May 19 and 20, at the Oakland Municipal Auditorium, 12th and Fallon, Oakland, California. Pastor Marlyn W. Anderson, 1600 Lakeshore Ave., Oakland. General Superintendent Lewis. (N.W.M.S. convention, May 17-18.)

SACRAMENTO, May 19 and 20, at Arden Church, 3337 Arden Way, Sacramento 25, California. Pastor Clyde Rhone. General Superintendent Benner. (N.W.M.S. convention, May 18.)

WASHINGTON PACIFIC, May 19 and 20, at First Church, 4401 Second Ave., N.E., Seattle, Washington. Pastor Donald Moore. General Superintendent Powers. (N.W.M.S. convention, May 17-18, noon; S.S. convention, May 18.)

ARIZONA, May 20 and 21, at First Church, East 10th Street and N. Highland Ave., Tucson, Arizona. Pastor Myron C. Morford. General Superintendent Young. (N.W.M.S. convention, May 19.)

FLORIDA, May 24 and 25, at the Civic Auditorium, Jacksonville, Florida. Pastor Rev. I. W. Justice, 2634 Ligustrum Rd., Jacksonville. General Superintendent Coulter. (N.W.M.S. convention, N.Y.P.S. convention, and S.S. convention, all on May 22.)

NEW MEXICO, May 26 and 27, at the District Center, Capitan, New Mexico. Pastor John Power. General Superintendent Young. (N.W.M.S. convention, May 24-25; N.Y.P.S. convention, May 25.)

LOS ANGELES, May 26 to 28, at First Church, 2495 E. Mountain, Pasadena, California. Pastor J. W. Ellis. General Superintendent Lewis. (N.Y.P.S. convention, May 21; N.W.M.S. convention, May 25.)

SOUTHERN CALIFORNIA, May 26 to 28, at the Memorial Auditorium, 7th and Lemon, Riverside, California. Pastor Heiman Burton, 8830 Colorado, Riverside. General Superintendent Williamson. (N.W.M.S. convention, May 25.)

CANADA PACIFIC, May 27 and 28, at First Church, 998 East 19th Avenue, Vancouver, B.C., Canada. Write the district superintendent, Rev. Roy J. Yeider, 7441 Granville, Vancouver. General Superintendent Powers. (S.S. convention, May 25; N.W.M.S. convention, May 26.)

Announcements

MARRIAGES

—Miss Pamela Scudday and Mr. Richard Sykes, on April 3, in Ll Paso, Texas.

BORN

—to A. Roy and Lois (Nees) Smith of Kansas City, Missouri, a son, Ronald Allen, on March 27.

—to Donald V. and Shirley (Ball) Smith of Wooster, Ohio, a son, Timothy Brian, on March 21.

—to Harold L. and Josie M. (Jarvis) Smith of Winamac, Indiana, a son, Glenn Russell, on March 12.

—to Mr. and Mrs. Elvis Meadors of Orlando, Florida, a daughter, Doris Jane, on March 8.

SPECIAL PRAYER IS REQUESTED

by a Christian friend for our new church in this Georgia town "that it may be as a lighthouse."

the Answer corner

Conducted by W. T. PURKISER, Editor

Recently in a Wednesday night prayer service, during the discussion of Matthew 4:1-11, the question was raised, "Could Christ have succumbed to the temptations of Satan at that time and therefore have sinned?" A statement was made in reply that it was possible for Him to have done just that. I would appreciate your opinion on this. Do you think it possible that Christ, the "only begotten Son of God," our Redeemer, and the Saviour of my soul, could have committed sin?

No, I do not. This is a question you can almost always get an argument about. Some people seem to think it makes the temptations of Jesus more meaningful to claim that He could have sinned. I fear they do not think through the consequences of such a claim for the rest of Christology (the doctrine of Christ).

Christ Jesus was totally unique. He was truly God, and He was truly man. As man He could be tempted. As God He could not sin.

Those who argue that Jesus could not have been human and could not have been tempted unless He had been liable to sin seem to consider sin as either essential to humanity or a necessary outcome of temptation. It is neither.

This does not mean that the temptation of Jesus was not as real and pressing as any you have ever experienced. No man ever felt the full force of tempta-

tion as Christ did, because every man has broken and yielded before the tempter's full power was reached. Only Jesus successfully met and matched the full force of temptation.

But the essential element in temptation is not the choice which is finally made, but the experience of tension between a solicitation to evil and a recognized right.

A good man may be strongly tempted to accept a shady business proposition which he thinks is coming. He makes his decision not to accept. But the proposition never comes. He fully experiences the tension of temptation. Yet in reality he could not have yielded.

In any case, Christ was tempted in all points like as we are, "apart from sin" (Hebrews 4:15, Greek); and He is able to help us when we are tempted (Hebrews 2:18).

Once the carnal nature is eradicated and one backslides, how do you explain how the carnal nature is restored or comes back into the heart?

As the darkness comes back into the room when the light goes out; as blindness comes when the sight is lost; as poverty returns when a fortune is squandered; as death and corruption pervade a branch when it is cut off from the vine (John 15:1-6).

There is no holiness apart from the sanctifying fullness of the Holy Spirit. To suppose that there is betrays the most fundamental truth in the doctrines of grace.

John Wesley wrote: "The holiest of men still need Christ as their prophet, as 'the light of the world.' For he does

not give them light, but from moment to moment: the instant he withdraws, all is darkness. They still need Christ as their King; for God does not give them a stock of holiness. But unless they receive a supply every moment, nothing but unholiness would remain."

Holiness by faith in Jesus,

Not by effort of thine own,

Sin's dominion crushed and broken

By the power of grace alone.

God's own holiness within thee,

His own beauty on thy brow;

This shall be thy pilgrim brightness,

This thy blessed portion now.

How do we explain our position that it is possible for us to live above sin in the light of the Scripture which says, "Therefore to him that knoweth to do good, and doeth it not, to him it is sin"? If we know it is good and right to pay our tithes, go to church, etc., and do not do these things, are we sinning?

I believe the verse you quote refers to sins of omission—that is, the deliberate refusal to do what God commands. It concludes a paragraph which commands us to recognize the uncertainties of life, and to make our plans subject to the will of God (James 4:13-17).

To the extent that refusal to pay tithes and attend church is disobedience to recognized duty, to that extent it is

sin.

In any case, the words of James must never be interpreted in such a way as to contradict the passages which show that the child of God is given grace to live above sin, such as John 5:14; 8:11; Romans 6:1, 15; I Corinthians 15:34; I Thessalonians 2:10; I John 2:1-4; 3:8-9; 5:18.

LATE NEWS

Storm Damage Light to Nazarenes

Dr. Paul Updike, superintendent of the Northeastern Indiana District, reports light tornado damage to Nazarene property during the Palm Sunday storms. The district center at Marion, Indiana, was narrowly missed, and thirty windows were broken in Marion First Church.

Three Nazarene homes were destroyed, and one member on the district, Ira Hofferbert, was hospitalized, but no deaths were reported.

Wesleyan Methodist headquarters at Marion were severely damaged, and the Wesleyan publishing house totally demolished. Manager M. A. Lunn of the Nazarene Publishing House telephoned an offer of all possible assistance in the emergency.

Mrs. Mack Anderson's Home-going

Mrs. Mack Anderson, wife of the superintendent of the Georgia District, died early Friday morning, April 16, after a lingering illness.

The funeral service was held at Atlanta, Georgia, First Church with Rev. W. E. McCumber in charge. Interment was at Johnson, Kansas.

Ray Moore to Olivet Faculty

Dr. Harold Reed, president of Olivet Nazarene College, Kankakee, Illinois, has announced that Professor Ray Moore, director of music for the Nazarene Radio League for the past twenty years, has accepted the position of assistant professor of voice as of September 1.

Professor Moore has directed the music for "Showers of Blessing" and "*La Hora Nazarena*," and was music director of one of the Nazarene Ambassadors teams in Latin America last summer.

Services Start in Sweden

First Nazarene services in Sweden were held on April 9 in a Y.M.C.A. hall in Stockholm. Rev. and Mrs. H. E. Hegstrom, who were sent out last fall by the Home Missions Department, were in charge.

Dr. G. B. Williamson, general superintendent, conferred with Mr. Hegstrom in Stockholm in late March and found the prospects for a new work there favorable.—N.I.S.

Honor to Dr. Lee Shevel

Dr. W. Lee Shevel, a delegate to the last General Assembly at Portland, has been named "outstanding young electrical engineer for 1964" by the honor society of electrical engineers. He is a research associate at I.B.M. and active in the Yorktown Heights, N.Y., Church of the Nazarene.—N.I.S.

Christian Camp Conference Held

Two Nazarene ministers were among the 900 delegates attending the Christian Camp and Conference Association's second biennial convention at Green Lake, Wisconsin, March 30 to April 2.

Rev. Jack Lee, Kankakee, Illinois, and Rev. Robert Quanstrom, Tinley Park, Illinois, attended workshops, seminars, and demonstrations held in connection with the convention.

President Lyndon Johnson sent a letter to the convention stating that Christian camps "can translate our cherished religious heritage into a program for constructive moral action."

Former Minnesota Congressman Dr. Walter Judd challenged the delegates "to increase their influence as citizens in shaping tomorrow's world."

Beacon Commentary Supplements Lessons

Volume II of the *Beacon Bible Commentary*, just published by the Nazarene Publishing House, provides supplementary material for the series of ten Bible studies in the International Lessons on "A Nation United" and running throughout the balance of May and June.

Background for the May lessons is covered on pages 245-313. The June lessons are covered on pages 314-91.

The 621-page volume includes the Old Testament books of Joshua, Judges, Ruth, I and II Samuel, I and II Kings, I and II Chronicles, Ezra, Nehemiah, and Esther.

Break Ground at C.N.C.

Construction of the first two complexes on the new campus of Canadian Nazarene College, at the southern edge of Winnipeg, Manitoba, started late in April. Both are one-story, concrete-and-brick construction. The complexes will be for administration and classrooms and the second for residence and cafeteria.

The buildings will cost an estimated \$800,000. Dr. Arnold Airhart, president, said the major part of the total will be financed through a long-term Canadian government loan. The college is receiving \$30,000 annually from the sale of the former campus property at Red Deer, Alberta, for \$725,000. Canadian Nazarene College, centrally located, this year has had students from nine of the ten Canadian provinces.—N.I.S.

Death of Mrs. C. B. Widmeyer

Mrs. Maud E. Widmeyer, wife of Dr. C. B. Widmeyer, died April 15, as the aftermath of a serious fall the week before.

Dr. and Mrs. Widmeyer were ordained in 1909 and had served the church in college administration and teaching, evangelism, and on the mission field.

The funeral was held Monday, April 19, at Bresee Church in Pasadena, California.

Dr. Stockton Honored

Dr. John L. Stockton was honored recently upon completion of twenty years as general treasurer of the Church of the Nazarene at a dinner attended by sixty-five associates and friends at the Four Winds Airport restaurant.

Two men who came to church headquarters the same year took part. General Superintendent G. B. Williamson spoke, and Ray Moore, music director of the Nazarene radio program, sang three songs.

Rev. J. T. Gassett, field secretary for annuities, was master of ceremonies and presented a bronze plaque to Dr. Stockton.—N.I.S.

Editor Speaks at B.N.C.

Carl F. H. Henry, editor of *Christianity Today*, recently spoke to Bethany Nazarene College journalism students in a two-day workshop. Dr. Henry, editor of one of the nation's leading undenominational evangelical magazines since 1956, spoke three times to the students, April 22 and 23, and also gave the major address at the junior-senior banquet.

Ripper Reelected as Mayor

C. Harold Ripper, academic dean at Bethany Nazarene College, was re-elected as mayor of Bethany in a recent local election. He received 1,569 votes to his opponent's 396. Dr. Ripper has held the position for seven years.



of the
Religious World

NHA President to Jamaica

MARION, IND. (EP)—Dr. Paul L. Kindschi, president of the National Holiness Association, and executive secretary of the Department of Sunday Schools of the Wesleyan Methodist Church of America, will be speaker at the first annual convention of the Jamaica Holiness Association to be held May 17-20, in Savanna-la-Mar, Jamaica.

The Jamaica Holiness Association, patterned after the NHA of this country, was organized last year in a constitutional meeting of Jamaican pastors and missionaries from seven cooperating groups.

Dr. Kindschi will also address the Pilgrim Holiness and Wesleyan Methodist pastors of the island in a joint ministers' retreat to be held at Moorlands, May 10-11.

Bible for 95 Percent

NEW YORK—With publication of at least one book of the Bible in 1,232 languages, the Scriptures can potentially reach 95 percent of the world's population—the greatest accomplishment in interlanguage communication the world has known.

MOTHER'S

Graduation

WE HEAR A LOT THESE DAYS about more and higher education for young and old alike. Our colleges are overflowing with young people. And it is not uncommon for a husband and wife, father, mother, or even grandparent, to be going to college or attending night classes.

When that day of graduation comes, it is wonderful. That goal has been reached. Friends and relatives gather to witness the graduation with mixed emotions. To some there is a sense of sadness, for now that son or daughter has taken a step in life which means experiences will open up for him which the parent cannot share. Yet there is a sense of joy in seeing that one we love achieve that which he has so long desired.

But this is not the graduation I am talking about. My mother was not going to night school nor did she get a diploma. She died. Some would rather say "passed away," as that does not seem so final! But when a Christian dies, after all, it is not finality; it is beginning.

As I sat there at the funeral and heard the singer sing "Now I Belong to Jesus" and "How Firm a Foundation," my heart was filled with those mixed emotions of joy and sorrow. As the pastor read the scripture which Mother had chosen: "I have fought a good fight, I have finished my course, I have kept the faith: Henceforth . . .," my heart sensed something wonderful. This was in honor of Mother's "graduation."

From the time my mother had given her life completely to God, she had daily been in the "school of God." Her Bible was her much-used Text. She did hours of homework—on her knees—and then went out and applied what she had learned to the many lives she influenced. (Her daughters, sons-in-law, grandchildren, and husband were all Christians, which gave her great joy.) Now she had graduated!

Many friends, even church friends, comfortingly said, "Don't grieve over your mother's death." But how does one grieve when one he loves graduates? Many unsaved were at her graduation service and some later said, "I left with such peace . . . I don't understand it . . . it was a funeral!" But they just couldn't grasp the fact: "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. . . . our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light."

How wonderful! Mother stayed in "school" until her *graduation!*

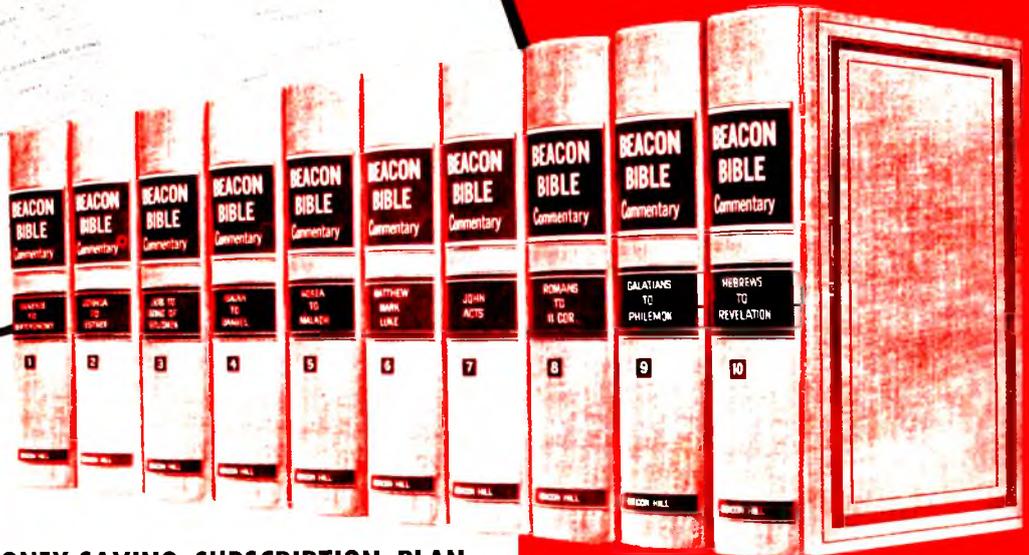
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