

May 8, 1968

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Lilvet Nazarene Poetry

herald

OF HOLINESS

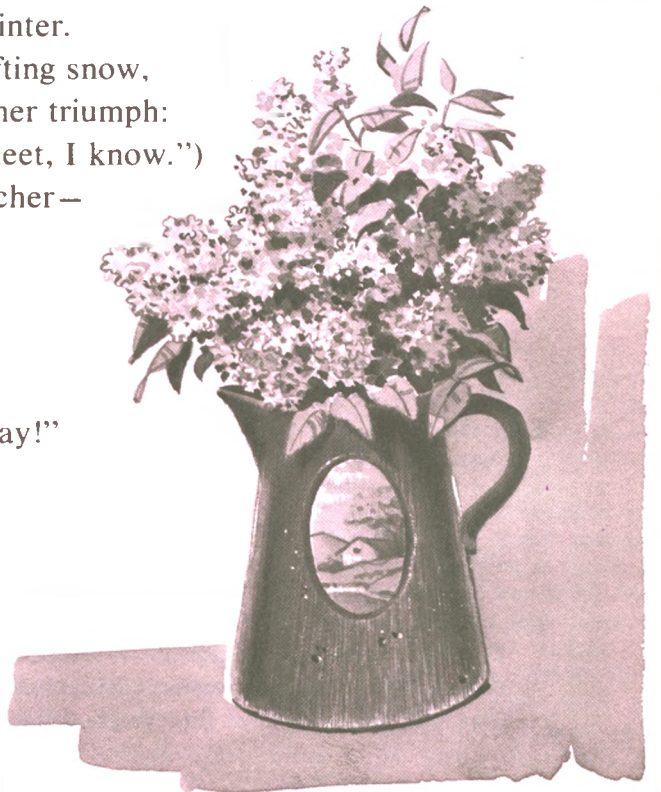
Church of the Nazarene

Ten Commandments for Parents

(See page 3.)

MAY 13 '68

Whenever I take down the old blue pitcher
From off the shelf, I recollect the day
I picked the zinnias, our summer standbys,
And placed them by her bed and heard her say,
“They are so durable and bright—these flowers,
Not fragrant and not fragile as the rose,
But holding up their heads in any weather,
A worthy inspiration, goodness knows!”
Another day t’ward autumn (she was weaker),
The old blue pitcher flamed with gold and red
Of oak and maple leaves. She touched them, smiling.
“The new green leaves will come in spring,” she said.
The pitcher held a fir bough in midwinter.
(We made her bed beneath the drifting snow,
Smiling through tears, remembering her triumph:
“Since we are His, soon we will meet, I know.”)
Today a child placed lilacs in the pitcher—
“This was my great-grandmother’s
did you say?
Is this the only thing she left you?”
“No,” I answered,
“She left me faith. I use it every day!”



Heritage

by Kathryn Blackburn Peck



General Superintendent Benner

WHEN MOTHERS FAIL

The most adequate realization of the revelation of God is accompanied always by the highest concept of human relationships. So it is with motherhood, for it is the spiritual element in motherhood that reveals its full significance and true evaluation.

This principle obtains both negatively and positively, for both evil and good.

The Bible records the evil and destructive results when mothers have failed in their spiritual and moral responsibilities. In the Old Testament it is recorded of Ahaziah: "And he did evil in the sight of the Lord, and walked in the way of his father, and in the way of his mother"; and again, ". . . his mother was his counsellor to do wickedly."

In the New Testament we read of Herod's promise to the daughter of Herodias ". . . to give her whatsoever she would ask. And she, being instructed of her mother, said, Give me here John Baptist's head in a charger" (Matthew 14:7-8).

But against this dark and evil background, we have the glowing examples of mothers who did not fail: Rachel, mother of Joseph; Jochebed, mother of Moses; Hannah, mother of Samuel; Elisabeth, mother of John the Baptist; Mary, mother of Jesus; Lois, mother of Eunice, who was the mother of Timothy. And through the centuries have lived those millions of other godly mothers whose lives have influenced their children for God and righteous living.

Among these was my own mother, Emma Lawrence Benner, who, although she went to be with her Lord when I was but a child, has blessed my life by the memory of her godly example and emphasis.

Who can measure the incalculable influence for good of a loving, faithful, godly mother? But who can compute the incalculable influence for evil of a selfish, worldly, irresponsible mother?

When mothers fail, there is no other compensation. No influence—physical, spiritual, or moral—is quite so basic. Let this Mother's Day be a time when Nazarene mothers will pledge themselves anew to a motherhood that will not fail God and their children.



PHOTO BY LARRY NICHOLSON

• By Michael Daves

Ten

Commandments for Parents

Mothers aren't God. I rather suspect that some Christians have, unwittingly to be sure, taken over the custom of mother worship from ancient Greece. Thus it is that we use Mother's Day as an occasion to sentimentally make a demigod of mother. Such idealization does not really honor mother, since it is a pious lie.

We are becoming more realistic in our celebration, recognizing that Mother's Day is a family festival. Mother lives in interdependence with the family. Her unique place

demands recognition and honor, but the family unit itself is primary. Mother's Day is not only a time to salute mothers past and present, it is also a time to consider the responsibilities of parenthood. I propose ten commandments for parents—commandments which I believe dig down deep to the core of knowledge about family life.

I. THOU SHALT START WITH TRAINING THYSELF

I was visiting with a school principal when a teacher came in. A

boy in her first grade class had called a girl a bad name. When corrected, he seemed puzzled and said, "But my mother says it all the time."

The parent who attempts to train children to have good manners, but has none himself, is fighting a losing battle. Children don't learn merely by telling; they learn by showing. Example makes the longest, deepest impressions. Children are able to detect sham and insincerity. Don't expect your child to be any better than you are.

II. THOU SHALT BE MORE CONCERNED ABOUT RELATIONSHIPS THAN RULES

Law is not the last word about life. Jesus believed the law should be based on what was good for man. If the law did not help man grow into the fullness of God's intention for him, the law was bad and should be changed. So with the family.

All rules should be submitted to this test: Do they help the child grow in his relationships to God and the neighbor? Parents need to be more concerned with building healthy relationships between themselves and their children. If the child knows he is loved and respected as a person, he is less likely to rebel against ethical standards. The child who is unsure of being loved most often breaks the rules because he is alienated and angry.

III. THOU SHALT IMPART THE FAITH

How many parents have forgotten this commandment! Parents have the basic responsibility for religious education. No one else.

A humorist said, "An ounce of mother is worth a pound of clergy." The church can only assist parents, not replace them. No amount of Bible study in the church school can substitute for Bible study at home. The same is true of prayer and worship. If the Christian faith is not real at home, it is not real anywhere.

IV. THOU SHALT LEARN TO LISTEN

Listening is a real art. We always find it easier to talk. Listening to another person means acknowledging his worth as a person, respecting him and trying to understand his viewpoint. We know another person only as we listen to him.

A common complaint of teenagers is, "My parents never listen to me." Through the dynamic of listening love, the generation gap between parents and children could be bridged.

V. THOU SHALT SPEND TIME WITH THY CHILDREN

Once a minister's wife dropped a visitor's card in the offering plate requesting a visit from the minister. In our go-go culture, it is increasingly difficult to stop and enjoy life as a family. But we must make the effort.

Children need their parents to play with them, to read to them, to take them on trips and hikes. Years pass quickly, and opportunities to be a family together soon pass into yesterday. Seize the moment to spend time with each other.

VI. THOU SHALT ACKNOWLEDGE THY FAULTS AS PARENTS

We can never do all that is needed for either ourselves or our children. The family is dependent on God's grace for its life. Parents who refuse to admit their failures always end by blaming both their children and themselves for their inadequacies.

Dr. Reuel L. Howe tells of a parent's study group which had come to terms with the truth that their children needed more love than they were able to give. They faced their inadequacies and, miracle of miracles, family life improved.

VII. THOU SHALT KEEP A SENSE OF HUMOR

Our family was watching a skit on television. My wife and I started laughing. Our three-year-old son, who did not understand the skit's humor, thought our laughing was funny. So he started laughing. Soon we were laughing at him laughing at us.

We take ourselves too seriously. We need to learn to laugh at our mistakes and inadequacies. Laughter releases pent-up despair and relieves hostility.

VIII. THOU SHALT TREAT THY CHILDREN EQUALLY

A child is a unique gift from God. There is no other child like your first-born, or second, or third.

Each has his own individual personality: extrovert, introvert, brilliant, dull.

One child should not be compared to another. He should be loved for who he is—not for what you want him to become. A good parent loves in spite of imperfection. Over each child, we should pray: "Thank you, Creator God, for this, your special gift."

IX. THOU SHALT USE DISCIPLINE

A astute observer of the American family said that we are a child-centered culture. Instead of parents disciplining their children, children discipline their parents!

Discipline may include punishment, but we should not think of it as primarily negative. Discipline is providing a structure for growing up which includes protection and guidance. It is yes-saying (approval of constructive behavior) as well as no-saying (disapproval of destructive behavior).

Discipline is closely related to love and acceptance. Parents who do not provide a disciplined structure do not really love their children; rather they are engaged in a neurotic bid for popularity.

X. THOU SHALT KNOW WHEN TO LET GO

This is the last commandment, but not in importance. Parents naturally want to feel needed as long as possible. This desire tempts them to over-protect their children.

Being tied to mother's apron strings is like having a noose around your neck. Good parents accept their changing role, wanting their children to be freed from emotional dependency on them. Nothing is more pathetic than an adult who acts like a child simply because his parents did not have the grace to let go.

These are ten commandments for parents. They are offered in gratitude for mothers and fathers of every generation who have kept faith with their children by equipping them for responsible living. □



• By Ross W. Hayslip
Tucson, Ariz.

HOLINESS

Is Friendship with GOD

The Friends of God" is the name given to a mighty spiritual movement that emerged in Germany at the beginning of the fourteenth century. Wars and fightings, pestilence and plagues, moral perversion and ecclesiastical corruption had combined to produce both misery and chaos.

To a wonderful degree, members of this group lived in the full light of their firm belief that man has limitless capacity for communion with God and that God is near and accessible. They further believed that the merging of man's will into the will of God is the prime prerequisite for spiritual insight and power.

Evelyn Underhill, in describing this movement, wrote, "Like the spiritual Franciscans, the Friends of God were and desired to remain faithful members of the Catholic Church, but they put before tradition the direct experiences of the Spirit. They had, too, an apocalyptic side to their propaganda, revealing their attachment to that German prophetic tradition

that began with St. Hildegarde. They denounced the numerous and glaring abuses and sins of the time, foretold divine vengeance, demanded realism and sincerity, and practiced an often extreme asceticism; regarding themselves as an 'inner church' of spiritual men . . . These were said to be led into the 'Upper School of Perfect Resignation' where great trials and suffering were endured, selfhood was slain, and the Holy Spirit was felt to be teaching directly within the soul."

Involved in friendship we find association and communication vital elements. We read in Genesis where God said, "Let us make man in our own image." He made the human soul so much like himself that nothing else in heaven or on earth resembles Him so much.

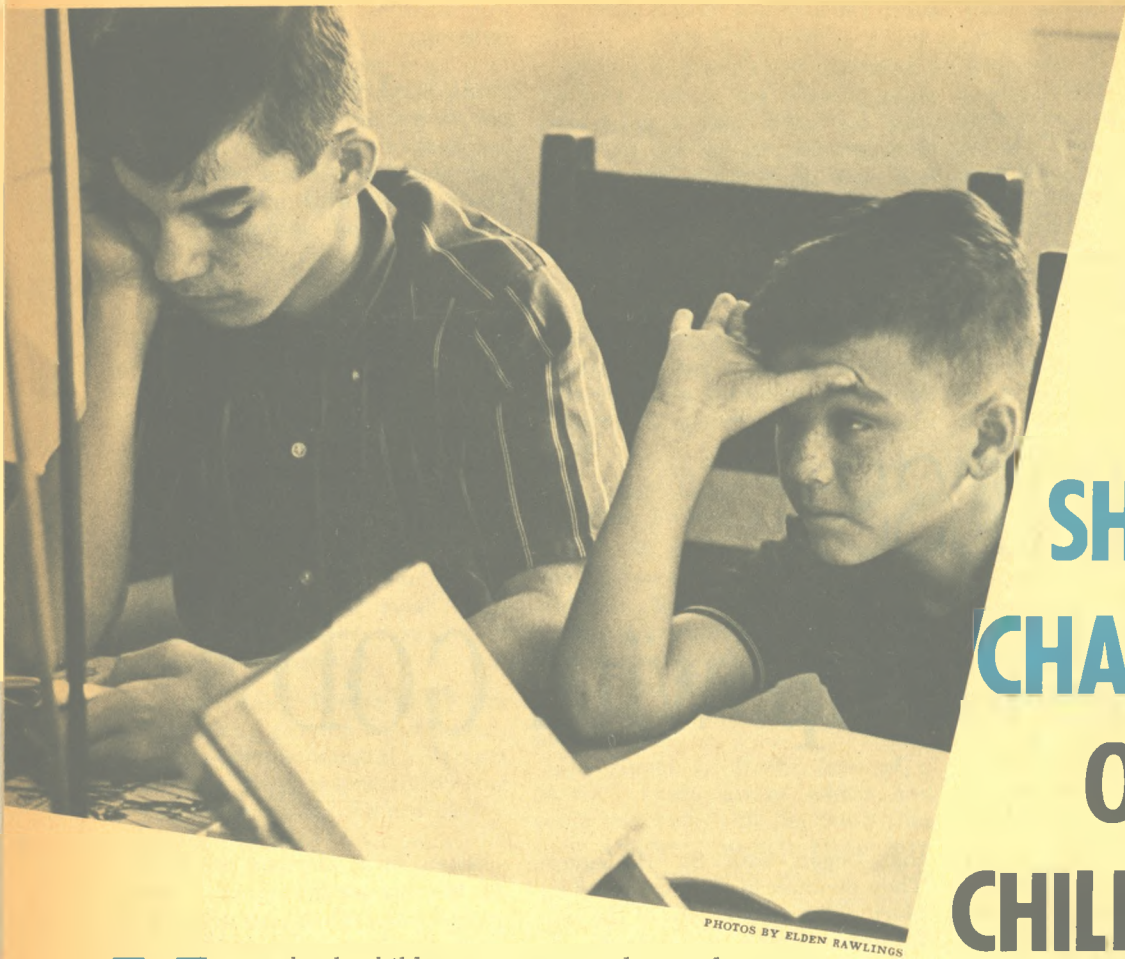
This is why God is so interested in our fellowship and friendship with Him. To attain this blessed companionship, I must be yielded to the loving will of God so that if God does not want what I want then I must desire that which God wants.

Then in a glorious atmosphere of the knowledge of God's presence I can feel the joy that comes from the knowledge of the purest love for my divine companion. This is a love for God for His own sake and not for any way in which I may use Him for my own means or comfort.

Friendship with God does not empty the present world of a spiritual significance nor does it rob life of its human dimension. We are still *in* though not *of* the world. It is an assurance of the Eternal Presence that has promised to be with us always.

With a pure heart that is fixed upon the purpose of God for our lives and a desire to fulfill that purpose we know that He will never leave nor forsake us. Sin is the only thing that can destroy this friendship.

It is only as I deny myself and keep the material aspects of life in proper perspective that I can keep my relationship warm and vibrant. Such an attitude will help keep me confident in an age of doubt, and calm in an era of uncertainty. □



PHOTOS BY ELDEN RAWLINGS

ARE WE SHORT- CHANGING OUR CHILDREN?

Most school children cannot understand adult-oriented church services," many parents maintain. Is this a valid assumption? Or could it be that boys and girls possess greater learning potential than most of us realize? To solve this problem we need to know the characteristics of the space age generation and some modern concepts of learning.

"Just as each child is uniquely different from every other, so each period of time and each generation is different. Change takes place in our society at an increasingly rapid rate," says A. D. Buchmueller, Executive Director of the Child Study Association of America.

Compared with boys and girls of other times, today's children come to church with a much broader background of knowledge and experience. Because of the rapid interchange of ideas and the powerful influence of mass media most boys and girls are ready for and receive more advanced levels of education earlier. As well as learning the "3 R's" children now are being taught vital listening, thinking, and problem-solving skills.

Another factor which sets this generation apart is the increasing emphasis on early childhood education. It is not uncommon for some American six-year-olds to be in their fourth year of school and 25 percent are at least in their second year. Investigators into the nature of learning believe that the infant is born with receptors through

which he receives data from his world. Thus they conclude that a child at any age learns something in every experience and situation.

From this evidence we may conclude that most modern children are sophisticated learners and that each child in our church service does learn something. But what? Are these alert, knowledgeable youngsters becoming creative worshippers? Are they absorbing concepts of good churchmanship? We cannot, we must not expect experiences of grace as well as Christian attitudes and habits to develop automatically.

The Bible spells out our responsibility, "Train up a child in the way he should go . . ." (Proverbs 22:6). If the Lord tarries, today's children will spend most of their lives in the twenty-first century, a society for which we have no blueprint nor solutions for problems yet unknown. However, we can prepare these future citizens for A.D. 2000 by using *every opportunity* to help them know God, the Everlasting Father. Church services, wisely planned and conducted, contribute vitally to the growth of this relationship.

The enrichment of services to provide meaningful experiences for children should be the concern of every adult. We can begin by creating a climate of friendly acceptance in which boys and girls are stimulated to observe and participate.

"I noticed how reverent you were during prayer." "I am proud of the way you listened to the sermon today." Generously and sincerely given, compliments such as these encourage children toward greater participation.

Boys and girls who come alone from spiritually disadvantaged homes also need the inspiration of "foster Christian parents" who sit with them and offer loving guidance.

Hymns or gospel songs containing at least one stanza most children can understand may be included in each service. Occasionally they may be invited to sing while adults listen. Use of a children's choir and other youth musicians stimulates growth and interest.

Whenever scripture is read the leader may point out some part of it that children can easily comprehend. As a whole, Romans 13 requires more mature understanding. However, verses eight and nine would be clear to the average child. Following the congregational reading of the scripture, boys and girls may read their mini-portion in unison.

Children's powers of observation may be intensified, their awareness of beautiful moments of inspiration and worship increased by use of such devices as a "nicest thing book" or a "mystery box." After the Sunday services, each member of the family tells what he thinks was the "nicest thing" that happened. Occasionally there may be a unanimous decision about an obvious highlight but most often each person will have his own opinion. These impressions are recorded in the "Nicest Thing Book."

A "mystery box" contains several questions about services such as: *What was the text of the sermon? Who were the ushers? What prayer requests were made?* Contributed by all members of the family the questions should be read aloud before being placed in the box. Then before the service have a child draw out a question to be read *after* church. Let everyone guess what the question might be and try to find an answer during church. When the mystery question has been read, return it to the box for reuse. The person who answers correctly (children first, of course)

• **By Wanda Milner**

Indianapolis, Ind.



The young listener should discover something meaningful for himself in the message. An appropriate illustration may be prefaced by such a remark as this: "All of you boys and girls will be interested in this story."

It should not be taken for granted that children understand the symbolism of Communion and baptism. During a Sunday school or junior fellowship hour the pastor may explain the sacraments, demonstrate how the service is conducted, and answer questions.

Every child should know the purpose of the altar and understand that he is welcome there as a seeker or worshipper. Whenever a youngster responds to the invitation Christian boys and girls may be encouraged to join adults in prayer for him.

Parents also have an important role to play in helping children to make best use of their time in church. By memorizing hymns during family worship even little non-readers will be able to participate in the song service. Desirable attitudes and habits of reverence are more easily practiced at church following a discussion of their importance at home.

may draw a question next time.

More capable boys and girls may be encouraged to use note-taking and outlining skills they have learned at school to record the main ideas of a service or message. These resumes could be shared with shut-ins or featured in the church newsletter. Parents may also suggest that children make cumulative lists of unfamiliar words from the scripture or sermon. The meanings may be discussed during family worship or looked up by the child in the dictionary.

Older boys and girls who know how to use the center-column reference and concordance can be taught to employ the sermon text or scripture reading as a springboard from which they may make Bible discoveries of their own.

Both careful planning and prayerful guidance are important. In what other way can we help our children get the most out of church services? Dr. Milton Senn, Director of Yale's Child Study Center, makes a pertinent observation, "... off-hand I don't think teachers or parents teach morals, ethics, or character development by lessons or formal teachings as much as by precept and *example*." □

JUST PUT ME DOWN AS A



MOTHER

needing mother around him to love, comfort, and protect him, and slowly ease him into the chilly stream of life.

I have no degrees in child psychology hanging on my wall, but I do have three sons, which I feel gives me a little authority to speak out on this subject. I am working "out in the field," so to speak, and am up to my neck in this mother business.

It hasn't been so long since I worked that I've forgotten the hectic schedule I got caught up in, trying to combine two jobs. Trying to spread myself so thin left me completely exhausted by nighttime, and it was my husband and family who suffered most.

My time from eight to five was bought and paid for, and I was expected to produce, with no excuses. Like most women who work, I gave my employer my best efforts, and the ones at home I really cared about, and the ones who really cared about me, got the crumbs of me which might be left over at night, if they were lucky.

When I finally did come home, I would beg them to leave me alone for a few minutes, while I came apart in front of them, and slipped into something comfortable, usually the oldest and most dilapidated thing I owned. I wanted to be left alone.

My son would be so happy and excited to see me and had a hundred questions ready and waiting, but I would blow it all! It's a wonder we have any kind of relationship at all today, and we probably wouldn't, if I hadn't "wised up" before it was too late. I will have to say that the three years of absence of a full-time mother in his life has resulted in his not being able to confide in me as we both would like. This is something neither of us can help now, but I'm awfully glad I woke up when I did.

It is fulfillment enough for me now to send my boys off to school

When the census-taker rings my doorbell and starts asking her routine questions, I stand as erect and tall as my 5'3" frame will allow and answer the one about my occupation, "Just call me a mother."

The term "housewife," or "homemaker," or, as I read the other day, a "domestic engineer," just doesn't fit me somehow. To me, being a wife and mother (and I put them both on the same line), is a 24-hour job for any woman.

I realize, of course, that I have just lost a number of my readers. But let me go on, for the few of you who may still be with me!

I consider being able to stay at home and rear my children my-

self to be one of God's richest blessings to me. I am happy to be here, and to be here in a warm and present body, not just in spirit.

I do not feel caged in, for my doors all open to the outside.

I shall always regret the three years I worked after my first child was born. The puny amount of material goods we might have accumulated (and I wonder, did we really?) during those three years look mighty small to me now, compared to what I missed out on.

I realize now how very important those early years are to a child, when he is developing so fast, getting an idea of what this thing called living is all about, and

Sunday evening I witnessed one of the most touching sights I've ever seen. My husband finished his message. Then he said, "I would like the organist to come forward and play an invitation hymn. I'm not even going to ask you to stand. Remain seated. If you have a spiritual need, get up out of your seat, come to the altar and pray."

After a while a young boy came forward and knelt.

Then, a few minutes later, I heard two pairs of tiny feet come padding down the aisle. When I opened my eyes, I saw two tiny bundles, huddled close together, down in front of the altar.

Those little balls of humanity, in navy blue and bright red, were some of our very own church cherubs. When we came to this church three years ago, they were scarcely walking. This year they are kindergartners. And there they were at the altar with their solemn little faces almost touching the floor.

"Did you do something wrong that you want to ask Jesus to forgive you for?" I asked Rhonda, and then Cynthia.

Rhonda, whose piquant face was the picture of intensity, nodded yes.

Cynthia, unusually small for her age, looked up with her soulful black eyes and acknowledged that she, too, wanted to be forgiven.

A few minutes later, both Rhonda and Cynthia testified that Jesus had heard their prayers. And we rejoiced that they had heard and answered the Lord's call, although they are barely past babyhood.

When we first came to this church, one of our daughters confided, "It bothers me that so few children come to the altar here."

I'm glad now that I can write to her and tell her about the change that has come over our group. The children and youth are responding to the gospel message. And their tears and notes of victory help keep the older folks tender and spiritually prone.

When my brother Bud and I were youngsters, we were a great encouragement to all evangelists. They could never leave our church with regret and say that they had had no seekers. Although we were overly-conscientious (perhaps we were considered pests at times), our frequent trips to the mourner's bench kept us tender toward the Lord.

Today Bud is an avid worker for the Lord's cause; his five children love their church; and his oldest son was called to preach at fourteen years of age. My daughters are adults. Both are devoted Christians. The married one is teaching our grandchildren to pray and sing songs about Jesus.

It pays to keep the altar open to the children.

I'm glad Mom and Dad never discouraged us from going to the altar. In turn, my brothers, sister, and I have kept our children in churches where people believe in "praying through." It is my hope that our children shall give our grandchildren the same privilege that we gave them.

There may be those who discourage the children from "going forward." Not I. I think it is the greatest thing we can teach our children to do.

Jesus said, "Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven." □

• **By Pauline E. Spray**
Lowell, Mich.

each morning with a hot and nourishing breakfast under their belts and clean and ironed shirts on. I know what they had for lunch, too, for I prepared and sent it with them. I have plenty of time for myself then to recharge my batteries, and give vent to any creative impulses which might arise during the day.

One look at the shine on their faces when they come home from school and focus their eyes on a batch of still-warm chocolate chip cookies and glasses of cold milk waiting for them is reward enough for me for the time being. To be able to answer the "Mother!" they yell expectantly as they come in and slam the front door with an "I'm in here!" makes us all feel good and secure. Besides, they might forget by nighttime to tell me about the false alarm fire at school, the dog who followed them home. I'm one of the first lucky mothers to hear all about these things and just see what I'd be missing?

I'm so glad I can be there when one of them steps on a piece of jagged glass and needs his wounds dressed. I can come up with a Band-aid, a reassuring smile, and a glass of cold lemonade to ease the hurt.

I was so very thankful I was home the other day when our beloved dog was run over and killed by a truck in front of our house. Our seven-year-old son witnessed the whole thing, and his screams of "Mother! Mother!" were enough to unnerve the calmest of mothers, even Whistler's mother! I was able to comfort him in my arms and let him cry it out, and then quietly answer his many questions about death. What if I hadn't been there? How terrible to have to sit on such tragic news until nightfall, until your mother finally comes home.

So, you see, no one can convince me it's better for a mother to be away from her family all day if she can be at home. □

"... of such
is the
Kingdom..."

Editorially Speaking

By W. T. PURKISER

A Cage or a Bridge

Someone has remarked that home may be either a cage to close in a growing child, or a bridge by which the child passes over into the adult world. Even mother love may unconsciously become "smother love."

There are a great many ideas about raising children. One mother declared that her theory of child rearing was "carefully supervised neglect." Another prayed, "Let me not be too ready to guide my children's stumbling feet, but allow me to be ever near to bind up their bruises."

There is a very subtle balance in "carefully supervised neglect." Neglect alone is total disaster. Supervision, too close and too tight, is almost as bad.

Without meaning at all to do it, parents may cripple their children either by demanding too much of them, or by not expecting enough. Many well-meaning mothers and fathers have shielded their children from some of the pressures they themselves endured, and have actually robbed them of the experience of success in the face of obstacles.

None of us would think of carrying a child everywhere he wanted to go, when he should be learning to walk for himself. Yet we sometimes do this psychologically, and hardly realize what is happening.

A thoughtful and eminently successful parent made the remark that he had never known a family to save all its children to the kingdom of God where the parents were either rigid and hard, or where they were careless and indifferent. It is the combination of concern and consideration that proves most effective.

The influence of a good mother and a Christian home is far-reaching and strong. No clearer testimony to this has been given than by Dr. R. A. Torrey, noted evangelist of the last generation.

Dr. Torrey wrote: "I grew up in a godly home, but I was ungodly. I reached young manhood unsaved, careless about the things of the soul. And then I went away from home, an unsaved man. But I went away with my mother's words ringing in my ears, 'Reuben, when the way is dark, Son, call upon God, call upon God!'"

Torrey said, "I wandered far, farther than I had ever dreamed that I could wander. Then one night in a hotel room I planned to commit

suicide. As I made all the preparations, there came flashing into my mind the words of my mother, 'Reuben, when the hour is dark, Son, call upon God, call upon God!' Then in the depths of despair in my hotel room, I knelt by my bed and called upon God. And instead of taking my own life I gave my life to the Lord Jesus."

Sooner or later, the children leave home. They carry with them the imprint of a thousand experiences, strong or subtle, but all coming to surface in adult life in many unexpected ways.

Blessed is the man or woman who, when the hour is dark, finds latent within him the influence of a godly home. It may not be as dramatic as it was in the case of Reuben Torrey. But it can be as real and as important.

This is National Family Week, and next Sunday is Mother's Day. It is always a good time to take stock of the quality of our homelife, and to determine anew that our homes will not be cages, but bridges to mature Christian living. □

Our Deepening Agony

Nothing since the assassination of President John Kennedy has so shocked and saddened America and the people of the world as the murder last month of Dr. Martin Luther King, Jr.

We have all been stunned and grieved by the senseless crime of a lone assassin, and by the wave of rioting, vandalism, looting, and sudden death that has followed.

None of us can foresee the exact course of the future. Something must be done to correct deeply entrenched evils in the social structure. But the torment of our times may well deepen before it begins to lessen.

We must not allow the feeling of helpless futility we sometimes experience in face of the massive crisis of this apocalyptic age to keep us from showing our concern and our care as Christians for those around us. We must point with even greater earnestness and clarity to the Lord Jesus Christ, our hope and the hope of the world.

There is a word of promise for us in II Chronicles 7:14. We have often interpreted these words in a spiritual sense. Now it is time to claim them in their quite literal meaning: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from

The times call for courage. The days are already here when "men's hearts [are] failing them for fear." God wants followers in whom "perfect love" has cast out fear. Christ calls for disciples whose godly lives testify to the reality of transforming grace. The Church needs redeemed men and women freed from bondage to popular opinions, with convictions that resist prevailing customs and trends, with courage to challenge the crowd conscience, with sanctified audacity to refute the blatant atheism that brazenly says, "God is dead."

—M. Lunn.

heaven, and will forgive their sin, and will heal their land."

There will be human remedies for the healing of our land suggested by the score. Most of them will be deceptively simple: "More money," "more force," "more laws," "more education." All of these may help. None of them will heal.

There are many to curse the darkness. There are all too few to light candles in the night.

The healing of our land with its running sores and bleeding wounds will not be accomplished without a national repentance and travail in prayer. We must humble ourselves and seek the face of our God.

The degree to which we do this personally and encourage those around us to do it will determine whether the deepening agony of our age is the onset of its pangs of death, or the birth pains of a new and better world wherein dwelleth righteousness. □

Worriers of the Cross

A correspondent wrote about an elderly minister and his wife whom he described as "those grand old worriers of the Cross." I knew what he meant. There really isn't too much difference in the spelling of warrior and worrier.

But there is a tremendous difference in the meanings of the two words. One wonders how many of us who should be "warriors of the Cross" turn out to be worriers.

We have to remember the line between a proper sense of responsibility and the worry which is harmful and even sinful. It is a fine line, but it is important.

There are happy-go-lucky and carefree souls whose chief problem is lack of any sense of responsibility. They never worry. But neither do they work. They are like the slack strings of a

violin. There is no music because there is no tension.

Most of us don't have this problem. Our tendencies are not in the direction of irresponsibility. Our danger is that we forget the divine dimension of the lives we live and slip over the line into the area where faith is paralyzed by anxiety and we become worriers of the Cross.

I have no desire to add to the reams that have been written about worry. It stands condemned by no less authority than that of Jesus himself in the Sermon on the Mount: "Don't worry about living—wondering what you are going to eat or drink, or what you are going to wear. . . . Can any of you, however much he worries, make himself an inch taller? . . . So don't worry . . ." (Matthew 6:25-31, Phillips).

Just this one point should be made. Worry is best overcome by indirect attack. It is futile for us to grit our teeth and say to ourselves, "I will not worry . . . I will not worry."

Worry and the shrill and faithless complaining to which it leads really comes from self-pity and exaggerated self-concern. It ends the day we really believe that God is able to bring us through with victory over any circumstance life can throw against us.

THE SOLVENT FOR WORRY is faith—not faith in ourselves or our possessions or our talents, but faith in the God who raised His Son from the dead and in this victory overcame our supreme foe.

Nor is it the "size" of the faith that counts. Better a little faith in a great God than a great faith in a little god.

*Oh, for a faith that will not shrink,
Though pressed by every foe,
That will not tremble on the brink
Of any earthly woe.*

*That will not murmur nor complain
Beneath the chast'ning rod,
But, in the hour of grief or pain,
Will lean upon its God.*

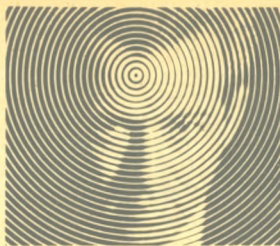
*A faith that shines more bright and clear
When tempests rage without;
That, when in danger, knows no fear,
In darkness feels no doubt.*

*Lord, give us such a faith as this;
And then, whate'er may come,
We'll taste, e'en here, the hallowed bliss
Of an eternal home.*

In these lines of William Bathurst, we have what makes the difference between being worriers of the Cross and warriors of the Cross. □

ON BEING A WHOLE PERSON

BY JOHN S. NOFTLE



Resentment Is Poisonous

RESENTMENT can poison one's whole life.

A wealthy, old lady was about to retire for the evening when she said to a friend, "Would you mind going down to see if the front door is locked, for I can't trust my niece. She left the front door open once, and burglars might have entered and robbed us."

That had happened 38 years before, and the old lady despised her niece for that single omission. One moment of quiet talk and forgiveness and the whole thing would have been cleansed away, but she lived with an ugly self for 38 years, upsetting herself and everybody around her.

A man who had high blood pressure, a heart affliction, and hadn't worked for ten years went to see his doctor. The doctor asked him point-blank: "Against whom have you a resentment?"

The man replied, "Against a nephew." The doctor got the man to fix things up with his nephew, and as a result his blood pressure is down, his heart normal, and he is back at work, a happy, healthy man.

The inner structure of the life is made for goodwill, not for ill will. Man is not made to carry grudges and resentments. These are foreign to man's makeup. Man is at harmony with himself, with others, and with God when he is free of all bitterness and resentment.

At the close of a religious meeting a man stepped up to speak to the preacher. He said he was divorced twice and was in the hands of psychiatrists. He thought all the time that the wives were at fault, but now he knew it was himself. He told the preacher that he surrendered everything to God and now he was different. The man had been resentful against people, because he was really resentful against himself.

A prominent man came to a doctor friend and announced: "I have my stuff in my car. I'm leaving home for good. I can't stand my wife's stubbornness, I'm through."

The doctor told him what a fool he was to leave his wife and family in this way. The man replied, "I've tried everything. Nothing does any good."

The doctor suggested he try one more thing: "Go home, leave your things in the car, get your wife and get down on your knees before God, and first confess your own sins, leaving your wife to confess hers."

The man promised reluctantly he would do it. An hour or two later the man called up the doctor and said: "Doctor, I did it. And it worked. It's heaven. We've settled everything before God."

What happened? They simply brought their resentments and sins to God and God healed their wounds.

Why carry resentments, grudges, and ill will around with us when we have a God in heaven that forgives all sin, relieves every resentment, and removes all our burdens? □



Con: Using Singers Before Conversion

... Your answer to the question, "Should young people and older persons who are not Christians be used to sing solos and be in the choir?" (March 6) was a real shocker ...

As a music director for 20 years, I feel I have had considerable experience in working with young people and adults who are Christian and non-Christian. The pastor and I generally decide on the talent to be used in the services. We would never give it a thought to use a sinner as an example, no matter how beautiful a voice the person has ...

CARL L. VASTBINDER
Ohio

Pro: "Point to Ponder"

I read the editorial entitled "A Point to Ponder" in the March 27 issue with intense interest, for I am a GI serving my two-year obligation, the last 10 months of which is here in Vietnam. ...

I have been fortunate for I receive approximately one letter a week from a Sunday school teacher I had in primary classes, when I was four or five years old. She has invested 20 years of prayer into my life and because of this her letters are a real blessing and joy to read. ...

It is so true that the psychological effect of the military, especially in a war zone, can be devastating, and it rings so true that so often when we, the servicemen, leave the home church and they say that they will remember us in their prayers, too often we receive few if ANY letters.

God is real and His blessings wonderful, but letters from the home church do more than words can say.

H. DUANE ORKNEY
Vietnam

Pro: Servicemen's Commission

I say "Amen" to the work of the Nazarene Servicemen's Commission. The *Herald* has brought many a blessing.

SSGT R. M. DUNN
Calif.

(EDITOR'S NOTE: The *Herald* and other periodicals of the church are sent without charge to servicemen through the auspices of the Nazarene Servicemen's Commission.)

REVIVAL STIRS BNC CAMPUS

The spirit of revival at Bethany Nazarene College began in student residences several days before Evangelist Paul Martin arrived. Students witnessed to groups as large as 200, and the floors rang with the praises of those who found Christ.

Once the scheduled spring revival began, the tide rose from service to service until Friday morning when a victorious testimony of one student opened the avenue of grace to more than 200 hearts.

It was a genuine holiness revival. The doors of sanctification were opened to the rich life in the Spirit. The results were changed attitudes, apologies, restitution, and new anointings.

There was emotion there (always present in a genuine revival) but there was also the profound sense of God's presence where student and professor alike gloried in the miracle of grace.

It is quiet today. There is a sense of calm poise, a smile of buoyant optimism, a sense of holy confidence. No wonder, for God has passed our way.

—OSCAR F. REED □

SEVEN churches in Jackson, Miss., united for the sixth annual crusade in a downtown auditorium. Other nearby Nazarene churches joined also in the revival in which Dr. Orville Jenkins, secretary of the Department of Home Missions, was the evangelist. Song evangelists were Wally and Ginger Laxson. "Night after night the altar was filled with seekers," said Rev. Thomas M. Cox, crusade chairman.

THE BENEDICT, N.D., church recently experienced a "spiritual revival," according to Pastor A. E. Belzer. Evangelists were Rev. Wilmer Long and Douglas Schindler, musician.

THERE WERE seekers at the altar in every service, and others were won in their homes during a revival

meeting recently closed at New Philadelphia, Ohio. Evangelist was Rev. Kenneth Marckel and song evangelist was Pat Duncan, according to Pastor R. J. Long. □

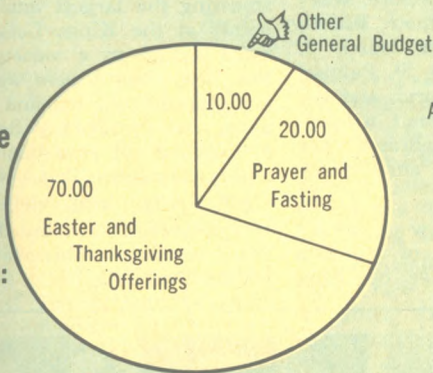
PASTOR Carlton D. Hansen termed recent services at the Terre Haute (Ind.) Northside Church as "the most marvelous revival in the history of the church." Evangelist Gene Personett was the speaker and music was provided by the Lamplighters Quartet. □

AT LEAST 20 persons found spiritual help recently during a revival at the Mundelein, Ill., church. Dr. Dale Mitchell, director of the Nazarene Radio League, was the evangelist. Pastor is Rev. R. T. Jarrell. □

UNDER THE PREACHING of Evangelist Roy McKinney, many persons found spiritual help during a recent revival at Shawmut, Ala. Ralph and Joann Dunmire were the song evangelists. Pastor is Rev. J. Harmon King. □

GENERAL BUDGET—1967

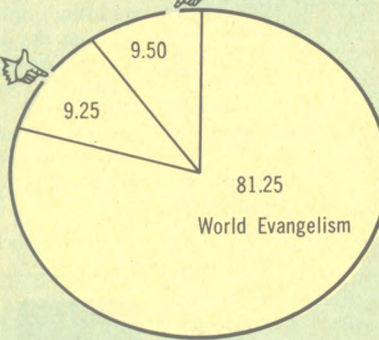
Where it came from:



Administration

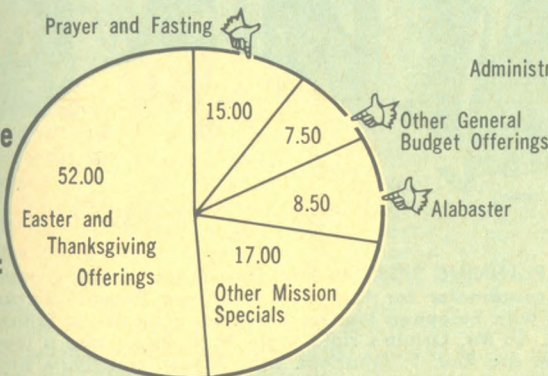
Christian Education and Youth

Where it went:



GENERAL BUDGET AND MISSION SPECIALS—1967

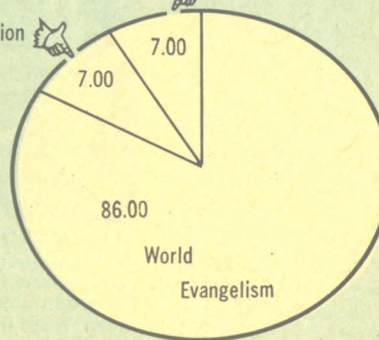
Where it came from:



Administration

Christian Education and Youth

Where it went:



—prepared by the General Stewardship Committee



CHILDREN line up for instruments in the Bethany music clinic.

Of People and Places . . .

NO-STRINGS PROGRAM AT BETHANY

Forty elementary school children in Bethany, Okla., are meeting three times a week to learn how to play violins, violas, and cellos. It is all a part of a "no strings attached" program at Bethany First Church. The six-week clinic costs the children nothing, and they borrow instruments from the church or college. Church attendance is not required of those who attend the clinic.

Instructors are Roger Strong, associate professor of stringed instruments at Bethany Nazarene College and former first violinist with the Oklahoma City Symphony; Mrs. Roger Strong, string instructor in the Norman (Okla.) school district; and Rev. Thomas Barnard, minister of education at the Bethany church.

The response to the program, according to Miss Betty Benson, Director of Child Development at Bethany First Church, was so great there is a waiting list, and a second clinic is planned for this summer.

The youngsters aren't the only enthusiastic ones.

"We've had so many adults interested, we may start an adult class," Barnard said. Pastor of Bethany First Church is Dr. M. Harold Daniels. □

REV. and Mrs. Harvey C. Miller, Plano, Iowa, celebrated their fiftieth wedding anniversary April 14. Mr. Miller has been a pastor for 45 years. □

SGT. Harold D. Kreps, who now lives with his family in Aberdeen,

S.D., received recently the Soldier's Medal, a citation for bravery awarded for his action in Vietnam. He was part of a group of soldiers who rescued passengers from a helicopter which had crashed in a gun pit. Shortly afterward the ammunition in the bunker exploded. Sergeant Kreps is a recruiting officer at Aberdeen where he and his family are also members of the Church of the Nazarene. □

ABOUT 1,000 Oklahoma junior high school students competed for ratings of excellence in the first Bethany Nazarene College fine arts competition held recently on the campus. Director of the event is Professor Ray Moore, chairman of the Division of Fine Arts at Bethany. □

DR. S. E. BEEMAN, assistant dean of instruction at Olivet Nazarene College, has been named to succeed Mr. William Bennett, who resigned to become the new registrar at Mount Vernon Nazarene College. □

DR. Hardy C. Powers, general superintendent, and Dr. Ray Hance, superintendent of the Kansas District, were present for the mortgage-burning service at Hutchinson (Kans.) First Church recently. The \$325,000 property is now free of debt, according to Pastor W. A. Strong. □

MR. AND MRS. W. J. Moore, Warren, Ohio, celebrated their fiftieth wedding anniversary on March 5. Two weeks later Mrs. D. D. Palmer, also of Warren First Church and the widow of Rev. D. D. Palmer, a long-time Ohio pastor, celebrated her seventy-seventh birthday amid greetings from well-wishers. □

PROFESSOR Harlow Hopkins, chairman of the division of fine arts at Olivet Nazarene College, has been

appointed musical director and conductor for the Society for the Friends of Music Symphony Orchestra. □

MR. AND MRS. M. Frank Turner, Shawnee Mission, Kans., celebrated their fiftieth wedding anniversary recently. Mr. Turner has been treasurer of the Kansas City District for 32 years. □



Neumann

SUSAN NEUMANN, a student at Bethany Nazarene College from Putnam City, Okla., was elected president of the Intercollegiate Association of Women Students during the group's annual meeting recently on the campus of Southern Methodist University in Dallas. Miss Neumann, who is the daughter of Mr. and Mrs. Howard Neumann, will head an organization made up of representatives from 250 colleges and universities throughout the United States. An English major, Miss Neumann plans to become a teacher. □

STUDENTS at Eastern Nazarene College have been bringing home the trophies. The Crusader basketball team won the twelfth annual Christian College tournament held at Kings College, White Plains, N.Y. The college also received the trophy for amassing the largest total number of points at the Kings College tournament scored in a variety of events. The ENC debate team won top place at Shippensburg, Pa., and a four-man team won the College Bowl at Gordon College in academic competition with four other colleges. □

MR. AND MRS. Alfred Horton, Newport, R.I., celebrated their fiftieth wedding anniversary recently in San Diego, Calif. □



AMBASSADOR PLANNING SESSION—Rev. Paul Orjala, right, recently appointed as a team coordinator for the 1969 Nazarene Evangelistic Ambassador tours, discusses with European leaders plans for crusades in British Isles and European cities. To Mr. Orjala's right is Dr. H. T. Reza, also a team coordinator. With them are Rev. T. Schofield, left, British Isles South district superintendent, and Rev. Paul Wire, second from left, field superintendent in Italy. German and Dutch representatives were also present for the meeting held in Haarlem, The Netherlands.



GENERAL Superintendent G. B. Williamson returned recently to Cleveland, where he once served as pastor, to preach the dedicatory sermon for a new \$225,000 Cleveland (Ohio) First Church plant. It was from among this congregation that Dr. Samuel Young, now also a general superintendent, went into the Christian ministry. Present pastor is Rev. William P. Wilhoyte.

NEWSMAN SEES CHURCH OPPORTUNITY IN VIETNAM

By Larry Ward
for Evangelical Press News Service

SAIGON—Recently it was my privilege to collaborate with Dr. Bob Pierce in a book just released on Vietnam (*Big Day at Da Me*, Word).

One chapter, a summary of the church situation here in this war-ravaged little land, is headed "Our Greatest Days."

Despite the dangers of war and the difficulties of inadequate transportation and communication, the work of the church has moved steadily forward. Over and over I have heard it: "These are our greatest days!"

Now, of course, we must view the situation in the light of the recent Viet Cong Tet offensive, the martyrdom of six gallant missionaries, and the evacuation of missionary wives and children.

What is the situation now? My personal observation is that those words still accurately apply: "Our greatest days."

The Protestant Evangelical Church of Vietnam is the product of the faithful labors for Christ of the Christian and Missionary Alliance. Always solidly evangelistic, the church has found in recent years a new dimension of service opportunity through ministries in the Vietnamese military hospitals. C.M.A. Missionary Garth Hunt has termed this "the

greatest evangelistic opportunity in the history of the church in Vietnam."

With this have come other facets of outreach, such as evangelism among Vietnamese troops in the field and in the "Open Arms" program for Viet Cong defectors.

In the unlikely context of war, totally new ministries have been launched. (The organization I serve, for example, has been privileged to assist the Evangelical Church in establishing 36 elementary schools.)

And the heartbreaking refugee needs have opened new doors of opportunity. In the tragic aftermath of the Tet attacks, I found 18 children (whose orphanage home in the Iron Triangle had been hit by Viet Cong mortars) being lovingly cared for in the home of Rev. Doan van Mieng, president of the Evangelical Church.

I believe I spoke not only for the organization I represent but for most of us serving here in the name of Christ when I made this statement a few days ago to President Nguyen van Thieu: "Mr. President, our hearts go out to those who suffer. But we want you to know that we find in this situation no discouragement, no temptation to withdraw or cut down. We are here to serve—and to stay." □



Quadrennial Conference on Church Building and Architecture

June 14 and 15
Hotel Continental
Kansas City, Missouri

Keynote Address,
"Bearing Witness to the Truth"
by Dr. W. T. Purkiser

Workshops:

- "The Church and Its Site"
- "Steps in Building Planning"
- "Minimum Needs for an Adequate First Unit"
- "Meeting the Costs of Building"
- "Building a Church Program for Seven-Days-a-Week Use"

Symposium, Panel, Special Addresses:

- "Building for Music, Youth, Evangelism"
- "Changing Methods of Christian Education"
- "Adequate Financial Resources for the Building Program"

Special Rates for Pre-Registration:

- | | |
|--|--------|
| <input type="checkbox"/> Registration and Conference Materials | \$2.50 |
| <input type="checkbox"/> Friday luncheon | 3.55 |
| <input type="checkbox"/> Friday afternoon bus tour of churches | 1.75 |

The above rates apply only to June 5. Make check payable to John Stockton, Treasurer and mail to Church Extension, 6401 The Paseo, Kansas City, Mo. 64131

Include your new church or proposed church in the General Assembly architectural display. Submit on 20" x 30" illustration board and send to Church Extension by June 12.



ONTARIO CHURCH DEDICATED—Dr. Hardy C. Powers, general superintendent, preached the dedicatory message on the occasion of the official opening of the Windsor, Ontario, Canada, church. Rev. Bruce T. Taylor, superintendent of the Canada Central District, also participated in the service. The building, which will seat around 250 in the sanctuary, was constructed with a current indebtedness of only \$23,000. Present valuation is \$100,000, according to Pastor Wesley G. Campbell.

MOVING MISSIONARIES

Miss Della Boggs, 101 Crofton Road, Bel Air, Md. 21014.

Rev. and Mrs. William Bromley, 33 Blackford Road, Shirley, Solihull, Warwickshire, England. (Coming to U.S. in June.)

Miss Eunice Clegg, on furlough, c/o Mrs. J. F. Clegg, 410 W. Elm St., Apt. No. 1, Stillwater, Okla. 74074.

Dr. Margaret Hynd, 170 Sussex Road, No. Harrow, Middlesex, England.

Miss Irma Koffel, R.D. 3, Box 289, Norristown, Pa. 19407.

Miss Hilda Moen, 505 Second St., E., Saskatoon, Saskatchewan, Canada.

Rev. and Mrs. Paul Wire, 6711 N.W. 48th, Bethany, Okla. 73008.

Miss Patricia Buffett, Largo da Cruz da Era 6, 20E, Lisbon 4, Portugal.

Miss Frances Courtney-Smith, P.B. 51,

Letaba, No. Transvaal, Republic of South Africa.

Rev. and Mrs. Edward Drinkwater, Church of the Nazarene, P.O. Box 181, Kitwe, Zambia, Central Africa.

Rev. and Mrs. Robert Gray, c/o Rev. Dan Penn, 7452 Center Parkway, Sacramento, Calif. 95833.

Dr. and Mrs. Howard Hamlin, temporary address: c/o Rev. Dallas Mucci, 5601 Library Road, Bethel Park, Pa. 15102.

Rev. and Mrs. Robert Latham, R.R. No. 1, Center Point, Ind. 47840.

Rev. and Mrs. Richard Lindeman, 235 Oyama Cho, Tamagawa, Setagaya Ku, Tokyo, Japan.

Rev. and Mrs. Roger Maze, Box 242, Irondale, Ohio 43932.

Mr. and Mrs. William Moon, 1722 Carson, La Junta, Colo. 81050.

Miss Evelyn VerHoek, 4319 Newton St., Brentwood, Md. 20722.

VITAL STATISTICS

DEATHS

MRS. MAMIE E. BENNETT, 74, died Feb. 1, in Lodi, Mo. Funeral services were conducted by Rev. Fred Smith. She is survived by two daughters, Mrs. Wilma Hensley and Mrs. Geneva Washburn; two sons, Wendell and Donald; 19 grandchildren, 18 great-grandchildren, two sisters, and one brother.

CLIFFORD JOHN COATE, 90, died Mar. 6, in Sacramento, Calif. Funeral services were conducted by Rev. James Snow. He is survived by a daughter, Mrs. Lois Woodall; a son, Sylvester; five sisters, four grandchildren, and two great-grandchildren.

REV. ROBERT LEE CLAY, 47, a pastor in Brunswick, Ohio, died of a heart attack Mar. 12. Funeral services were conducted by Dr. Harvey S. Galloway. Survivors are his wife, Laura; his father, one sister, and five brothers.

MRS. MINNIE D. CONNOLLY, 83, died Jan. 20, in Redding, Calif. Funeral services were conducted by Rev. Bob Doherty, Rev. Clifford Jobbins, and Rev. V. M. Hutcheson. She is survived by two daughters, Opal P. Watcher and Lillian I. Durham, and two grandsons.

MRS. NEVA B. GREUEL, 43, died Mar. 22, in Peoria, Ill. Funeral services were conducted by Dr. L. E. Eckley, Rev. J. E. Hazelwood, and Rev. Richard Hawley. Graveside services were held in Waukesha, Wis., conducted by Rev. E. W. Pannier and Rev. R. J. Clack. She is survived by her husband, Rev. Harry J.

WILLIAM I. MORTON, 44, died Feb. 19, in Ventura, Calif. Funeral services were conducted by Rev. Charles Muxworthy and Dr. Henry B. Wallin. He is survived by his wife, Viola; three sons, Kenneth, David, and James; his parents, two brothers, and two sisters.

MRS. ETHEL KEPPEL WHITE, 73, died Mar. 28, in Orlando, Fla. Funeral services were conducted by David V. Warren and James D. Blackmon. Burial was in Evansville, Ind. Surviving are her husband, Rev. I. W.; a daughter, Mrs. Elizabeth Slayton; two grandchildren, and a brother.

BORN

—to J. David and Billie Eby, Hialeah, Fla., a daughter, Shelley Annette, Mar. 31.

EVANGELISTS' OPEN DATES

Jack and Wilma Hamilton, 532 W. Cherokee, Springfield, Mo. 65804, are available for revivals September 1.

ANNOUNCEMENTS

RECOMMENDATIONS

Rev. E. L. Bryant, Route 1, Box 20-L8, Crescent City, Fla. 32012, is now available for revival meetings as of June 1. Brother Bryant has had many years as pastor and evangelist in the Church of the Nazarene and during most recent years has pastored on the Florida District. He has done good work and carries a good burden and will have a camper/trailer which will accommodate both Mrs. Bryant and himself. He will do you good.—John L. Knight, District Superintendent.

DISTRICT ASSEMBLY INFORMATION

WEST TEXAS, May 15-16. First Church, 4510 Avenue Q, Lubbock, Tex. 79412. Host Pastor: James Bell. General Superintendent: Dr. Hardy C. Powers.

ARIZONA, May 16-17. Monte Vista Church, 3313 N. 40 St., Phoenix 85018. Host Pastor: J. M. Burcham. General Superintendent: Dr. George Coulter.

DIRECTORY

GENERAL SUPERINTENDENTS
Office: 6401 The Paseo
Kansas City, Mo. 64131

Hardy C. Powers	District Assembly Schedule—Spring, 1968
Central California	May 8-9
Abilene	May 15-16
Canada West	May 30-31
G. B. Williamson	District Assembly Schedule—Spring, 1968
Mississippi	May 8-9
Nevada-Utah	May 23-24
Rocky Mountain	May 30-31
Samuel Young	District Assembly Schedule—Spring, 1968
New England	May 22-23
Maine	May 29-30

Hugh C. Benner
District Assembly Schedule—Spring, 1968
Florida May 20-21
San Antonio May 29-30

V. H. Lewis
District Assembly Schedule—Spring, 1968
Alaska May 9-10
Alabama May 22-23

George Cautler
District Assembly Schedule—Spring, 1968
Los Angeles May 8-10
Arizona May 16-17
Southern California May 22-24
New Mexico May 29-30

Following General Assembly
Northeast Oklahoma July 1-2
South Dakota July 3-4
Canada Atlantic July 4-5
Chicago Central July 4-5
Nebraska July 4-5
North Dakota July 4-5
Albany July 9-10
Eastern Michigan July 10-11
Northeastern Indiana July 10-11
Northwestern Ohio July 10-11
Southwestern Ohio July 10-11
Canada Central July 11-12
Central Ohio July 17-19
Michigan July 17-19
Oregon Pacific July 17-19
Pittsburgh July 18-19
Northern California July 24-25
Northwest Oklahoma July 24-25
Colorado July 24-26
East Tennessee July 25-26
Kentucky July 25-26
Eastern Kentucky July 31—August 1
Illinois July 31—August 2
Akron August 1-2
Missouri August 1-2
Iowa August 7-9
Kansas August 7-9
Southwest Indiana August 8-9
Virginia August 8-9
Louisiana August 14-15
Dallas August 15-16
Northwest Indiana August 15-16
South Carolina August 15-16
Houston August 21-22
Tennessee August 21-22
Minnesota August 22-23
Northwestern Illinois August 22-23
West Virginia August 22-23
Wisconsin August 22-23
Indianapolis August 28-29
Kansas City August 28-29
North Arkansas August 28-29
North Carolina August 29-30
South Arkansas September 4-5
Northeast Oklahoma September 4-5
Georgia September 5-6
New York September 6-7
Japan September 11-12
Gulf Central September 12-13
Southwest Oklahoma September 12-13

MOVING MINISTERS

Wallace H. Smith from Gaithersburg, Wash., to Alabama City, Ala.
Walter Hubbard from Pasadena (Calif.) Central, to Calgary, Alberta, Canada.
Joseph Fidelman from Zanesville (Ohio) First, to Hilliard, Ohio.
Frances Welch from Danville (Ill.) Chalfant Memorial, to Danville (Ill.) Douglas Park.
Henry Schott from Burlington, Colo., to Langmont (Colo.) First.
W. T. Elkins from Dayton, Ky., to Summit, Ky.
Charles Hill from Crossville, Tenn., to Fayetteville, Tenn.
Jack Hinton from Clarksville (Tenn.) Memorial Drive, to Atlanta (Ga.) Brookhaven.
Dale Worcester from Sand Springs, Okla. to Paris (Ill.) First.
Myron J. Kersten from Walters, Okla., to Lake Charles (La.) College Park.
Lowell Bell from Floydada, Tex., to Jamesboro (Ark.) Forest Home.
Charles Spunler from Okemah, Okla., to Fairfax, Okla.
Eugn Kaechele from Fergus Falls, Minn., to Cheyenne (Wyo.) First.
Myrl Winkle from Battle Ground (Wash.) Faith, to Anacortes, Wash.
Wesley D. Tracy from East Gary, Ind., to Oil City (Pa.) First.

NEWS OF RELIGION

You Should Know About . . .

EVANGELIST BILLY GRAHAM said he plans to concentrate his crusade schedule in the United States this summer, so he can devote more time to the problems of the ghetto.

He also announced that his associate, Jimmy McDonald, a Negro, will spend the summer in city ghettos recruiting Negro youths to help him conduct evangelistic activities.

"I have seen a plan to burn 17 American cities," Graham said. "There is no doubt that this is serious.

"One of the things I think needs to be done is to stop these people who are inciting people to riot. They are saying, 'Let's kill the President. Let's burn down the White House.' They are wearing buttons saying, 'Go to Hell, Jesus,' and all that, and this is the type of thing that incites riots. The basic cause is spiritual."

Declaring that he was concerned over "great failures of our national leadership to understand the basic causes of our problems," Mr. Graham said he was "not sure" recommendations of the National Advisory Commission on Civil Disorders, just released, are "the answer."

"Of course, I agree with the report that the need is critical and that the hour is late," he said. "But I am not sure that a welfare state such as they seem to recommend is the answer. The British have already tried it and their problems are worse.

"To me, the report illustrates the great failures of our national leadership to understand the basic cause of all our problems from Vietnam to racial tension." □

TODAY, 324,000 new babies entered the world and 10,000 persons starved to death or died of malnutrition. In addition 123,000 persons died for other reasons, leaving a net gain of about 190,000.

Those are the figures for an average day in current history organized by the Population Reference Bureau. The agency predicted that, if these population trends continue, the world's total population would pass 3.5 billion by next January 1, and double to seven billion between then and the year 2000.

The bureau said the roots of the world population explosion did not lie in economically advanced countries, where a third of the world's people lives. In these so-called "have nations," per capita incomes are high, literacy is widespread, food supplies are adequate, and birth rates have leveled off.

By comparison, birth rates in the "have-not nations" continue to soar while literacy rates and per capita income levels are almost stagnant. □

A \$10 MILLION investment portfolio of the Methodist Board of Missions will be transferred to another bank in New York City not directly involved in a credit arrangement with the Republic of South Africa.

Speaking as general secretary of the board, Mrs. Porter Brown said the transfer represented a "tangible, symbolic protest" against First National City's financial support of the government of South Africa, which practices apartheid, or racial segregation. □

ATTEMPTING to persuade the U.S. government to seize a Russian ship, Dr. Carl McIntire and 50 banner-waving supporters went to the Delaware River but missed the boat.

The Soviet ship "Buguruslan" and its 43-man crew had cast off about two hours ahead of the arrival of the pickets, who wanted the U.S. to seize the water tender and keep it as a hostage in retaliation to the Pueblo seizure.

Mr. McIntire, who led the protest demonstration, was quoted by Associated Press as saying the Russians "pulled a fast one and left early." □

A MINI-STEP TO UNITY

LEADERS among holiness churches have talked for a long while about cooperation, but their record of specific action has failed to match up with their rhetoric. While most everyone agreed that something should be done, no one seemed to know just how to go about it.

But as the economic and organizational value of cooperation became more apparent, meetings among denominational leaders began two years ago, held under the convenient umbrella of the National Holiness Association.

Out of these meetings grew a well-studied proposal which amounts to a mini-step toward unity among 13 Wesleyan-Arminian churches. It came into fruition during the centennial convention of the National Holiness Association held April 16-19 in Cleveland. The measure which the 625 delegates approved unanimously will establish "cooperative ministries" in publishing, missions, evangelism, higher education, and other areas as needs arise. It also provides for an executive director who will work with those member denominations which choose to use one or more of the services.

All of this came about by frequent revisions by cautious leaders. The function has had three names, each substitute softening the ecumenical overtones. It was first called a federation which apparently failed to suit several. It later appeared as "federated services," and just before the recommendation was submitted, the name was changed again, this time to "cooperative ministries." Regardless of the name, the convention agreed with the intent, and approved the proposal without discussion on the floor. Now it is up to the individual denominations to choose the ministries in which they need help, and not the least, to support an expanded annual budget which will probably run as much as \$30,000.

Technically, this is the first ecumenical move made by the NHA since its beginning at Vineland, N.J., in July, 1867. However, it has been handy in helping to bring about various holiness church mergers, the largest and most recent of which will be finalized June 26 between the Pilgrim Holiness and Wesleyan Methodist churches.

The National Holiness Association started as an organization of annual camp meetings in the east and the south, and later supported an independent missionary organization.

But in the past 20 years, its leadership has come largely from denominations, and consequently has dropped its missionary ties, although there are still three independent missionary groups which are members of NHA.

What happened during the convention held in the Sheraton-Cleveland Hotel now gives the historically individualistic churches a chance to find out through a trial relationship what real possibilities lie in further mergers. The test will come in bringing leaders representing denominations with a great disparity in size into a working relationship. The Church of the Nazarene, with 450,000 members, is considering applying for membership. If it decides to do so, it will become a sibling to a half dozen sisters with less than 10,000 members. The NHA constitution calls for equal representation among denominations on the Board of Administration, but the budget allocations will be determined according to denominational size. How all this will work out is still a moot question.

However, these problems, and others, have already been faced to some

General Superintendent G. B. Williamson and Dr. Richard Taylor, seminary professor, were part of an informal delegation of 75 Nazarenes at the NHA convention. Drs. Williamson and Taylor delivered position papers during the conference. Among newly-elected officers were Dr. Ernest E. Grosse and Dr. Eugene L. Stowe, both Nazarenes, to the Board of Administration as representatives-at-large.

extent by the 10-year-old Holiness Denominational Publishers Association (HDPA), a group which will become a part of the cooperative ministries of NHA. Seven of the 11 denominations in HDPA (including the Church of the Nazarene) are now planning a united curriculum. While conflict over Sunday school teaching methods has frequently arisen, progress toward the new curriculum is still being made, according to Chairman A. F. Harper.

Speakers at the centennial convention emphasized again and again the immutables of Wesleyan theology to the hearty chimes of "amen" voiced by delegates. The authority of the Scriptures, that grace is free to all men, the holiness of God and the sinfulness of unregenerate man, and the provision of two distinct works of grace were topics well covered. There was also a long look backward across the hundred years of the organization, aided at one point by a telephone

conversation with Dr. John L. Brasher, a past NHA officer, who celebrated his personal centennial during the year.

There was also a touch of contemporaneity. The Social Action Committee of NHA presented the most definitive statement on social action in the 100-year history of the organization. It upheld educational programs in family planning and human rights, and condemned drugs and homosexuality.

The statement condemned permissiveness in television programming and divorce, but suggested that holiness churches should minister to "a growing number of divorced and remarried people and to forgive and accept them within God's redemptive context."

Dr. Paul S. Rees, a member-at-large of the NHA board, chided holiness churches over a lack of interest in social issues. "Evangelicals are social reactionaries," he intoned. "We need not be. We can be theologically conservative and socially progressive. . . . You don't know what it means to be a Negro in America if you are a white man." Speaking to Wesleyan adherents, he added, "If we are going to follow Wesley, let's follow all the way. The final part of his admonition was ' . . . and to reform a nation.'"

Also touching on the racial problem was Rev. Wingrove Taylor, a Pilgrim Holiness minister from Barbados. "You brought holiness to me," he said, "but you did not take it next door."

Succeeding Dr. Paul Kindschi as president of NHA is Bishop Myron F. Boyd, a Free Methodist.

The actions of the conference—establishing cooperative ministries, and releasing the social action statement—and the spiritual and social sensitivity of the speakers added up to be more than the sum of their parts. There is a force in the background somewhere pressing for needed change. How united that force becomes will determine the effectiveness of the Holiness Church.

—ELDEN RAWLINGS

(NHA affiliates are Brethren in Christ Church, Churches of Christ in Christian Union, Evangelical Methodist Church, Free Methodist Church of North America, Holiness Christian Church, Ohio Yearly Meeting of the Friends Church, Pacific Northwest Conference of the Evangelical United Brethren Church, Pilgrim Holiness Church, Rocky Mountain Yearly Meeting of the Friends Church, Salvation Army, Canadian Salvation Army, United Missionary Church, and the Wesleyan Methodist Church of America. In addition, there are 86 associations and camp meetings, three missionary societies, and 14 educational institutions which are NHA auxiliary members. The affiliates and auxiliaries represent approximately 1.5 million constituents.)

Next Sunday's Lesson

The Answer Corner

By Albert J. Lown

WISDOM FOR FAMILY LIVING

(Christian Family Week)
(May 12)

SCRIPTURE: Proverbs 4:1-5a, 20-27;
6:20-23; 31:10-31 (Printed: 4:1-5a,
20-23; 6:20-23)

GOLDEN TEXT: Ephesians 6:4

THEME

To emphasize the scriptural and present importance of home and family in personal and national life, based upon reverence for God and mutual respect between parents and children.

INTRODUCTION

Black sheep may come from the best folds, but delinquency is mostly due to homes broken by drink, adultery, prosperity, or harsh or lax discipline. Scripture also reveals the unhappiness and waywardness caused by the polygamous marriages of Jacob, David, and Solomon. Today, as the New Testament standard of one wife in an abiding marriage contract with spiritual training in home and school is assailed, it is necessary to restate Christian ideals of marriage and home.

The Inspiration of Home derives from wise parenthood. Solomon (as author and editor) recalls a parental love expressed in tenderness, discipline, understanding, and moral encouragement (4:3-4). Teaching was linked with example, seeking responsible independence of decision and action (4:20-23). Youth's desire for approval and a natural parental tendency to "bargain" were used, not abused. This type of home brought Abraham commendation (Genesis 18:19) and Moses made it a national ideal (Deuteronomy 6:4-7).

The Memory of Home and parental trust brings restraint and reproof (6:20-25). Its ministries and memories influence life, health, career, associations, and goals (4:20-27). Christ's youth was so safeguarded and molded in His "Father's house" (in Nazareth) that this became His loved term for church and heaven.

The Mainstay of the Home. The mother's central place is pictured in 31:10-31. Her forethought, diligence, planned routine, attention to detail, creation of a kindly atmosphere, and concern for husband and children are fruits of the fear of the Lord.

CONCLUSION

Making a good home is primarily a parental responsibility, with the children's cooperation, and is an aspect of the Spirit-filled life (Ephesians 5:18, 22, 25, 33; 6:1-4).

Conducted by W. T. Purkiser, Editor

Shouldn't a pastor pay tithes on the rental value of his parsonage, utilities, insurance premiums, social security, and travelling expenses, as well as on his cash salary?

My practice has been to pay tithes on the rental value of the parsonage, utilities paid for by the church, and any other perquisites that might be provided by the church, as well as cash salary and *lagniappe* (e.g., cash gifts, wedding fees, etc.).

Travelling expenses in the performance of duties as a minister (in distinction from the expense of personal driving) are in a different category. These are not "increase" in the biblical sense of the word.

It is my impression that the majority of our pastors do this and give rather generous offerings in addition. I couldn't name you any exceptions within my knowledge.

However, I wouldn't judge too harsh-

ly one of my brethren who might reflect that his occupancy of a parsonage (instead of having an equivalent housing allowance with which to accumulate equity in a home of his own) is at least in part for the convenience of the church.

You see, there is coming a day when the minister will move out of his last parsonage. Then where does he go? He hasn't had the privilege the layman enjoys of building an equity in a home of his own. So in all fairness, the estimated rental value of the parsonage could be adjusted to its cost to the church (excluding increase in equity). This would be less than a comparable dwelling would rent for on the open market.

Could you please refer me to passages in the Bible that relate what we will be doing during all eternity in heaven? What are the actual blessings we will receive? Also, are there different degrees of heaven, or the blessings of heaven, according to our works now? For instance, will one who has given all his life to working for the Kingdom be closer to God than someone who believes just before he dies?

To take your last question first, I am not sure the length of time is the important thing (Matthew 20:1-16). But certainly there are indications of degrees of reward in heaven based on service rendered (I Corinthians 3:12-15; 15:41-42; II Peter 1:10-11).

As to the other questions, aside from Revelation 21:1-22:5, we know virtually nothing of the details of our eternal

state. Revelation 22:3 says, "And his servants shall serve him," but the nature of this service is not revealed.

What the Lord asks us to do is to know, trust, and love Him so much that whatever He plans and provides will be quite sufficient for us. We wouldn't want it any other way. What it is will be far beyond anything you or I can imagine.

In what sense are the conscientious Christians described in Romans 14 to be called "weak." Seems to me they are strong. At least they have strong convictions.

Their problem is that they have strong convictions about things that really don't matter too much. So Paul calls them "weak."

Remember, the issues here are not matters of clearly defined right and wrong, or matters about which the Word of God speaks. The examples Paul gives of what the scholars call *adiaphora* (matters without real moral value except as the individual believes about them) are such things as eating only vegetables, and observing the religious feast and fast days of Old Testament times.

The weakness of these Christians was probably weakness of faith and weakness of insight. Their faith needed the support of traditional taboos, a lurking moralism that supposed the favor of

God could be earned or merited.

But again, I suppose we should have to say that they were weak in their influence and in their outreach.

I encountered a very fine little group of people a few years ago who refused to wear buttons on their clothes because they thought buttons to be a symbol of pride. The only thing is, they isolated themselves so completely from their neighbors that they were winning absolutely nobody to the Lord and were losing their own children about as fast as the youngsters grew up. I don't know what has become of them, but they will become extinct when the last of their little flock dies off.

Like Paul, I think we should view this as weakness rather than strength.

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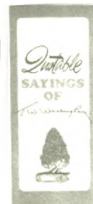


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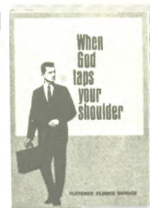
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