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herald

OF HOLINESS

Church of the Nazarene

Prayer and Pentecost

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**What's a
mother for?**

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General Superintendent Coulter

Piety at Home

“Let them . . . shew piety at home,” was one of the practical instructions which the Apostle Paul gave to young Timothy (I Timothy 5:4).

The observance of Mother’s Day should result in a strengthening of “piety at home.” Here, of all places, piety is needed. The home is the basic institution of society. Nothing can surpass its importance. God intended it to be a spiritual institution begotten of affection and sustained in purity by faith and love.

Since the home ranks so high in importance, it requires the highest obligations. Anything that threatens the home is the enemy of the nation. A mother’s duty in preserving the home goes beyond providing food, shelter, and safety. She erects and guards the battlements of purity and love for all within her influence. Neglect of sacred things in the home is inexcusable. Weakness in sacred duties can be as disastrous as wickedness. Piety at home requires more than wishful thinking.

Nowhere is piety so severely tested as in the home. It often faces special demands in the school or in the office. But in the home

hypocrisy soon reveals itself and the real self shows through. Consistency of conduct and genuineness of devotion are of supreme importance.

To create and preserve an atmosphere of faith, love, and devotion to sacred things is the high privilege of mothers. Her leadership in family devotions, her prayers and counsel in times of stress, and her constant fidelity to the claims of the Kingdom provide a bulwark of strength for all. No teacher molds human character like a mother.

Mother’s Day can be more than a mere salute to mothers or a sentimental expression of appreciation. It can have many practical and beneficial results.

It can serve to magnify the power and influence of mothers who are thoroughly dedicated to their families, to their church, and to their God. It can strengthen and fortify those who have such serious responsibilities to preserve the sacredness of the Christian home. Above all, it can make us aware of that oft neglected arena of activity—the home, where piety is so vital and so transforming.



Every working mother has to ask herself . . .

What's a mother for?

• *By Blaise Levai*

It was the start of one of those "off" days. Everything went wrong. The alarm clock failed to go off at 6:15 and the whole family overslept.

Marian was rousing the kids and me. While she was getting breakfast, pulling the previous night's load of clothes out of the dryer, making sandwiches for the children, and posting notes for the baby-sitter, Nancy, our nine-year-old, kept hunting for her unmatched sock. "What's a mother for?" she grumbled.

The comment made Marian, who works in New York City, ponder as she finished making one of the six beds. Along with 16 million other American working women she tries to care for

the needs of five over-charged children, ages fourteen to four, and incidentally, a working husband.

Sometime every working mother has to ask herself some basic questions regarding the overall effect this double life has on her family: What is my influence as a mother? Are the children deprived of certain emotional and spiritual stability? Is there a sense of general well-being and family unity? If not, how can a closer relationship under such circumstances be developed?

Since every husband is not fully convinced he wants his wife to work—especially when he has to pitch in washing dishes and baby-sitting after

a rugged day—it pays to come up with some frank answers.

Mothers work outside the home for various reasons. There are no pat answers. The most obvious reason is financial. One mother said: "Frankly, I work so that we may have some of the so-called 'better things of life.'"

Another mother explained: "By my working at least we manage to keep from being plowed further into debt."

Some mothers work because it provides an escape from the frustrating boredom of house chores and all the tedious tensions that go with taking care of children.

Still others feel trapped because the talents they have are not being used creatively. Betty Friedan, throughout her much discussed book, *The Feminine Mystique*, stresses this problem of conflicting ambitions. Motherhood and the home do not present the modern well-educated housewife with adequate challenges. Consequently, four of every ten mothers who have children of school age work outside the home.

What really matters in this never-ending debate is how the mother's temperament affects the rest of the members of the home. How well does she manage her other more important job as wife and mother after returning home each evening? There are many at-home wives who feel empty and exhausted. The attitude the mother reflects is fundamental in making for a happy home whether she works or not. Children have sensitive antennae; they detect with amazing accuracy whether the mother performs her duties with love and satisfaction, or because she feels "duty-bound."

A further pertinent factor which makes for a contented, well-adjusted home is the cooperative role of the baby-sitter—the substitute mother. Imagine what happens when the baby-sitter arrives

BLESS THIS HOME

BLESS, O LORD, this home.

Fill each room with Your presence.

Teach us anew how to live here without hurting each other by harsh words or unkind actions.

Deepen our trust in one another so that we can honestly accept each other as we are.

Show us that here we do not have to impress.

In such fellowship—help us to know You better so that we in turn may be unafraid to know ourselves.

And as we go back into the world—help us to go forth with Your confidence.

Amen.

—Blaise Levai

late or, for that matter, does not show up! Bedlam! The entire day is thrown out of schedule. And with preschool-age children, the mother is unable to even set foot out of the door until other arrangements can be made. Only by knowing she has a compassionate baby-sitter who seriously cares for the children is the mother enabled to work outside the home with some semblance of sanity and freedom of unnecessary worry. Undoubtedly for this reason many working mothers ask their own mothers or relatives to care for home and children during their absence. This, however, frequently raises additional interpersonal conflicts. A reliable baby-sitter is often the deciding factor as to whether a mother can continue outside work.

Against this background the pattern of contemporary American

family living is undergoing a conspicuous transformation. Visitors from other lands frequently sense a lack of family consciousness in the average American home.

Dr. Martin Niemoller, known as "the Iron Curtain Bishop of Germany," said after touring our country and living as a guest in numerous homes: "One of the difficulties that the modern-day family in America, and increasingly in Germany, faces is that the evening meal spent together no longer exists as it did in former times. Somehow, American families today don't seem to *live* in the same place. They merely *sleep* in the same house. Christians must re-discover methods by which daily Bible readings may be brought back into the integral life of the home."

In Dr. Niemoller's youth the Bible was considered the "house Book," read by the father as the head of the household. The family table was the altar—the center of religious life. Here God's Word was read; prayers were offered; plans and dreams were shared. Belief in God's will linked the family together.

The age-old insights of the Bible are still relevant in dealing with personal problems. Granted, daily reading of the Bible and attempting to understand its significance for our lives take discipline. But it reinforces fresh faith and strength into our harassed lives.

The Christian psychiatrist, the late Dr. Smiley Blanton, commended the calming effect Bible reading can have in family life. It's the greatest textbook on human behavior ever put together," he was fond of saying.

When both mother and father are absent much of the day, they are not always in the most composed mood when they return after a ruffled day to find the kids using the brand-new couch in place of a trampoline. In our family we

find Bible passages at the table, just before the evening meal, does have a calming effect on each member of the home. It sets the mood to discuss the events of the day, and braces us for the children's last spurt of energy before bedtime.

Here, it seems to me, is the answer. Frankly, what is immediately important is learning how to appreciate each other as persons and using wisely the time we have together as a family. Maybe it's not the easiest way to live. There are inconveniences. And clashes are bound to be expected. But here are seven simple suggestions that have helped our family live together as a team:

1. Develop mutual respect for each member of the family.
2. Thoughtfully listen to each other.
3. Hold informal discussions where each member can express himself unafraid.
4. Get aside alone as husband and wife, so that problems may be shared intimately and appraised.
5. Maintain a sense of humor to help lift morale in conflicting situations.
6. Keep in focus a sense of identity and purpose.
7. Attempt in some way at some time during the day to have family devotions together.

What's a mother for? She cooks, shops, washes dishes, takes care of laundry, folds clothes, mends, chauffeurs the children, feeds the pets, helps the children with homework, gets them to brush their teeth and ready for bed. Countless times she bends down to tie shoelaces, but she also points up to the stars, directing inquiring minds to spiritual values that stand eternal. And in these unshakable standards of God's Word she replenishes her own strength and faith. For she knows that she is unable to give faith unless she herself has faith.

A mother's love makes home the one place on earth where each member of the family still feels he belongs. It is where he finds shelter from the stress of a competitive world that is often hard and unfair, but in which he can live courageously and in which he has a part.

"Lord, Make Me a Good Mother"

• **By Judy Cummins**
Osawatomie, Kansas

I HAD JUST tucked in my two-year-old and two-month-old daughters. They looked so sweet as I turned out the light and tiptoed from their room.

I sank wearily into a chair after a busy day. At last I had a little while to spend in meditation and prayer, and to revel in the Word of God before retiring for the night.

I was feeling a little sorry for myself because this was the only night of the week my husband could be home with his family and he had been called out unexpectedly to help with someone's problem. The devil took advantage of this and told me it would be this way as long as I was married to a minister.

* * *

I OPENED MY Bible and read for a few moments and then knelt to pray. As I prayed I found myself repeating the words I had so often said before, "Lord, help me to be a better mother to my children." This time, however, the Lord began talking to me in a very disturbing way.

I found as I looked back over my day that I had missed so many opportunities of being a good mother to my children. My two-year-old loves books. This was one trait my husband and I had tried to instill into her. She came to me several times during the day wanting me to read to her. I had put her off, telling her I would read to her later. Somehow I had put housework and other things before my daughter. The Lord was telling me that my children were my first responsibility and all other things secondary. He had given them to me and I was expected to give them back to Him just as unblemished.

* * *

THEN, TONIGHT, while their daddy was gone, we could have played together and had our own little party. Those letters could have waited. They weren't necessary right at the moment, but my girls need me now. After all, they can detect attitudes, even an attitude of self-pity. I want them to grow up loving the ministry and proud of the fact that they lived in a parsonage. Someone needed our daddy tonight worse than we did, and the Lord would always make up for it. The Lord has always given us so much more than we deserved anyway.

The tears I shed then were tears of repentance. "O Lord, forgive me for being so shortsighted. Forgive my self-pity. My husband has been called of Thee to help share his flock's burdens. Help me to share them too."

* * *

AS I AROSE from my knees I was determined to do better than I had ever done before. I crept quietly into my daughters' room and looked down at their sleeping forms.

I recalled how my two-year-old loved to go to church, how she loved the church people, how she was beginning to memorize the twenty-third psalm, and already knew her Bible says, "God is love."

I then prayed a different prayer as I left their room, "Lord, make me a **good** mother. A better mother won't do. I must be a **good** mother, and an understanding wife."

Prayer and Pentecost

• By E. E. Wordsworth

Kirkland, Washington

And when they were come in, they went up into an upper room . . . These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren (Acts 1:13-14).

The disciples went from Olivet's mount back to Jerusalem, about three-quarters of a mile, a Sabbath day's journey. They came to an upper room to wait in steadfast prayer and earnest supplication for the promised Spirit. Prayer asks; supplication entreats, urges, implores, and carries in expectant devotion. Like the importunate widow, it cannot be denied.

Chadwick says, "Prayer is the test of sonship." Immediately after the conversion of Saul of Tarsus it was said, "Behold, he prayeth." True prayer is not measured by time, number, or place, but by intensity, soul burden, heart anguish, fervency, soul travail. We learn to pray by praying.

A room somewhere seems to be necessary for the best praying. Dr. E. F. Walker said, "Two rooms are essential for every home, a prayer room and a praise room." Perhaps a few people can "pray on the run," but we fear such praying is rather weak and fragmentary. "When thou prayest, enter into thy closet," said Jesus.

In private prayer the soul stands naked and alone in the presence of God. Hypocrites do not pray in secret. An inner chamber is indispensable for prevailing prayer, mighty intercession, and painful soul travail.

Prayer is costly. It takes time. Hurried prayers can never produce revivals of Pentecostal power. The sanctuary of prayer is a very sacred spot. Let us learn to pray.

General Gordon pinned a white handkerchief at the opening of his tent to gain solitude in prayer. He did not want to be disturbed during his devotions. Dr. Samuel Chadwick would hang a card outside his door when wishing to be alone. Christ went to a solitary place for prayer.

Prayer brought Pentecost. It still does. There is no proper substitute for it. It is omnipotent. Prayer is force. It changes things, situations, people, and moves the heart of God. It turns men into flames of fire. It brings dynamic spiritual power. It brings life from the dead. It turns night to day. It solves our problems. It precipitates Holy Ghost revivals.

Man is constantly on the stretch for better methods, but God wants better men, saintly men, interceding men, men of the closet, men of tears, weeping prophets. Chadwick says, "A rationalized faith, a socialized church, and a moralized gospel may gain applause, but they never awaken conviction and win converts."

There is passion in the prayer that prevails. Prayer transfigures. It revolutionizes. It saves. It sanctifies. It generates power. It defeats the devil. It conquers sin. It unifies the church. It glorifies God.

Let us beware of substitutes, subterfuges, and secondary matters in church life. Committees, boards, organizations, and clever tricks and programs cannot bring on a genuine, Pentecostal revival. It takes the presence of the mighty Holy Ghost.

It was prayer that brought Pentecost, and prayer will bring other Pentecosts to church life. "Not by might, nor by power, but by my spirit." Let us prevail in prayer for another Pentecost.

The blessed Holy Spirit is no more needed to run programs, social events, institutions, picnics, tea parties, or the kitchen range, than He is to run a county fair or a circus. "The Christian religion is not institutional but experimental."

"The Spirit has never abdicated His authority nor relegated His power." He, and He alone, is "the Conservator of orthodoxy." Without the Holy Ghost, theology and religion are a cold, dead stone and a deadly poison. Augustine well said, "The Holy Ghost on the Day of Pentecost descended into the temple of His apostles, which He had prepared for Himself, as a show-er of sanctification and a perpetual Comforter."

The church that is man-managed, humanly directed and manipulated, rather than Spirit-directed and empowered, is doomed to failure. It is possible to excel in mechanics and utterly fail in spiritual dynamics.

The resources of the church are in "the supply of the Spirit." He is the Holy Spirit of God, the Spirit of Truth, the Spirit of Witness, the Spirit of Conviction, the Spirit of Power, the Spirit of Holiness, the Spirit of Life, the Spirit of Help, the Spirit of Liberty, the Spirit of Love, the Spirit of Grace, the Spirit of Glory.

It took Pentecost to stir Jerusalem. Chanting choirs and ministering priests could not do it, but the Holy Ghost did. Pentecost makes a common bush flame, transforms preachers, precipitates revivals of power, adds saved souls daily to the Church. It brings illumination of mind, assurance of heart, intensity of divine love, fullness of power, exuberance of spiritual joy, and the self-evident fire of God that warms and comforts precious souls.



Canadian educator talks about parental responsibility towards objectionable reading material

What Johnny Can't Read

• **By Buff Oldridge**

Associate Professor of Education
The University of British Columbia

The proliferation of objectional literature is evident to anyone who walks through the corner drugstore or supermarket. To a lesser degree it has found a place in some of the schoolrooms.

Its presence is defended on the grounds that no one has the right to control the reading activity of others. This rigid position overlooks the basic essential of reading. That basic essential is called "readiness."

Readiness is the primary factor in *why* Johnny can't read. It includes such things as physical maturation, physiological functioning, perceptual functioning, self-control, motivation, a good experiential background, and other factors. Inadequacy in any one of these areas precludes readiness.

Readiness is a concept that operates not only in beginning reading but also in every subsequent advancement of it. In reality, readiness is the

factor which spells success or failure in most forms of human behavior.

One of the great problems of children and youth has been their inability to properly evaluate their state of readiness for many crucial behaviors. New factors have increased this problem. Children born today will mature physically from one and one-half to two years earlier than did our grandparents. Emotional maturation has not, however, kept pace. In fact there is evidence to suggest that its rate of development is being retarded. Consequently, judgment is also lagging. The result—a physical organism perfectly capable of responding to all the external stimuli in its environment, but judgmentally it is not “ready” to make the crucial decisions facing it on its own.

As Christian parents we need to face several truths realistically. First, we are losing the moral battle in the world today. Our children are going to grow up and live in a society whose moral standards are contradictory to ours.

Second, it is impossible to isolate them from these influences, and any attempt to do so would probably produce the opposite reaction from the one desired.

We could possibly illustrate this second point by drawing an analogy with what was, at one time, the greatest cause of blindness in children; that is, retrolental fibroplasia. Medical people were for many years unable to determine the cause of this blindness in children. Finally one doctor observed that the blind children had all been premature babies who had been placed in oxygen tents immediately after birth. Upon careful examination he discovered that the oxygen being used contained very few bacteria. He concluded that because the premature babies had been placed in such a purified atmosphere their eyes did not have the chance to develop resistance to the bacteria in the normal atmosphere. Thus upon the babies' exposure to the outside air the

bacteria in it attacked their eyes and destroyed their capacity for vision. Similar negative reactions could well result from attempts to isolate our children socially.

A third point we need to recognize is that schools and education are not what they used to be. Many of us memorized our way through twelve years of school. Not so today! Today, you *question* and *discover* your way through. You don't memorize the facts; you question them, then attempt to discover new ones. This approach to learning carries over into religious education as well. In this regard we need to realize that truth has always been the product of honest inquiry.

The preceding has defined our problem for us—how do we help our children to survive morally? We can accomplish this only as we help them to develop a readiness for the hostile environment in which they will spend most of their



“Children born today will mature physically from one and a half to two years earlier than did our grandparents. Emotional maturation, however, has not kept pace.”

time after reaching school age.

A large and important part of that environment will consist of what they read. As parents it is not only our right but our responsibility to control the reading environment of our children. By control is meant the development of readiness and relating this readiness to need.

This process must be highly personalized within the individual families. Questions will be involved which cannot be answered by one person or group for all. We will find ourselves in disagreement with “intellectuals,” authors, publishers, booksellers, and sometimes teachers, on what constitutes readiness and need. We may well find ourselves in disagreement with our children, and here the issue becomes crucial.

Recalling their set to question, we must be prepared to discuss fully, honestly, and unemotionally any questions they may raise concerning limitations we place upon their reading. In fact, we should discuss these whether they question our actions or not.

There will be some situations in which we cannot adequately convince the child. It is conceivable that in some of these instances it would be best not to deprive him of the material. The decision should be based on the sense of trust and respect that exists normally between the parent and child. If trust and respect exist, he will probably accept the restriction even though he fails to see the complete justification for it. If it does not exist, the deprivation may arouse feelings and attitudes more harmful than any which would have resulted from the reading material.

Perhaps the area of greatest conflict between the home and reading materials occurs at the secondary-school level. Some of the required readings in literature courses are questioned by parents concerning their moral value.

The defense usually centers around literary style and value. The only counter then left to parents is to inquire whether or not there are other works available of similar literary style and value free of the objectionable aspects.

When this fails, and it usually does, then the home and church need to become involved. Parents should obtain copies of the particular book and read along and discuss it with their child at school. If the situation involves a number of young people, then approach it in the young people's meetings or Sunday school classes. A panel discussion in young people's or a group discussion led by the Sunday school teacher could provide some rewarding moments. Somehow, get involved and give guidance!

In summary, the question of readiness, its development and relationship to need, must be faced

honestly and intelligently by parents. We must carefully guard against a fear reaction replacing reason. We should accept the existence of various physiological, psychological, and sociological needs and that the related readiness exists at varying levels for the individual child. We should recognize that the home and the church will have to provide the main source of guidance. We should take courage, knowing that logic, reason, and truth all support Christian morality.

Wedding in the Dark

• By Milo L. Arnold

Richland, Washington

Jane married John Doe in the dark, and when the lights came on found herself with a different man than she expected. She thought she was marrying the campus idol, football hero, student body president, and handsome go-getter. When the lights came on, she found herself in the weak arms of a fairly good-looking disappointment.

She had seen him often at a distance, standing on this or that pedestal. When he asked her for their first date, she was set atingle to her fingertips. He took her to lovely evening occasions, walked with her by moonlight, and held her hand when the lights were low.

When he proposed to her she thought she was the most fortunate person on earth and the whole night came alive with sparkling splendor. They had a lovely wedding by candlelight. Every girl in the community envied her and all the relatives thought she had done well.

However in the days that followed, when the merciless light of reality shone more and more upon them, she began to have a sinking, frustrating feeling of disillusionment. It began to dawn upon her that the public *personage* she had married and the *person* she was living with were not the same man. In the glamour of his public image she had not seen the real John who would be coming home from work, eating her cooking, and sharing her total, intimate life.

John, too, had been impressed with the *personage* with which he was able to clothe himself and with which the community adorned him. He too thought Jane had been very fortunate to get him. He was not too reticent to remind her of how other women were envious of her.

John was, true to his image, a driver. After college he got a good job in a good firm. Soon he bought into it and eventually bought it. They moved from the apartment to a house and shortly to a new house which they had built to their own specifications. He was a community leader, president of his service club, member of the school board, the city council, and the church board. He was often called upon to make important speeches and was often given honors.

The door of home divided two worlds for John. Outside he was a personage and inside he was a person. The bigness which clothed him on the street did not pass through the door to adorn him in the privacy of his curtained home. At the door he not only took off his hat; he peeled off the personage of public image and was known for his actual quality.

When he was inside with Jane and the doors were closed, he was cold, selfish, bigoted, and difficult. It offended him that she did not fully appreciate the aura of glory which he cast over her because of his own greatness. He was giving her the privilege of being the wife of the most successful young man in town. She didn't appreciate it as he thought she should.

Jane cried more and more as John stayed out later and more often. Communication diminished almost to the vanishing point. They were in real trouble. He was the very man she had married, but she had thought she was getting a different one. She tried to marry the personage and instead married the person.

The daily papers remind us constantly of the high rate of failure in the marriages of the nation's most successful career people. If the personages and the persons are too different and people marry in the dark, there will likely be disappointment when the lights come on. Fortunate indeed are the couples made of individuals who are as scintillating when the true persons are seen as they are when gowned with public accolade.

Each man and woman is both a person and a personage. Each has an individual dimension and a public dimension. The woman who is campus sweetheart, office doll, and community favorite must possess great inner quality if she is equally charming at home.

Sometimes a glamour girl, peeled out of her public image, is a cross between the difficult and the impossible at home. The boy who thinks he is doing a girl a favor in asking her to become the wife of the campus hero may be marrying her only as another possession in his bag of spoils. Prudent people don't marry in the dark.

Editorially Speaking

The Two Faces of Pentecost

Few names are more familiar and none is more important in the Christian faith than Pentecost. It was one of the three great festivals of the Old Testament, and got its name because it was the fiftieth day after the annual Passover feast.

Pentecost has come to mean to us today the first Pentecost festival after the Passover of Christ's crucifixion. The record of it stands at the very gateway of the Book of Acts, the pivot book of the New Testament.

But Pentecost will never be understood until we see that there are two sides to it. It has a historical side. And it has a personal side.

Historically, Pentecost was the "coming of age" of the Christian Church. It was the beginning of a new era in the relationship of God and man. It was the dawning of the long-awaited age of the Spirit.

On its historical or dispensational side, the first Christian Pentecost was marked by three great inaugural signs. Fifteen centuries before, the dispensation of the law had been ushered in with the roll of thunder, the flash of lightning, the cloud and the smoke crowning the brow of Sinai. At Pentecost, the dispensation of the Spirit was inaugurated with the noise of a rushing mighty wind, with cloven tongues like as of fire, and with a shattering of the language barriers that had stood between men since the Tower of Babel.

These three signs were never repeated together again. Speaking with other languages, indeed, did recur, when the Gospel was extended to the Roman proselyte Cornelius in Caesarea ten years after Pentecost, and again when the Gospel was preached to the Gentiles of Ephesus. In both of these other instances, speaking with unlearned languages also pictured the universal outreach of the Gospel of Christ.

On its historical side, Pentecost has never been repeated and can never be repeated. An age can have only one beginning. A dispensation can begin but once.

As the law was in effect from Sinai to Calvary with but one occurrence of the signs on the mountaintop, so the age of the Spirit is in effect until Jesus comes again with but one inauguration marked by the noise of the wind, the cloven tongues of fire, and the preaching of the wonderful

works of God in languages not learned but perfectly understood.

BUT PENTECOST has another face. Its other side is the personal, experiential, or—if you prefer the modern jargon—its existential side.

The personal side of Pentecost is what it meant in the hearts and lives of Peter, James, John, Philip, Matthew, and the rest. The personal side of Pentecost is what happens within and through the individual.

There are many ways of describing the personal face of Pentecost. It meant the settled, abiding presence of the Comforter, whom the Father sent in Jesus' name. The Holy Spirit, whom the world could not receive, then came to take up His fixed abode within.

When the Holy Spirit came, He imparted a strange magnetism to the Christian company. He came to give power—power to be witnesses by lip and by life.

The witnessing of the Early Church was a witness in words. "They spake the word of God with boldness."

The witnessing of the Early Church was also a witness in works. It was true of them as one has defined witnessing today: "To be a witness does not consist of engaging in propaganda nor even in stirring people up, but in being a living mystery. It means to live in such a way that one's life would not make sense if God did not exist."

When the Holy Spirit came to the hearts of the individuals gathered in Jerusalem, He came with purity. To this, Peter gave testimony in Acts 15: 8-9, "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith."

The linking of Pentecost with purity is all the more remarkable when we recall that the precise issue at stake was the identity of what happened to Cornelius and his family with what had happened years before at the Pentecost in Jerusalem.

What remained after the noise of the mighty rushing wind died away and the cloven fiery tongues vanished was the purifying of their hearts by faith. Even the speaking with other languages was not cited as proof of identity with

Pentecost. The heart of it all was its cleansing of all the heart.

Pentecost on its historical side has never been and can never be repeated. Pentecost on its personal or experiential side was repeated over and over in Samaria, in Damascus, in Caesarea, in Ephesus. And it is repeated today whenever and wherever disciples of the Lord Jesus claim the promise of the Father.

The 120 in Jerusalem waited for the historical Day of Pentecost to fully come. It has come, and we live in the age it began.

We do not now wait for Pentecost. Pentecost waits for us. We must know it as it can only be known in our day, on its personal side of power and purity.

The Land of Look-Behind

A traveler visiting friends in Jamaica saw an old map hanging on the wall of his host's study. It was a chart of the island dating back to slavery days.

Looking carefully, the visitor could make out a fine line running through a barren, deserted area in the mountains. Dim lettering he could barely read spelled out "The Land of Look-Behind."

Curious, he asked his friend for an explanation. His host then told him the tradition behind the strange name. Escaping slaves would make for the mountains. Pursued by government troops, they would spend much of their time looking over their shoulders. Thus the area was dubbed "The Land of Look-Behind."

The guest said to his host thoughtfully, "Running away, and yet still slaves—slaves to fear. They had no real freedom. They were still wearing invisible chains."

"The Land of Look-Behind" is the now almost forgotten name of an area on an island in the Caribbean. Yet the land of look-behind is anywhere and everywhere people live in fear and guilt.

Invisible chains are no figment of the imagination. They are as real as any chains of iron ever forged on the blacksmith's anvil.

This is because we are built with a psychological recording mechanism that registers every conscious action and reaction of life. Jeremiah testified to this when he wrote, "The sin of Judah is written with a pen of iron, and with the point of a diamond: it is graven upon the table of their heart" (Jeremiah 17:1).

It is no use to toss off the record of the past with the glib comment, "Well, the past is gone forever." The past simply is not gone forever. It is recorded in God's book of life. And it is recorded in indelible ink on the tablet of the heart.

THIS IS NOT TO IGNORE the fact that many seem to be able *consciously* to forget their past. They forget with their minds. But their hearts do not forget.

If modern doctors of the mind are to be believed, this very fact is the source of almost unmeasured suffering. The "conscious conscience" rejects the fact of guilt. The "unconscious conscience" does not forget. It demands and it inflicts a punishment of its own that shows up in a hundred different kinds of physical and emotional disorders.

This is why there really is no such thing as "secret sin." Hidden though it may be from the eyes of those around, it is not hidden from God and it is not hidden from the person's own heart. And the one thing of which we may be sure in this regard is that such sin will "find out" its perpetrator. It will find him out in a disordered nervous system, in unconscious acts that bring suffering to him as a stifled conscience demands retribution for evils done.

Nor does the denial of or even ignorance of guilt change the fact of guilt. One may still suffer and die of a disease the name of which he does not know.

Only one power can lift the pall that hangs over the land of look-behind. That power is the gospel of forgiveness and a new heart. The answer to the problem of guilt is not a psychiatrist's couch. It is a throne of grace, where we may obtain mercy and find grace to help in time of need.

We may thank God indeed that His forgiving grace does break the invisible chains and provide a way through the mountains of the land of look-behind. "As far as the east is from the west," so far hath He promised to remove "our transgressions from us."

There is only one requirement. It is the repentant faith that makes a clean breast of the whole sorry record in confession of and turning from sin to the Saviour.

Then the land of look-behind becomes a land of look-ahead as, "forgetting those things which are behind, and reaching forth unto those things which are before," we "press toward the mark for the prize of the high calling of God in Christ Jesus" (Philippians 3:13-14).

Each one of us is a witness to the concept of what a Christian is. Our lives are giving an answer to the question, "What is the value or worth or truth of the Christian life?" The people with whom we mingle are getting a *time-exposure of Jesus Christ from us.—Exchange.*



A Child Has Rights Too!

• *By* Verle E. Fridley

ASK A CHILD who has been attending Sunday school for any length of time who David was, and he will probably answer, "A shepherd boy who killed a giant with a slingshot." Ask an elderly Christian who enjoys the psalms the same question, and you may get an answer something like, "A great Jewish king who loved the Lord and wrote the psalms." If you study the meager account of David's family life, you may wonder if he was very successful as a parent.

The tragic events leading up to the death of his elder son, Absalom, are most revealing. The heartbroken cry of David, "O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!" is more than the sadness felt over the death. In this cry there seems to be the indication of a haunting sense of guilt over the failure which may have

been David's as a father. Absalom had been given everything he wanted, but had David given him everything he needed? Apparently Absalom had never received the disciplinary teaching which he needed, and which he had a right to receive from his father.

It is good for us to think of children as persons who have certain inherent rights. Currently our society has become very much concerned over the rights of certain racial or ethnic groups, and rightly so. There is a great minority group called "children" who also have rights about which we need to become deeply concerned. Think about these:

First: Every child has the right to be wanted by his parents. The population explosion and the poverty concerns have brought considerable emphasis upon the possibility of family-size limitations and

also the sad truth that many children are unwanted. No child should be unwanted. It is a serious thing for families to have children they do not wish to have, but it is even worse for a child to be reared in an atmosphere which tells him that he was, and is, unwanted. Every child deserves more than to know that he is a burden to his parents, and to be reminded of this time and again.

Every child has the right to be born into an expectant atmosphere where his coming is a joyous event. This does not mean that the pregnancy was carefully planned, but it does mean that two persons have given themselves each to the other in a kind of love relationship which accepts the event as a blessing.

The advocates of the "new morality" need to take a second look at the rights of children. The right to sexual freedom outside marriage, as some are advocating, does not consider the right of the unborn child. Sexual freedom is being justified on many grounds, among them being modern knowledge of birth control. At the same time the number of children born out of wedlock is increasing, and these children are having their rights violated! Every child has the right to have been conceived in love, and not out of lust.

Those persons who will ignore this, and then, in asserting their freedom to do as they please, bring children into the world outside the marriage bonds, have violated the rights of the still unconceived or unborn child. When persons insist upon bringing children into the world outside the normal marriage relationship, the government is justified in taking steps to protect the rights of the child—even before it is conceived! Anything less is a violation of the basic right of the child to be wanted.

Second: Every child has the right to receive adequate discipline in Christian love. No adult should ever be able to look back over his childhood and say that his parents failed to give him the kind of discipline he needed. An indulging mother or father is violating the inherent right of the child to be receiving the kind of disciplinary training which will prepare him for adulthood. All too often the adult who is struggling with the emotional problems is the victim of violated childhood rights—the right to adequate discipline.

Life is filled with limitations. None of us can have everything he desires or do everything he pleases. Every child has the right to be receiving the kind of Christian teaching and

training which will prepare him to face life in an adult world of limitations. He should learn as a child to cope with this fact. It is very doubtful that David gave this kind of training to his son Absalom.

Third: Every child has the right for his parents to be parents. It would seem that some parents get the idea that they should be "pals" to their children. No parent can be a pal to his son or daughter. A ten-year-old boy has the right to have pals who are also ten years old. He needs a father and a mother who are his parents, and who talk and act as parents should. This is not to say that parents aren't to have fun with their children, for they should.

The parent who tries to use a child to fill the need in his own life for companionship, making the child a kind of pal, is cheating the child and is failing himself as well. Parents should have friends their own age, for no child can fill this need. Every child has the right to have parents who are parents in the proper sense of the word.

Fourth: Every child has the right to see examples for living in the lives of his parents. No one has the right to tell his children what they should do or not do unless they are willing to set the example. Children are entitled to parental example in all things, including the practice of the teachings of his church. Every child has the right to sense that the church is an important part of the lives of his parents, and he can know

it by the way they act toward the church and her teachings.

Every child has the right to experience the joy of worship while sitting beside his mother and father. Here he learns to enjoy the singing of the grand hymns of the Church and to listen to the pastor speak. He has the right to know that the offering envelope placed in the plate is more than a token gift. It is an act of worship which is very meaningful to the parents because they are good stewards of the blessings of life. A child is being cheated when he knows the place of the church in the family budget is last on the list.

Children are taught by attitudes and actions. They learn about the way to treat the neighbors and the thoughts you have toward men of other color and of differing faith, and a host of other things, all by observation. A child has the right to see the best in his parents! Anything less is a violation of his rights as a child.

Fifth: Every child has the right to be treated as an individual, and to be given an opportunity to develop and express himself as a person. This means he should have the right to develop according to his abilities, and to make vocational choices according to these and to his own ambitions. He is not to be the projection of the whims and desires of his parents, nor is he to decide upon a vocation merely because that was the lifelong dream of his mother or father.

A child has the inherent right to face the results of his own limitations, and to be able to accept those limitations as his own. A child who can do little more than be an average-grade C student has the right to be accepted as such, and his parents should be willing to accept him for this. When parents pressure a child into attempting to accomplish that for which he is unsuited, either by emotional makeup or by talent, they are violating his right to be the person he actually is.

David, in deep sorrow, lamented the death of Absalom, a death which may never have happened had David given him more than material plenty:

Remember: Children have rights! These rights begin the moment the possibility of the conception of the child's life takes place. A recognition of the rights of the still unconceived child could go a long way toward raising the moral tone of our society. The recognition of the rights of children could have a profound effect upon the future of the American home. Every child has inherent rights. Let's recognize them!

My Mother's God

My mother's God was strong and real,

A God whose presence we could feel

As, in her many daily chores,
She laid up precious, wealthy stores
Of faith and hope and fervent love,

Which turned her children's hearts above,

To One whose strength was clearly seen

In testing of her faith serene.

The memory of her earnest prayers
For seven kneeling at their chairs,
And oft-hummed tunes of favorite hymns,

In recollection never dims.
And though the years have hurried past,

The impact of her faith doth last,
Within my life to brighter shine;
For now my mother's God is mine.

By Don Cowley

Reprinted from *Vital Christianity*



A Story-Note from...



Hi,

Remember the story of the little  last month?

I forgot to tell you why  Barry planted it... he wanted a present for his mother . He knew if that little  was cared for it would give him some beautiful . And it did! And he gave them to  on Mother's Day.

Now...what about your growing?
Do you eat your food?
Do you run and play?
Do you sleep and study?
Do you keep your eyes on Jesus and His life?

Then you should be growing many wonderful things to share with others... love, joy, peace, long-suffering, gentleness, goodness, faith. These are the  of your life.

Love, *Gloria* 

"Those that be planted in the house of the Lord shall flourish in the courts of our God" (Psalms 92:13).



LOOK WELL TO THIS DAY

By Paul Culbertson

The attitudes of people toward time range between two undesirable extremes.

On one hand, some are completely careless about time and the opportunities which time brings.

At the other extreme are those who are compulsively driven by time. They may be obsessed with the idea that they are always wasting time, or they are in a state of unnatural tension and conflict because "there it not enough time."

Our attitude toward time is an indication of the degree of our Christian maturity. Let us examine three factors or principles in a healthy, Christian attitude toward time.

First, in God's plan for your life and mine there is enough time for all the legitimate demands which fall within the scope of His will. The wise author of Ecclesiastes declares, "To every thing there is a season, and a time to every purpose under the heaven" (3:1). He then enumerates a long list of the varied activities of life.

This strongly suggests that God has proposed there is a time and place for each of the legitimate and normal demands of life. Included would be our obligations toward our families, our vocations, our personal development, and the kingdom of God.

There are occasions when all of us feel the pressure of conflicting claims, all of which are legitimate and desirable. At times we may feel guilty when we feel we must say "no" to some worthy request but which does not have the highest priority in the light of our best judgment.

It is a reassuring conviction to believe that there is enough time for all the demands that God lays upon us. This confidence will help us in making the inescapable decisions concerning the distribution of our time and energy.

We may well remember, too, that many of these decisions will not be between right and wrong, but between good, better, and best. In other words, they will not be decisions involving law, and therefore personal guilt, but will be judgments of value.

A second guideline in our attitude toward time is the frank recognition that there is a sense of earnestness and urgency in the Christian's attitude.

The Apostle Paul urges us to "live life, then, with a due sense of responsibility, not as men who do not know the meaning and purpose of life but as those who do. Make the best use of your time, despite all the difficulties of these days" (Ephesians 5:15-16, Phillips*).

This awareness of the importance of time does not mean that we will be neurotically driven by the urge to be busy every moment. It does mean that we will earnestly endeavor to follow the example of our Lord.



Culbertson

As a lad, Jesus was about His Father's business, and as an adult He was fully committed to doing the work of the One who had sent Him "while it . . . [was] day." Yet He found time for rest and recreation, and for enjoying the fellowship of His friends. And young people never forget that our Lord spent thirty years in preparation for a ministry of only three and one-half years.

The third guideline in a healthy Christian attitude toward time is that we should learn from the past, and plan intelligently for the future, but give primary attention to the present with its opportunities for growth and service.

Our Lord's counsel is again our guide, "Do not be anxious about tomorrow, for tomorrow will be anxious for itself. Let the day's own trouble be sufficient for the day" (Matthew 6:34, RSV**).

Though somewhat pantheistic, a bit of verse, "Salutation to the Dawn" by the Indian poet, Kalidasa, stresses the same thought:

*Look to this Day!
For it is Life, the very breath of
life.
In its course lie all the
Realities of your existence:*

*The Bliss of Growth,
The Glory of Action,
The Splendour of Beauty.*

*For yesterday is only a dream
And tomorrow is only a vision,
But today, well lived,
Makes every yesterday a dream
of happiness,
And every tomorrow a vision of
hope.*

Look well, therefore, to this day.

Dr. James B. Chapman once said with his characteristic conciseness, "Today is the tomorrow we feared or desired yesterday." Tomorrow, if it ever arrives, will be today. Look well, therefore, to this day.

*From *The New Testament in Modern English*, © J. B. Phillips, 1958. Used by permission of The Macmillan Company.

**Used by permission.

Vital Statistics

DEATHS

MR. REX CONNER, forty-two, died recently at Carthage, Missouri. He was a song evangelist and minister of music at Carthage (Missouri) First Church. Funeral services were conducted by his pastor, Rev. Wendell Paris. He is survived by his wife, Betty; two sons, Jeffery and Brad; his parents, Mr. and Mrs. Leonard Conner; three brothers; and two sisters.

REV. WALTER MARION CARTER, seventy-three, died March 31 at Anaheim, California. He was ordained in 1924 and pastored and evangelized throughout the middle western United States. Funeral services were conducted by Rev. Wendell Wellman and Rev. Murray L. Morford. He is survived by his wife, Ruth; a daughter, Mrs. Wilma Jones; two sons, Walter, Jr., and Vernon; a brother; nine grandchildren; and one great-grandchild.

REV. A. M. GILBERT, eighty-six, died January 25 at Mansfield, Arkansas. Funeral services were conducted by Dr. A. Milton Smith, Rev. Howard Smith, and Rev. John Yarbrough. He is survived by his wife, Florence, and sons and daughters.

BORN

—to Ted and Beverly (Hickler) Carlson of Austin, Minnesota, a daughter, Sandra Kay, March 15.

—to Sam T. and Patsy (Teas) Price of Oklahoma City, Oklahoma, a daughter, Deann Reaneé, February 4.

—to Arthur and Joene (Heinmiller) McCoy of Detroit, Michigan, a son, Harlan Craig, April 2.

Announcements

EVANGELISTS' OPEN DATES

Lyle and Lois Potter, Sunday school evangelists, P.O. Box 527, Kansas City, Missouri 64141: Open date in June.

SPECIAL PRAYER IS REQUESTED

—by a Christian lady in Pennsylvania for a financial problem.

—by a Christian lady in Illinois for the physical needs of a man and his entire family.

—by a Christian lady in Ohio that she will regain the sight of an eye and for the salvation of her three unsaved children.

District Assembly Information

ALABAMA, May 17 and 18, Panama City Municipal Auditorium, Panama City, Florida 32401, Pastor J. Roy Fuller, General Superintendent Benner. (N.W.M.S. convention, May 16.)

SACRAMENTO, May 17 and 18, Trinity Church, 2801 Meadowview Road, Sacramento, California 95822, Pastor Daniel Penn, General Superintendent Young. (N.W.M.S. convention, May 16.)

IDAHO-OREGON, May 18 and 19, First Church, 401 6th Avenue North, Twin Falls, Idaho 83301, Pastor Howard Olson, General Superintendent Lewis. (N.W.M.S. convention, May 16 and 17.)

Directories

BOARD OF GENERAL SUPERINTENDENTS

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N.N.C. PLANS EXPANSION DURING COMING YEAR

Regents of Northwest Nazarene College approved recently an operating budget of nearly \$1.9 million, plus a capital budget of \$745,000 for construction.

Actually, a little more than a million dollars in construction is planned for the next year, but only part of the expenditures will appear during the upcoming fiscal year.

The regents declined a request for an extension of the lease on Samaritan Community Hospital, and proceeded with their plans for spending \$220,000 in renovating the building for use by the Fine Arts Department.

Construction on an \$820,000 classroom building is scheduled to begin this fall and to be occupied a year later.

The board declined to discuss with the governing board of Cascade College, Portland, Oregon, about the possibility of Northwest Nazarene College assuming control of the interdenominational school.

Regents approved the election of five faculty members to tenure. They include Miss Juanita Demmer, Dr. Marian Marsh, Dr. Joseph H. Mayfield, Bernard Seaman, and Dr. Donald B. Tillotson.

The board voted contracts to Wallis Bratt, music; Joyce Etulain, speech; Dr. Glenn Fraser, psychiatrist, who will begin in September, 1968; Mary Alyce Galoway, English; Del Gish, artist-in-residence, for the first term; Reginald Hill, English; Jack Jamison, sociology; Irving Laird, religious education; Dr. Ernest Moore, education and religion; La Verne Rickard, mathematics; Harold Silverster, accounting; Deal Wilder, voice; and Lin-Yi C. Wu, French.

Resignations of Mr. and Mrs. J. Elliott Holister, Ira Edwards, Mrs. Shirley Dean, and Gordon Olsen were received.

OF PEOPLE AND PLACES . . .

SURVEYING OF THE Oregon Pacific district center at Woodburn was completed in April, and the annexation to the city of Woodburn should be achieved in May, according to Dr. W. D. McGraw, district superintendent. Construction of streets, water system, sewer, and storm drainage is scheduled to be completed by November. The district hopes to have its first encampments during the summer of 1969.

THE PASTOR and his family of Indianapolis First Church left April 9 for a three-week preaching tour of Central and South America. Rev. and Mrs. James W. Tharp and their four children will visit Guatemala, Panama, Peru, Chile, and Bolivia. The men's missionary chapter sponsored a congregation-wide offering to pay for the trip.

REV. AND MRS. ARTHUR F. Grobe, Calgary, Alberta, were honored recently in San Diego, California, on the occasion of their forty-fifth wedding anniversary. The four children, two of whom are Nazarene ministers, were present. Mrs. Grobe is the daughter of the late General Superintendent W. C. Wilson.

TEN-YEAR PROGRAM PLANNED AT OLIVET

The construction of six buildings during the next ten years costing \$5.5 million was approved by the Olivet Nazarene College board of trustees during their recent spring meeting.

Approval was given for work to begin immediately on a women's

residence which would house 200, and a unit which will accommodate the School of Nursing and the Home Economics Department.

The expansion is to provide facilities for a student body of 2,000. There are currently 24 buildings on the campus which serve about 1,700 students.

A current annual budget of about \$2.7 million was approved, plus a \$100,000 capital budget for reduction of indebtedness and interest payment.

Other buildings include the construction of an addition to the library, a men's residence which would house 200, a new religion building, a chapel, and a fine arts building.

The board approved the following new faculty members for next fall: Dr. Leon Chambers, practical theology; Dr. Mildred Chambers, biological sciences; Harry R. Westfall, education; Dr. Floyd McCallum, psychology; and Jane Minton, nursing.

How One Church Grew . . .

FIFTY-YEAR-OLD CHURCH RESPONDS TO CHALLENGE

The church at Lyons, Kansas, has served this community of 4,800 in central Kansas for more than fifty years. But recently the congregation of forty-five members has found a way to grow to sixty-five, fourteen of whom are new Nazarenes.

Because of these and other reasons, the Department of Home Missions voted this church as one of seven to receive a Growing Church award for progress made during the 1966 assembly year.

The church also experienced a 39 percent increase in Sunday school enrollment, and a jump from forty-seven to sixty-two in average Sunday school attendance.

Giving for all purposes in 1966 grew from \$7,200 to \$9,900.

Several factors contributed to the growth, according to Pastor Glen G. Dayton. Visitation, prayer meetings, and revival services were major factors, the pastor said. A biweekly newsletter goes to 200 homes in the area.

Using a recent survey as a basis, regular weekly visitation teams called on prospective families.

"Saturday night prayer meetings were probably the greatest key of all in the growth of the church," Pastor Dayton said. One couple drives fifteen miles to the church for the prayer time.

Three revivals since July, 1965, have resulted in more than a score of spiritual victories apiece.

The Lyons church is a member of the Kansas District, of which Dr. Ray Hance is superintendent.



REV. VICTOR E. GRAY (center), superintendent of the East Tennessee District, presented a shelf of books in behalf of the Church of the Nazarene to the Cowan, Tennessee, public library. Accepting the donation is Mrs. Myra Evans, librarian and mayor, and Rev. Carlos H. Sparks, pastor of the Cowan church.

VICTORY COMES AT BATTLEGROUND

BATTLEGROUND, Washington—After a series of lethargic services, Nazarenes in this community of 1,000 experienced a spiritual breakthrough in the final Sunday night service of a week-long revival.

The testimony of a ministerial student indicating that "God got hold of his heart and sealed him as a holiness preacher" was the catalyst that sparked a service.

Evangelist Lloyd Northrup said: "This glorious, harmonious, blessed meeting went on for two and one-quarter hours. There were no planned specials (yet many were sung); there were no preliminaries (yet the offering came in exceeding abundantly); there was no preaching (yet many exhorted for the first time in their lives); there were no altar-call songs (yet many were saved, sanctified, and healed); there was no appointed leader (yet all things moved smoothly and effortlessly without confusion); there was no message on love (yet men and women publicly asked one another's forgiveness)."

Pastor is Rev. Myrl B. Winkle.

TEEN-AGERS from churches in Bellflower, California, and Norwalk, California, after six months of training spent four days in two more California towns—Exeter and Atwater—during which time they saw thirty persons make spiritual commitments to Christ.

More than twenty of these converts, according to Ronald Plies, minister of youth at Bellflower, California, were made in homes. "Never in my life have I seen people so hungry for the Gospel of Christ," Plies said.

"Not only did we see people won to Christ," he added, "but our teens matured in the Lord during this time."

ALUM BANK, Pennsylvania—Five months following a revival here with Evangelist Glenn Bolling, the converts made "are standing true, walking in the light, and have joined the church," said Pastor M. L. Brown.

GREENCASTLE, Indiana—Pastor Paul T. Byrns indicated that First Church here was "greatly blessed by the wonderful ministry of Dr. and Mrs. Leo C. Davis in a recent revival."

Dr. Davis, formerly superintendent of the Southwest Indiana District, spoke frequently on holiness and prophecy, the pastor said.

MICHIGAN LADY REACHES ONE-HUNDRED-SECOND

Mrs. Mary Lenhart, Pontiac, Michigan, had another birthday February 27, but by this time she should be getting used to them. It was her one-hundred-second.

But it seems the more she has, the more attention she attracts.

Asked how she feels about being



ATTENDING THE ANNUAL vacation Bible school workshop which marks the close of the Nazarene Theological Seminary class on the administration of the V.B.S. were 120 persons from the Kansas City area. Nazarene Publishing House materials for the 1967 vacation Bible school season received their first public display. Miss Mary Latham (left), V.B.S. director, discusses some of the materials with Lewis Lively, Kansas City.

such a celebrity, she replied with a chuckle and a wave of her hand, "Oh, all this publicity! Where were they when I was young and needed some attention?"

* * *

Mrs. Lenhart, who kept house until nine years ago when she broke her hip, now lives with her daughter, Mrs. Alfred Coleman, and is a member of the Pontiac Clintonville Church.

She took her first plane trip at the age of one hundred when she flew to visit her son. Asked how she liked flying, she said, "Oh, I liked it. I wasn't afraid. But I have decided to stay home now. I think I am getting too old to travel."

Mrs. Lenhart was born in 1865, just prior to the end of the Civil War.

* * *

She was married to Elmer Everett Lenhart, an ordained deacon in the Methodist church. Three of her seven children are still living. She also has seven grandchildren, seven great-grandchildren, and seven great-great-grandchildren.

Despite her handicaps she has a keen mind and enjoys good health. She spends some of her time in her room talking to friends over the telephone which has an amplifier on it. Until a short time ago when her eyesight began to fail, she busied herself making quilts.

Her pastor, Rev. Kenneth Hauser, suggested that Mrs. Lenhart may be the oldest living Nazarene.

MOVING MINISTERS

Rev. E. Edwin McDonald from East Liverpool (Ohio) LaCrott to Miamisburg, Ohio.

Rev. Wilson Baker from Decatur (Illinois) Faries Parkway to Pekin (Illinois) First.

Rev. H. M. Smith from Jonesboro, Louisiana, to Temple (Texas) Grace.

Rev. F. A. Welch from Des Arc, Missouri, to Piedmont, Missouri.

Rev. W. N. Durham from Tulsa (Oklahoma) Trinity to Tahlequah, Oklahoma.

Rev. Ronald Kratzer from Ritzville, Washington, to Baker, Oregon.

Rev. John Z. Andree from Warren, Pennsylvania, to Flint (Michigan) Central.

Rev. Laurel Matson from Glasgow, Montana, to Butte, Montana.

Rev. Percy Hoffpauir from Temple (Texas) Grace to Jonesboro, Louisiana.

Rev. J. Kenneth Copenhaver from Newtonsville, Ohio, to Wilmington, Ohio.

Rev. Robert Woody from Levelland, Texas, to Mineral Wells, Texas.

Rev. Paul C. Smith from Crystal Lake, Illinois, to Wilmington, Illinois.

Rev. Raymond C. Barr from Fithian, Illinois, to Herrin, Illinois.

Rev. Leo Steininger from Mt. Prospect, Illinois, to Chicago (Illinois) Oak Lawn.

Rev. Robert Crew from Lawrence (Kansas) First to Washington (D.C.) First.

Rev. Earl Hollett, student, to Everett, Massachusetts.

Rev. L. E. Tucker from Fort Wayne (Indiana) Fairfield to Warren (Ohio) First.

Rev. Robert Bishop from State Line and Veedersburg (Indiana) Stone Bluff to Oxford, Indiana.

Rev. Elmer McCormick from Waynesburg, Pennsylvania, to Steubenville, Ohio.

Rev. M. Wayne McGuire from El Centro, California, to Los Angeles (California) Highland Park.

Rev. David Patten from Brighton (Tennessee) Tipton County to Kennett, Missouri.

Rev. K. L. Robinette from Huntington Park, California, to Hollydale, California.

Rev. Robert Weathers from Cushing, Oklahoma, to Port Arthur (Texas) First.

Late News

STAFF MEMBERS NAMED

Two associate professors at Bethany Nazarene College have accepted positions at Mid-America Nazarene College, according to President Curtis Smith.

Jack T. Rairdon, a history professor at Bethany for twenty years, was named dean of students. He received his master's degree in history from University of Oklahoma in 1950, and will carry a partial teaching load in his new position.

Miss Maurine Dickerson, an English teacher at Bethany since 1951, was named librarian. She received her master's degree from Oklahoma State University.

They will begin their new jobs about September 1.

TWISTERS MISS CHURCHES

Tornadoes and high winds which struck the Chicago area and other cities in northern Illinois, April 21, apparently left church property undamaged, according to Dr. Mark R. Moore and Dr. Lyle Eckley, superintendents of the Chicago Central and Northwestern Illinois districts.

No Nazarenes were killed in any of the storms.

A tornado which raked across Chicago suburbs, leaving twenty-nine dead in Oak Lawn, failed to damage any of six Nazarene churches. It touched down within blocks of the Oak Lawn Church and Chicago First Church, Dr. Moore said.

In Belvidere, Illinois, a city of 13,000 in northern Illinois where 20 persons were killed and an estimated 400 homes were destroyed or damaged, no deaths had been reported among Nazarenes. The twister missed the church by a half-mile.

Dr. Eckley said a tornado also missed the Moline (Illinois) Community Church by a half-mile.

Three young people who attend Nazarene Sunday schools in the Chicago area were hurt. Rev. William Varian, pastor of Chicago First Church, preached the funeral sermon for the sister of one member of First Church.

PICK BOARD REPLACEMENTS

Replacements were named recently on three general corporate boards by the Board of General Superintendents.

The vacancies were created by the death of Dr. Jarrette Aycock, long-time district superintendent and evangelist.

Replacing Dr. Aycock on the Gen-

eral Board of Ministerial Relief is Dr. E. G. Benson, a member of the Church Schools staff.

M. A. (Bud) Lunn, manager of Nazarene Publishing House, filled the vacancy in the General Orphanage Board. Named to the General Board of Education is Dr. T. W. Willingham, retired director of the Nazarene Radio League.

EASTER OFFERING TARDY

Receipts on the Easter Offering for world evangelization have passed the \$1 million mark, but are behind more than \$100,000 the same point last year as of April 21, according to Dr. John Stockton, general treasurer.

The offering had reached 1.14 million on April 21, the nineteenth day of receipts following Easter Sunday, March 26. By the same time in 1966 the offering had reached \$1.25 million.

In spite of the trend toward slower receipts, Easter and Thanksgiving offerings are perennially larger than the year before when all of the funds are in. This has given the Board of General Superintendents reason to establish the 1967 Thanksgiving Offering at \$2 million.

The goal for the 1966 Thanksgiving Offering and the 1967 Easter Offering was \$1.85 million. Last fall's offering reached about \$1.83 million.

NEW TRUSTEES SELECTED

Three pastors were named to replace former members of the Nazarene Bible College board of trustees who resigned to become staff members at the new college.

Named were Rev. Donald Freese, pastor of Flint (Michigan) First Church; Rev. Roy Carnahan, pastor of Baltimore First Church; and Rev. J. Wilmer Lambert, pastor at Lewiston, Idaho.

Freese succeeds Dr. Cecil Ewell, who resigned as pastor at Chicago First Church to become vice-president in charge of finance at the Bible college. Carnahan fills the vacancy left by Dr. Norman Oke, formerly pastor, who will teach theology at the Bible college.

Lambert replaces Rev. Milo Arnold, pastor at Richland, Washington, who becomes head of the department of practical theology at the new college.

The announcement of the new trustees was made recently by the Board of General Superintendents.

UNIVERSITY GROUP NAMED

Five ministers and three laymen were selected recently to form an eight-man committee on ministry to university students by the Board of General Superintendents.

The group, which hopefully will meet in June, will tackle experimental approaches such as Nazarene

housing near a state university, establishing a chair of Bible on a state university campus, and working with other holiness denominations in campus ministry.

At least 16,000 Nazarene-related students are attending non-Nazarene colleges, according to a survey completed recently by a campus ministries study committee. Dr. Willis Snowbarger, executive secretary of the Department of Education, said other research indicates that 53 percent of these students have already indicated they do not plan to continue their relationship with the church after college. This figure is compared to only 8 percent among students attending Nazarene colleges.

The committee includes:

Dr. Snowbarger; Rev. Forrest Nash, pastor of Kankakee (Illinois) College Church; Rev. Hiram Sanders, pastor of Stillwater (Oklahoma) University Church; Dr. Miles Simmons, pastor of Columbus (Ohio) First Church; Paul Skiles, executive secretary of the Nazarene Young People's Society; Rev. Gordon Wetmore, dean of students at Eastern Nazarene College; Dr. Kenneth Armstrong, pastor of Detroit First Church; and Richard Benner, graduate student at Stanford University.

Snowbarger, Skiles, and Wetmore served on an eight-man study committee which presented recommendations to the General Board meeting in January.

POWERS "PROGRESSING"

General Superintendent Hardy C. Powers, who suffered in mid-April a slight coronary attack, continues to improve in a Singapore, Malaya, hospital.

Telegrams from his wife, Mrs. Ruby Powers, report that Dr. Powers is "progressing well." No indication has been given as to when he will be released from the hospital.

A Southern Baptist missionary couple stationed in Singapore, Rev. and Mrs. Stockwell Sears, have assisted Mrs. Powers during her husband's illness. There is no Nazarene work in Malaya.

Dr. Powers had visited missionary work in the Pacific and dedicated the new Nazarene hospital in New Guinea prior to his illness.

E. W. MARTIN IMPROVES

Dr. E. W. Martin, superintendent of the Eastern Michigan District, continues to improve following a "light coronary attack," according to Rev. J. E. Van Allen, Eastern Michigan District secretary.

While Dr. Martin was still in an intensive care unit for observation at McPherson Community Hospital, Van Allen said he was in "good spirits."

Next Sunday's Lesson

The Answer Corner

By A. Elwood Sanner

GOD WILL PREVAIL

(May 14)

Scripture: Acts 5:12-42 (Printed: Acts 5:27-39)

Golden Text: Acts 5:39

What were the motives behind Gamaliel's counsel of caution? What should we learn from his tolerance and faith?

Synopsis: For some time after the "notable miracle" at the gate Beautiful, the apostles were acclaimed by the multitudes and persecuted by the authorities. Repeatedly the Sanhedrin sought to muzzle the apostolic witness to Jesus as the Christ. Following a second and miraculous release from prison, the apostles were arraigned again and, except for the noble Pharisee, Gamaliel, might have been slain.

The plan of men

From the standpoint of the men who controlled the Temple in Jerusalem, the events associated with and following Pentecost must have seemed strange indeed. The Prophet of Nazareth had been put to death, but now His followers were preaching throughout the city that He was alive and that the representatives of Israel's God were murderers.

Moreover, these unlettered fishermen from the back hill-country were attracting an enormous following by their convincing sermons and their wondrous deeds. Anger, consternation, perplexity, and malice must have intermingled as the council reassembled to rebuke and threaten the Christians.

Cut to the heart, when they listened again to Peter's indomitable convictions, the men who condemned Jesus took counsel to slay His disciples.

The purpose of God

In this threatening atmosphere, the apostles found an unexpected ally in Gamaliel, onetime teacher of Paul, who plead with the council to proceed with caution, to adopt a "wait and see" policy toward the young Church.

Gamaliel held a place of honor among his people. At his death, some twenty-five years later, it was said that all virtue and goodness were in jeopardy.

What should be the limits of our tolerance? We may not always be able to take a "wait and see" attitude (remember Paul and the Judaizers), but we should examine the strength of our faith in the prevailing purpose of God. Is it as vigorous as the faith of Gamaliel?

Conducted by W. T. Purkiser, *Editor*

Why was the devil, being such a creature as he is, in heaven in the beginning, since heaven is described so clearly in the Scriptures as a place where no sin is present?

Satan was not always such a creature as he now is.

Men have debated the origin of evil for centuries, but have come to no better explanation than that hinted in the Bible to the effect that evil originated in the rebellion of a created being who was originally holy but to whom God had given the power of choice.

When you come right down to it, it is hard to see how there could be any righteousness or holiness in finite beings apart from their freedom to choose between obedience or rebellion to the will of God.

Presumably, God could have created robots or automata that, machinelike, would always have conformed to His will. But they would not be personali-

ties or selves in any sense that we can understand. A forced love would be no love at all.

It seems therefore that the creature who became Satan (the adversary; NT, the devil) and the demons who are part of his kingdom of darkness were originally created as angels of God who used their God-given freedom to rebel against their Creator.

Satan's chief business now is to strike back at God, whom he hates, by deceiving and seducing the people, whom God loves and for whom He gave His only Son to die. Hell has been prepared "for the devil and his angels"; but it will also be the destiny of those who cast their lot with his rebellion against God.

Is there continual torment in hell, or are we burned up as in the lake of fire?

I am not part of the "we" who are going to hell, and trust that your use of the term is a slip of the pen.

If you will carefully read the following scriptures, I believe you will get an overview of the New Testament teaching on the eternity of punishment for the finally impenitent: Matthew 12:32; 25:41, 46; Mark 3:29; 9:43-48; John 5:28-29—all in the words of Jesus; and II Peter 2:17; Jude 10-13.

I am not so naive as to be ignorant of the ways in which some have striven to sidestep the teachings of these verses. You may be able to snap one string at a time to your satisfaction, but the whole cord is terribly strong.

The fact is that the very same term the Bible uses of the duration of the blessedness of the redeemed in heaven is the word it uses to describe the duration of the punishment of the rebellious in hell.

Nor does the "second death" in any sense imply annihilation. Nowhere in the Bible does death mean the end of existence. In all its dimensions—physical death, spiritual death, death to sin, the second death—it means separation, clean-cut and decisive.

There is only one good thing about hell. No person needs to go there. "Christ died for all"—and all, however good or bad, can be saved through Him.

Why do most, if not all, writers use the expression *the Holy Spirit*? Why not say *the Jesus Christ* or *the God*? Since *Holy Spirit* is a person, why say *the Holy Spirit*?

"The Holy Spirit" is an exact translation of the New Testament Greek phrase *to hagion to pneuma*, in which the definite article "the" is always found.

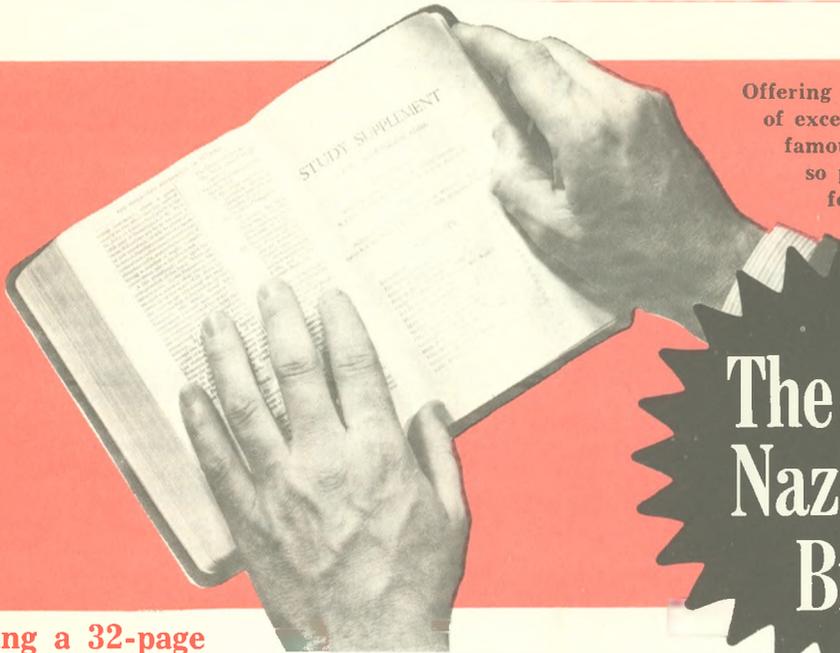
Grammatically, "the Holy Spirit" represents a title, not a proper name. For that reason it could not properly be used without the definite article.

"Christ" is often used in the Gospels as "the Christ" (Matthew 16:20; 26:63; Mark 8:29; 14:61; Luke 3:15; 9:20; 22:67; and ten times in John), a title meaning "the Messiah." It is used as a

proper name throughout the rest of the New Testament (with the exception of twice in I John).

The New Testament also speaks of "the God and Father of our Lord Jesus." "The God of Israel" is common in the Old Testament. This is because many worship other gods, or "strange gods," "gods many, and lords many" (I Corinthians 8:5). "But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him" (I Corinthians 8:6).

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