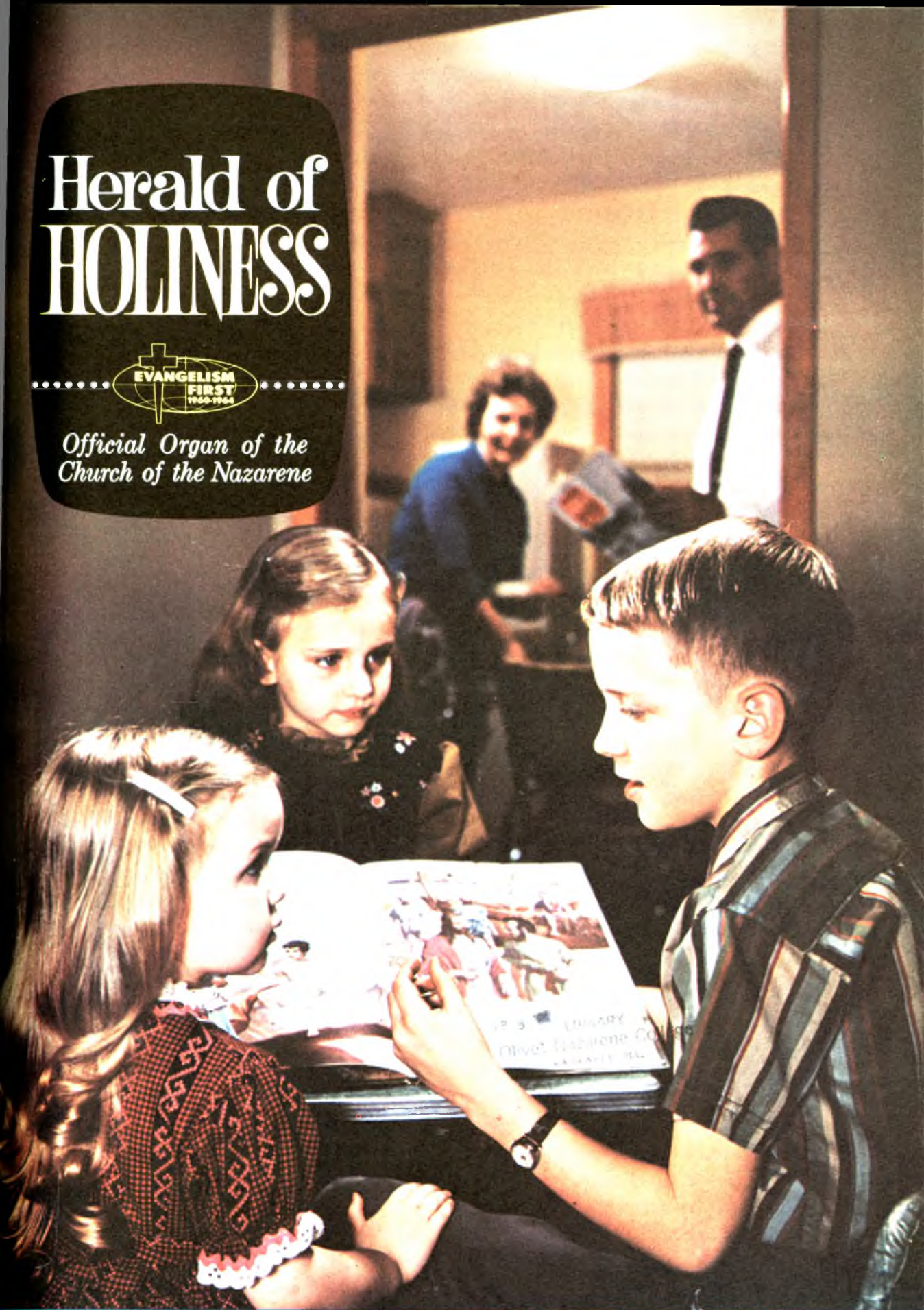


# Herald of HOLINESS



*Official Organ of the  
Church of the Nazarene*



*CHRIST AND YOUR FAMILY TODAY*

# EDITORIAL

By W. T. PETERSON

## Foundations of the Home

Homes, like houses, need solid foundations. I remember well the plight of a neighbor years ago. His very nice-looking house had been built on mudsills, stout redwood timbers laid on the surface of the ground. It looked like a good idea at the time. It was much easier and cheaper than the solid concrete foundations other builders used. But on every change in the weather the doors would stick and the windows would not work, and our neighbor would have to go down under the house and pry and prop it up and struggle along until the next time.

Foundations for houses are the business of builders, and for the most part they do a pretty good job in planning solid support for their structures of lathe and plaster, stucco and brick. Foundations for homes are the business of society in general and the Church in particular. For homes, like houses, need solid foundations.

The distinction between house and home is clear enough, surely. It still "takes a heap o' livin' in a house t' make it home." There are houses which are not homes, and homes in a great variety of houses. But neither house nor home is very much better than its foundations.

And the foundations of today's homes are none too secure. "Why do I need a home?" one "modern" young woman queried. "I was born in a hospital, raised in a nursery school, courted in an automobile, married in the office of a justice of the peace. I work in an office, and eat in a restaurant. All I need is a place to sleep."

Family breakdown, sociologists tell us, is now America's number one social problem. Rapid social and moral changes in our world are creating great pressures on family life.

Consider these facts which relate directly to home life in our beloved America, to speak of no other part of the world. We have witnessed 300 per cent increase in the rate of illegitimate births in the last twenty years. Divorce now shatters one in four new marriages. Juvenile delinquency has tripled since 1940. More than 200,000 persons are admitted to mental hospitals each year.

One observer commented, "Families today are subjected to greater stresses and strains than before. They are buffeted from without by bewildering social changes, and torn from within by confusions, doubts, and anxieties." It is time to look to the foundations.

Let me suggest some foundations which make for the solidity and security of the home. These are all "old-fashioned" virtues, but as up-to-date as tomorrow.

First, is that somewhat elusive but all-important quality we call *character*. In laying the foundation of a home, character is more important than wealth, professional skill, sex appeal, or scintillating personality.

Character is made up of sincerity, moral integrity, honesty, and solid ideals of life. Character is what a man or woman is inside. It is what a person is when he is alone, or in the anonymity of a crowd away from home. The test of character, it has been said, is what you would do if you knew it never would be found out.

Shoddy character may be covered by a facade of pretense for a while, but sooner or later its weaknesses will come to light. No amount of smooth talk or fair speech can hide or make up for a basic lack of good will and fundamental honor and integrity.

A second foundation for the home is *love*. This is a much-abused term in our language. It is used to describe the meanest and most selfish sensuality. It is applied to shadowy sentiment and passing passion.

But the kind of love on which an enduring home is built is more than physical attraction or emotional appeal. It is a self-commitment without reservation. It is choice as well as feeling, decision as well as emotion. It involves loyalty and an undying purpose to put first the best interests of the loved one. It has capacity for growth and enrichment, and brings out the best and not the worst.

Love is demanding as well as rewarding, and the husband or wife who would grasp its rewards while ignoring its demands is slowly but surely quenching its spark. The divorce courts are crowded with tragic cases of those who have confused lust with love, and have forgotten that love means loyalty more than self-interest.

One has but to contrast the view of marriage and sex set forth in the movies, the magazines, and the popular songs with the Biblical view to sense the vast difference between romantic "love" and Christian love which seeks the welfare of its loved ones above its own. Not until married love is understood as *devotion* more than *emotion* will the home have a solid foundation on which to stand.

Then there is *trust* as an essential foundation for home and family security. Suspicion and mistrust destroy all hope of human happiness. Certainly, trust depends on character and love. It cannot repose in one who is untrustworthy or thrive in the absence of self-giving love. But both character and love are destroyed in the absence of confidence and trust.

*Responsibility* is another essential to the strength and well-being of the home. Worthy family membership demands cheerful acceptance of responsi-

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By **HUGH C. BENNER**  
*General Superintendent*

# Pentecost and the Home



MUCH HAS BEEN SAID concerning the Day of Pentecost as related to the Church, and surely this is justified in the light of the needs and mission of the Church. But what of Pentecost and the home?

In the Old Testament economy the Temple was the center of Jewish religious life. It was in the Temple that the priests ministered and carried on the detailed procedures of Jewish worship. It was in the Temple that God manifested His presence, and He spoke to His people. The boy Samuel received his special call from God in the temple. And even though Jesus was born in a rude stable, the only recorded experience of His youthful years was in the Temple.

But it is to be remembered that Jesus came into a home, and there it was, under the godly care of Joseph and Mary, that He grew "in wisdom and stature, and in favour with God and man." And as He entered upon His blessed ministry, He began an effective process of shifting the center and point of emphasis for religious life from the Temple to the home.

It was at Cana of Galilee, in a home, where He wrought His first miracle, and with it He not only authenticated His deity, but placed His blessing upon marriage and the home, and, by an implication not always recognized, He approved what must have been the spirit of joy and gaiety which evidently characterized the happy occasion. And while His recorded visits to the Temple are few, His presence in homes is constantly evidenced. Apparently, in the home of Simon Peter and of Mary, Martha, and Lazarus, He found rest and companionship. And when Jesus declared to the Samaritan woman at Sychar, "Believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father," He effectively countered the idea that God could be contacted only in a few sacred places.

But it was the Day of Pentecost which completed this shift of religious emphasis from Temple to home and dramatically elevated the home to the peak of spiritual significance. It was on that epochal day, in "an upper room" of a home, that "about an hundred and twenty disciples" were all filled with the Holy Ghost. The glories of Pentecost burst upon the world, not in the Temple, but in a home, and the home became the earliest "sacred place" of the Christian religion.

The Temple had become the prey of ecclesiastical preference, class distinction, family connection, blood superiority, and religious snobbery. But on the Day of Pentecost these elements had no

**Dr. HUGH C. BENNER:** Dr. and Mrs. Hugh C. Benner live in Kansas City, Missouri, and Dr. Benner is a general superintendent of the Church of the Nazarene. Their two children are grown and away from home. The daughter, Mrs. Janet Niccum, is teaching school in Indiana; and Richard, the son, is a graduate student at Michigan State University. Family interests include music, tennis, ice skating, and travel.



meaning. In the "upper room" there were no favored families, there was no ecclesiastical monopoly, no class preference, no superiority of blood. Not even Mary, the mother of Jesus, was accorded any special consideration, but "they were all filled with the Holy Ghost" on the same basis.

From that Day of Pentecost emerged the Church of Jesus Christ, so the Church was born in a home. We need to be reminded forcibly that the church, for the most part and in the most fundamental sense, still is being born and nurtured in homes; for the earliest effective influence in the realm of religion and spiritual values is not exerted by the church, but by the home. And any home can be a truly Pentecostal home, and the birthplace of the church for that family.

Such a home is one in which there is love, bal-



By Evangelist  
C. WM. FISHER

# The FORGIVING



## FATHER

NO WONDER the story of the prodigal son (Luke 15) still pulls at the sleeve and tugs at the heart of humanity. For one thing, Jesus knew how to tell a story. For another, He knew men—their hungers, their heartaches, their hopes. And He also knew His Father—His compassion, His patience, His love.

“The ultimate theme of this story,” writes Helmut Thielicke, “is not the prodigal son, but the Father who finds us.” And thus it is ever in the unfolding drama of human ruin and recovery—whether of a prodigal son or a prodigal race: God has center stage, not as a despot or a tyrant, but as a *Father*, and the great sweep of the dramatic action is but to reveal His character, and His character is revealed as love—forgiving love, restoring love, abiding love.

The prodigal's basic problem was that he insisted on living life on his own terms instead of his father's. And that, of course, is the problem of our world today—both East and West. And *that* is the essence of sin in any age and in any soul. The prodigal wanted his freedom, but when he got it he didn't know what to do with it. Freedom *can* be a frightening thing, as emerging nations in the Congo are finding out.

Civilizations, and sons, have found that freedom is a good thing, according as it is used. Freedom can lead to fulfillment or it can lead to frustration. It can lead to happiness at home or it can lead to a hogpen in the far country. It can lead to

heaven, or it can lead to hell. Freedom, misused, always leads to a new slavery.

But the prodigal came to himself. That is, he faced up to reality. Sin's illusions were stripped from his eyes and he saw that riotous living was not real living after all and that the freedom of the far country was a fictitious freedom.

It is never enough, however, merely to become aware of the outlines of our hogpen, to feel the hunger gnawing in our souls, to see the rags and the filth of our condition. We must do something about it. We can't clean up the hogpen, but we *can* climb out of it and head for home.

### **Modern Prodigals**

Too many modern prodigals, however, when they become aware of their hogpen, are saying, “I will arise and go to the bar.” Or, “I will arise and go to my psychiatrist.” Or, “I will arise and go to my lawyer.” Or, “I will arise and go to my priest or preacher.” But the prodigal who has really known the “feel” of the far country says, “I will arise and go to my *father*.” For when the heart is really sick and hungry, there's no place like home. When a man, in any age, goes against God, life goes against *him*, and the only way back to life is to come back to God.

A modern prodigal, on meeting his father, might say, “It's been tough, Dad. I don't know what happened. I just became maladjusted somehow. You were so strict on me when I was a child, and I developed so many compulsions and neuroses. I'm not really responsible for my drunkenness, you know, or my gambling, or my debauchery. I'm just a sick man—so don't blame me; it isn't my fault.”

But the prodigal, in any age, who is really sick of his sins, says, “Father, I have *sinned* against heaven, and before thee.” No hiding behind his mother's skirts, or his father's restrictions, or even his elder brother's hostilities. But in an agony of remorse and conviction he sobs, “I have sinned.” Those words, however, are hard for moderns to say. They puncture pride and wrench the soul. But there is no forgiveness, for any man, until that confession is made. God is never soft on sin. He is never flippant in His forgiveness. There is no cheap grace—for any prodigal.

### **A Profitable Pilgrimage**

But when that confession is made, the father doesn't condemn. He doesn't reproach. He doesn't

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C. WILLIAM FISHER: Rev. C. William and Marjorie Fisher and their two sons, Byron and Billy, age fifteen and eleven, live in San Luis Obispo, California, although Evangelist Fisher is away in revival meetings most of the time. All play musical instruments and enjoy boating and horseback riding. Bill, as his friends know him, remarks that “the boys enjoy any kind of ball—regardless of how it bounces.”





# Father and Family Security

By GEORGE J. REED



I HAVE SPENT much of the past twenty-three years in prison. Since completion of my college training in sociology and criminology, I have devoted my life's work to the field of penology and corrections. It has been a thrilling and rewarding experience. Great progress has been made in the whole field of corrections in treating the convicted offender. But despite these gains we are losing the battle against crime in this country.

In 1960, 785,000 children were referred to police and juvenile courts according to the senate subcommittee investigating juvenile delinquency. According to the Federal Bureau of Investigation there has been a 98 per cent increase in known crime during the past ten

years. During 1960 alone, crime increased 18 per cent over 1959, and crime continues to increase even at a greater percentage rate than our so-called "population explosion." Our society is producing a criminal element in this country at an ever faster pace, and it is time for us to take a long, hard look at some of the many basic causes.

Some competent research has been done in the causative factors of crime and juvenile delinquency. One factor stands out in bold relief and is well documented in the thousands of cases which the United States Board of Parole passes upon each year. Our present generation has lost respect for authority. It is more than a truism that my own father told his four sons: "If you do not respect me and my authority, you will fail to obey the schoolteacher, the police officer, and, finally, God himself."

Scientists who study human behavior believe that the decline of respect for authority started in the home. These scientists worry that, in the years since World War II, Father has tumbled from his God-ordained place as head of the family to a weak, patronizing figure who would rather be liked than obeyed. He has changed radically and dangerously and is no longer the masculine, strong-minded man who pioneered the continent and built America's greatness.

Social scientists recognize that men have their own ambitions and material desires, but it is usually the women who sustain the principle of "keeping up with the Joneses." Dr. Margaret Mead, noted anthropologist, in her book *Male and Female*, describes this technique: "From his mother, he [the American male] has learned that as he does what she asks she will reward him. Later, as a husband, his rewards will come when he earns a good living, fixes the screen door on Saturday and takes his wife out to dinner."

Woman's ability to dominate extends beyond her own personal male. The measure of her influence on our national life is enormous. There are 1,513,000 more women than men in the U.S. Eight years ago there were only 601,000 more. The average life span for American women is now seventy-three years and for men sixty-seven.

During World War II women were called upon to do men's work and the door for women's "emancipation" from the home was complete. Women themselves seem to view their gains over men with both pleasure and concern. Many a marriage counselor, trying to save a marriage, comes back to the hard fact that the "male image" has been destroyed and

**DR. GEORGE J. REED:** Dr. George Reed has spent his professional years in correctional youth work with the California Youth Authority, the Minnesota Youth Conservation Commission, and since 1953 on the United States Board of Parole both as chairman of its Youth Correction Division and for four years as chairman of the Board of Parole. George and Lois, and their sixteen-year-old son, George C., live in Maryland adjoining Washington, D.C., and are active in Washington First Church of the Nazarene. Hunting and fishing are activities the Reeds enjoy together.



that the wife who has striven so hard to compete has won the race and lost the prize.

When the final authority of the father is successfully challenged by the wife, no one knows it sooner than Johnny and Mary. It becomes a game of playing the one off against the other, and the word "obey" becomes a dirty word. When Father says, "Bill, it's time to go to bed," only to be stopped by Mother saying, "O Tom, leave the boy alone; stop picking on him," authority has lost another round. Every time that Mother overrules Father, undermines his authority and his standing in the eyes of the child, she knocks out a piece of the foundation on which the child stands.

Old-fashioned idea? Yes, indeed, but unless we re-establish final authority in the American home, we face religious and social decay in our society. In Joshua 24 we hear the old leader of Israel with courage and finality speak for his family when he said, "But as for me and my house, we *will* serve the Lord" (v. 15).

God created man and woman as persons equal in rank and dignity. Let no one say that woman is in any way inferior to man. We are simply pleading that her role as a "partner" as ordained by God is being distorted by modern Americans to the mutual detriment of all. Modern conveniences of the home and present-day inflation may have permanently removed the wife from the traditional sole role of "just a housewife," but this need not make her a competitor with her husband. If mothers could only understand that much of their importance and self-fulfillment lies in building up the "father-image" for the child, they would achieve the deep satisfaction of children who are obedient to their parents, their society, and their God.

This article is more of an indictment of the American father who has refused to accept his place of authority and responsibility in the home than it is of the wife who has assumed leadership when she found in her mate an unwillingness to accept his proper role.

May there be a rebirth of old-fashioned religion in the homes of America today, where true love and affection prevail and problems are solved after God's presence is evoked through regular and joint family prayers.

Further, we need fathers and mothers who will regularly honor God by attendance at Sunday school and church services with their children. Happy marriages are built upon mutual love and respect. In the Christian home there is no room for anyone to dominate except Christ, who is the "Head of this house." A wise husband will consult with his wife and children before making a major move in any direction, but in the end, society, the law, and God himself hold the father responsible for all members of his family.

# THANK GOD for Christian Homes

By **KATHRYN BLACKBURN PECK**

—in *Golden Windows*; used by permission

*Thank God for Christian homes that stand secure  
Amid life's shifting scenes, and tower above  
The sordidness of greed and selfishness,  
Homes firmly builded on the rock of love.*

*Thank God for homes where Christ is truly Head;  
Where children learn to pray at Mother's knee;  
Where Father reads the precious Word of God,  
And with true wisdom leads the family.*

*I think as long as there are Christian homes  
The world will know a measure of content;  
For peace links hands with love and hope and  
faith—  
And home may be the saving element.*

**The Forgiving Father** (Continued from page 5)

say, "It's good enough for you." No. The father falls on his neck and kisses him and forgives him. The rags don't repel him. The filth doesn't inhibit him. Not even the smell of swine could keep the father from embracing his son. For this was the hour the father had been waiting for. The lost was found; his son had come home.

But even though the father had longed for this moment, he had to wait until the son *wanted* forgiveness. Not even a prodigal must be *forced* out of the hogpen. He must *want* to get out. But the son finally made the long pilgrimage from "Father, give me" to "Father, make me"—and that pilgrimage led him to forgiveness and restoration and home.

Do you find yourself in the far country today? Are you hungry and lonely and desolate and disillusioned? Then I bring you good news: *You don't have to stay where you are.* You can get up and go home. And as you go—yes, even as you go, you will see your Father coming to meet you, and you will feel the welcoming warmth of His outstretched hand, and you will feel His forgiving kiss upon your brow, and you will find yourself sitting again at Father's table—not as a slave or a hired hand, but as a *son*, a son back home—*home*, where you will enjoy the happiness and hospitality and love and unending joy of life with a loving, compassionate, and forgiving Father.

Hurry home, won't you? Your Father's waiting!



By PAUL SKILES

# TOGETHERNESS

*... as old as the hills*

"IN THE BEGINNING, God created the heaven and the earth" (Genesis 1:1) . . . and togetherness. Not in so many words, but in essence.

For "the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. And the Lord God said, It is not good that the man should be alone; I will make him an help meet for him" (Genesis 2:7, 18).

The family plan was God's idea . . . from the beginning. "And God saw every thing that he had made, and . . . it was very good" (Genesis 1:31).

In that moment of creation, God gave mankind the sacred capacity to reproduce physical life. And in the same moment God gave mankind the sacred responsibility to reproduce spiritual truth. From that day of all beginnings to the present hour, no greater assignment has been made than this. To be torchbearers of righteousness and guardians of the faith for each following generation is a supreme mission and a serious task.

A certain father of a certain family had a certain saying. It was, "What we do, we do together." If he said it once, he said it a thousand times. Isn't that just like a father?

"But hold everything," you say, "this is terrible. It's stifling. Why, this frustrates the development of self-reliance and individuality. It's like 'out of it,' very narrow, and badly 'whiskered.' I protest!"

Okay. I'm not surprised.

Because, at first, it does sound a little like a tight-fitting ultimatum. And I admit there is a touch of authority in it. Yet there is also a great deal of gentle wisdom in it too. And room to grow!

What that father had in mind was this:

Being a family is more than just having a "bunch of people" staying at the same house . . . a whole lot more. Being a family is an adventure: an adventure in love, respect, and confidence. An adventure in patience, understanding, and co-operation. An adventure in sportsmanship, discipline, and unselfishness. An adventure in "togetherness." For, you see, with this approach the

interests, the likes, the questions, the needs, the problems of each member of the family become the sincere concern of every member of the family. No one fights his battles alone. It isn't regimentation—it's inspiration.

But I'm not finished with the adventure idea. The best of all is this. Being a Christian family includes every factor that has been mentioned, plus the great treasure of a spiritual heritage. That means adventures in prayer, faith, forgiveness, and cleansing. Adventures in His Word at family worship, and adventures in seeking and finding His will for today, and tomorrow too.

Like a father, I have some advice.

If you now live in a home that is not completely Christian, be faithful and patient. Keep praying. Let promises such as John 16:24—"Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full"—and Matthew 7:7-8, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh, it shall be opened," give you courage. Stay close to the church. Be a consistent example, and a sensitive witness.

And if you live in a home with Christian parents, you have one of God's most generous blessings, and one of life's greatest opportunities. Don't "boot" it. Make it count. Stay close. Be congenial. Even on those days when you want to get away, and sign your own private "declaration of independence," keep in mind the unequalled value of your treasure.



**PAUL SKILES:** Paul and Maxine Skiles live in Overland Park, Kansas, and Paul, a layman, is general secretary of the Nazarene Young People's Society. Paul reports a family organization known as F.I.C. (Family Improvement Club). Son Scott, age eight, and Daughter Paula, eleven, are chairman and secretary, and Mom and Dad are just plain dues-paying members. Many decisions regarding household schedules and family activities are reached in the frequent meetings of the "club."





THERE IS no substitute for family prayer. Dr. Edward Lawlor, executive secretary of the Department of Evangelism, reminds us of the worth of family worship in these words: "Through a daily date with the family altar your family will find a place where the earth meets the sky, and this experience will enable you to 'render to Caesar the things that are Caesar's, and to God the things that are God's.'"

In his book, *In the Secret Place of the Most High*, Arthur John Gossip says that once the famous pearls of the House of Austria lost their luster. A wise expert sank the precious pearls for months in the sea from which they came. As a result they recovered their radiance and beauty. Every family needs to be immersed daily in the presence of God to recover its radiance and renew its spiritual strength.

In *The Gospel of the Comforter*, Daniel Steele paid tribute to family prayer. He wrote: "'Just as the twig is bent the tree is inclined.' Let me testify to the praise of my heavenly Father that the twig of my childhood was bent heavenward by the voice of prayer about my cradle."

J. Edgar Hoover, for many years the director of the Federal Bureau of Investigation, has this to say about family worship: "Reading the Holy Bible within the family circle is more important today than ever before. It draws the family together into a more closely knit unit. It gives each member a faith to live by."

"As a small boy I sat at my mother's knee while she read the Bible to me and explained its meaning with stories as we went along. It served to make the bond of faith between us much stronger. Then there were those wonderful nights when my father would gather the family around him and read aloud verses from the Bible. This led to family discussions which were interesting, lively, and informative. Those wonderful sessions left with me an imprint of the power of faith and the power of prayer which has sustained me in trying moments throughout my entire life."

The suggestions that follow may be helpful to families in starting and in maintaining a meaningful family altar that will help our homes to be more truly Christian.

*Decide on a definite time for family worship.* No one time will suit every family. The three most used times are—after breakfast, after the evening meal, and before bedtime.

*Plan well the devotional service.* Family worship should have variety. It will vary with various families. It should vary in the same family. In addition to reading from the Bible, devotional books are of value. Many families use the devotional quarterly *Come Ye Apart* as a guide.

*Distribute responsibility for planning.* When

# FAMILY ALTARS ALTER FAMILIES

By EARL C. WOLF



responsibility is shared, worship becomes more meaningful. An advance notice to a teen-ager of the family would not be amiss. "Tomorrow evening Tim may lead our worship."

*Have every member of the family participate.* An active role, however, does not always mean that all lead in prayer every time there is worship. A child may sing, recite scripture, participate in a family project or discussion. Sometimes the family altar seems to children to be "for adults only." Let it be shared by all.

*Develop a family worship project.* Such a project can be a most rewarding experience to a family. One family built a manger scene to be used during the Christmas season.

*Make varied use of the Bible.* Many families read a chapter a day right through the Bible. Other uses of the Bible can be effective also. A story or psalm may be followed by a guided discussion. A passage may be read responsively or in unison. Children may be encouraged to memorize passages of scripture to recite at the worship time.

*Use music in the family worship.* Musical instruments or recordings may be used effectively.

**EARL WOLF:** Rev. Earl and Mildred Wolf are residents of Kansas City. They have three children: Timothy Earl, age twelve; Stephen Nicholas, age six; and Earlene Elizabeth, almost three. Family hobbies and interests include stamp collecting, indoor and outdoor games, and, says Earl, "yard work together in the summertime." Earl is director of adult work and editor of adult curriculum materials for the Department of Church Schools.



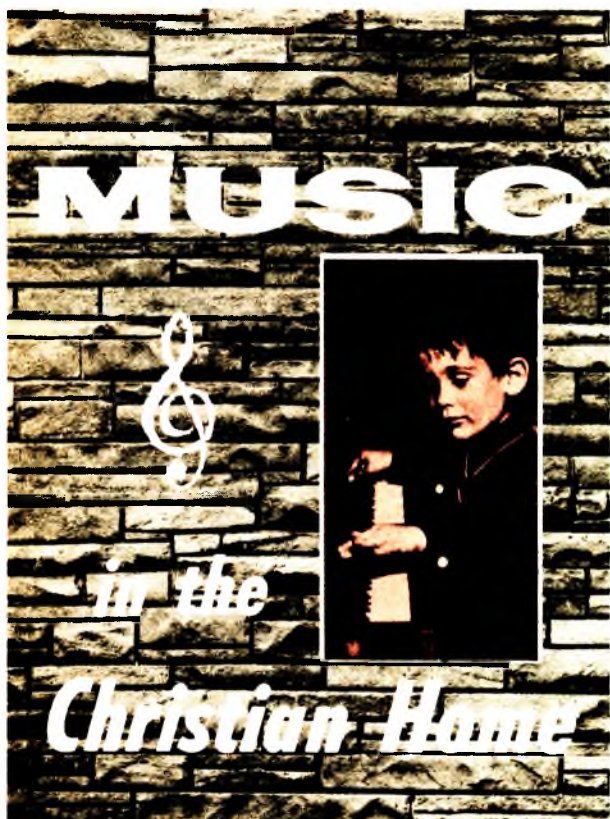
It would be helpful to have the home edition of *Praise and Worship* and a copy of *Children's Praises* in our homes.

*Encourage every member of the family to pray aloud.* In family worship children can learn to pray. Sometimes the worship period may be concluded by repeating the Lord's Prayer in unison.

*Remember special days.* Easter, Thanksgiving, and Christmas can add a special flavor to the family worship. Other days of significance to the

family can be reflected in the worship, such as birthdays and anniversaries.

*Think of spiritual needs at worship time.* Create an atmosphere that will be helpful to members of the family who may need to know Christ. Un-saved neighbors and friends need someone to pray for them. The need of the church should be considered—the revival effort, the missionary cause, the visitation campaign, or the building program. A family prayer list can be helpful.



By **FLOYD W. HAWKINS**

THE FINEST MUSIC is not always heard in the concert hall. For more than two hours I listened to the performance by one of America's distinguished choral societies, supported by the musicians of a great symphony orchestra, in the rendition of the complete *St. Matthew Passion*, the master work of Johann Sabastian Bach, who is reputed by many authorities to be the one composer unequalled in musical construction. The magnificence of the concert was almost overwhelming and I left the great auditorium with a feeling of satisfaction that I had heard the finest music this world has to offer.

Today however I am thinking of a different scene where music is on the daily schedule—the Christian home. Perhaps it is not recognized among the greats—not even impressive, and seldom receiving so much as a nod from the critics of our musical world. Nevertheless we may here

**FLOYD HAWKINS:** Rev. Floyd and Ruth Hawkins live in Roeland Park, Kansas. He is music editor for the Lillenas Publishing Company, the music department of the Nazarene Publishing House. The Hawkinses have three daughters: Mrs. Caroline Campbell, Ruth, and Rodlyn. Nineteen years in the pastorate focused their family's interests in church activities and music. The girls play the piano and orchestral instruments. Vacations at the ocean or in the national parks, and district camps and institutes, have been occasions of special family interest.



discover music at its very best. Here we find a filial blending of spirits as well as voices, and the music is enriched by a background of Christian living with experiences related to Christ, the Author of faith and the inspiration of all spiritual music.

In the Christian home music has significance unknown to the worldling. From Christian music the participants receive inspiration, blessing, encouragement, and comfort.

Wise Christian parents have discovered the priceless value of music with its strong influence for good, and they avail themselves of the very best possible. This requires the establishing of a positive and adequate program of music for the family.

Often this requires much sacrifice and patience. There are the years of instruction of the children with music lessons that are costly and time-consuming. Instruments are purchased and maintained. Instruction books and music are in constant demand. Mothers also know the long hours of practice with scales, arpeggios, and exercises "upending." Soft, then loud, and often nerve-shattering, but all a part of the planned music program of the Christian home, an important prelude to "life's symphony."

From these homes come the musicians who are constantly needed to serve the ever-enlarging program of our church. From these homes come our singers, pianists, organists, and orchestra musicians. For these we cannot look to the world.

A planned program of music for the Christian home will also embrace the music which comes by way of radio and record-playing instruments. In all of these the parents must be guides. Training that will provide an early appreciation of



good music—music appropriate for the Christian home—will help eliminate the cheap, sensual, musical “trash” that is flooding the world and will cause it to seem out of place. There is an abundance of high-quality music of many types available for discriminating Christians. There is an unlimited supply of the great classics, which will give stature to the Christian’s music library. Also there are attractive new publications being released constantly that will grace the music center of the Christian home. To these the wise parents will give careful attention.

The hymnbook must hold a central place in every Christian home. The hymnal is not merely a beautiful mark of identification for the family, for let us remember that between its covers there is a treasure of sacred literature unmatched elsewhere outside of the Bible. The hymnal relates the home to the home eternal. It points to the sanctuary, where its musical function is supreme, and it gives opportunity for a blending of all spirits of the household in the singing of hymns and spiritual songs.

The truly Christian home is in tune with heaven, where music was born and where hymns of praise are unceasing. There is a song of joy in the hearts of all who know Christ as a personal Saviour. Still, attention must be given to keeping the spiritual tone up to a proper pitch. When the spiritual tone sags, there comes a dissonant sound and there is danger of strange harmonies invading the domain called home. The old motto, “Christ is the Head of this house . . .,” might well be concluded, “. . . the silent Listener to all of our music.”

Strike the tuning fork, the chime, or even the anvil, and from each will come a sound revealing not only the character of the instrument but also its fundamental tone. We learn much by listening. When adversity strikes the home or when comes the impact of any of life’s testings, the spirit and character of that home will be revealed and the fundamental tone will be heard. This explains many an inspiration for a lovely song and for beautiful harmonies that have come from some of the darkest nights.

Our Christian songs are never lost and our singing together in the home is not without an eternal reward. For your encouragement, Christian, the finest in music may be discovered tonight at your fireside.

**J. W. ELLIS:** Rev. J. W. and Mae Ellis are residents of Pasadena, California, where he is pastor of the First Church of the Nazarene. Their children are Charlyn, Darla, and Joni, aged respectively eleven, six, and four years. The Ellises enjoy games, indoors and out, as well as vacations to the sea and in the mountains and joint ventures with other families.



# TOSS BACK THE MOON!

By **J. W. ELLIS**

“HAVE FUN!” is more than a statement of departure; it is a symptom of our day. Educate? Yes! but make it fun. Lose weight? Yes! but have fun. Work? Yes! but easy, man, easy. It is rumored that a coming best-seller is entitled *How to Laugh Yourself to Death*.

Fun at the factory, fun at school, fun at the neighbor’s house—but what about fun at home? Fun in the sun, fun in the snow, fun in the mountain, and fun at the sea—but what about fun with me (Dad), and me (Mother), and me (Sister), and me (Brother)?

A small word it is—fun. But so big in significance! Important to all families, but especially to Christian families. Religion “endured” will pass; religion “enjoyed” will endure. And the final victory will not be won in the sanctuary nor in the street, but in the kitchen and den.

The idea of family fun is fine. But how? No easy road, friend. To have fun may mean perspiration (when parents play children’s games), may mean patience (when age differences divide interests), may mean discipline (when room on the calendar for family events must be kept in spite of “big deals”)—and at all times family fun means imagination.

Without imagination you’re dead. Not really dead—just pretend dead. And that’s not good when children are alive—real alive!

Recently on a cold, crispy night, the mountains above Pasadena being topped with snow, my six-year-old took me for a walk. It was fun to be cold and nice to be hugged by a coat.

Quicker than I could grab a star, she reached high, clinched her fist, and joyfully stuffed her hand in my coat pocket—moon and all! A few steps later she flung her hand in the air and exclaimed, “There, I tossed it back!”

Then it was my turn. “You?” I hear you gasp. “Yes, me.” I tossed the moon back because I figured it would be too dark for little children without it hanging high in the sky. Besides, it bulged my pocket.

At home, at church, at play, families can have fun if imagination is mixed with love and care. Try it!—it will work for kids and teen-agers and grownups too.



# News in Picture



A VIEW of one of the reading rooms in the newly constructed Mackey Library at Trevecca Nazarene College, Nashville, Tennessee, serving the southeastern states. The three-story building is adequate to serve 1,000 students with 75,000 volumes. It has central heating and air conditioning and is serviced by an elevator. All six of the Nazarene colleges in the United States have completed a major building this year or have one in process. College-level enrollment, including students at Canadian Nazarene College and British Isles College, was well above 5,000 last year.



REV. JOHN C. WINE shares with Mrs. Floyd Egly, treasurer, and the missionary emphasis, 10 per cent for missions a year ago, and for many years and frequently has made the General Budget each year of seven churches on missions for fourteen



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STUDENTS and part of the faculty at Nazarene Bible Institute, Institute, West Virginia. At the back are Rev. Clarence Bowman, instructor; Rev. R. W. Cunningham, president; and Mrs. Anna Bowman, matron. Graduates of this school are providing the pastors for our churches on the Gulf Central District



A SUNDAY AFTERNOON SERVICE of a revival meeting in Nu'uuli, American Samoa. The little *jalesa* built for our services is filled to capacity. The ladies of the congregation have decorated the posts with coconut leaves. Rev. and Mrs. C. William Fisher were the workers for this revival. Our work in American Samoa, one of the newest outposts under the Department of Home Missions, is making steady progress. Rev. and Mrs. Jarrell Garsee are the missionaries.



NAZARENE MISSIONARIES are now reaching out to the villages of India through the medium of radio, greatly extending their influence. Six fifteen-minute programs a week are being broadcast. One of these is "The Village Doctor," a practical health program for village Indian mothers, many of them beyond the reach of a personal visit by a doctor. This program is planned and conducted by Mrs. Bronell Greer and Dr. Evelyn Witthoff, with Mrs. P. Bhujbal and Mrs. S. J. Bhujbal helping them. Through this avenue, confidence is built in the Church of the Nazarene, which opens many doors to the gospel message when our missionaries and pastors are able to reach these villages in evangelism.

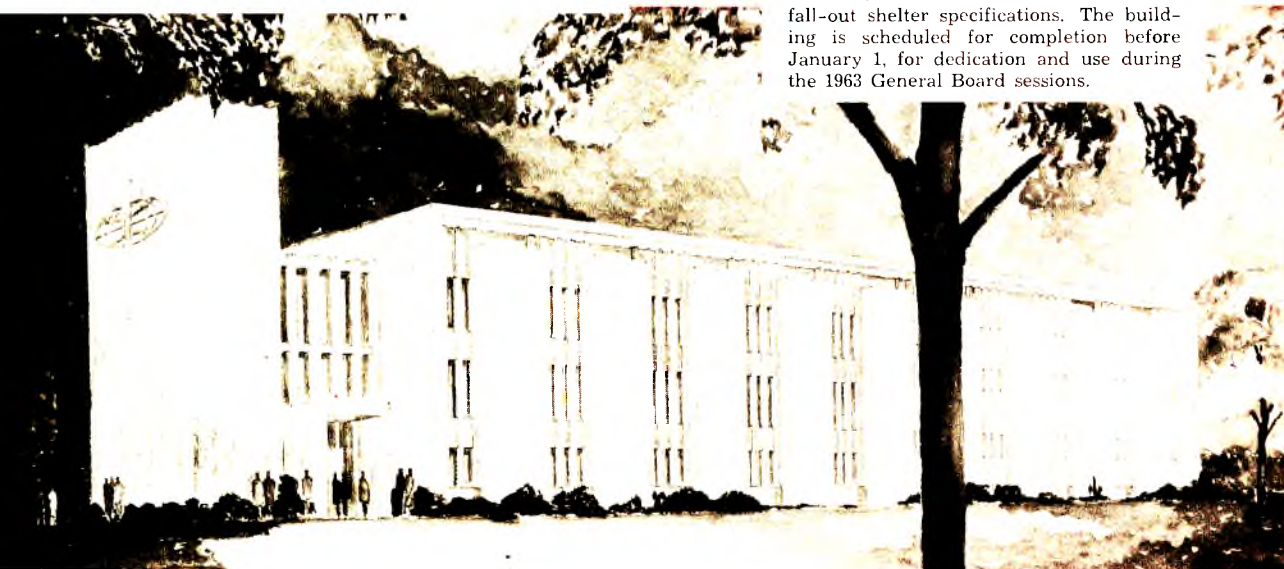


DR. E. S. PHILLIPS, pastor, meets with the Policy and Promotion Committee (Harry Craddock, Dr. Don Metz, Leonard Harper, and Jimmy Gilbert, chairman) of Bethany First Church in a planning session on the church's giving for others. For more than ten years this church has given more than 12 per cent of its income to the General Budget and for missionary specials. Last year the figure was 14 per cent, and \$37,571, or over 17 per cent, was given for all general church interests. The church gave another 12 per cent for district interests. This is an outstanding record of world-wide concern on the part of a church that is ministering to the students of Bethany Nazarene College and the residents of Bethany, Oklahoma.



Pastor of First Church of the Nazarene, Anderson, Indiana, missionary society president for many years, Mr. Delbert Martin, present N.F.M.S. president, facts about the church's program to celebrate its fiftieth anniversary, has been a "10 per cent" program was adopted fourteen years ago. The church keeps missionary news before the people every week. Ten per cent of the church's income is sent for the offering on Easter and Thanksgiving offerings. This is one of the few churches in the Indiana District that have given 10 per cent for

CONSTRUCTION of the new General Board building to the north of the International Headquarters building in Kansas City, Missouri, is progressing, at a cost of \$945,000. Architect's sketch indicates the appearance of the finished structure. The building will provide offices for the General N.Y.P.S., Christian Service Training, the *Herald of Holiness* staff, the Spanish Department, and a portion of the Department of Church Schools. There will be an auditorium for General Board sessions and committee meeting rooms. Part of the basement is constructed to meet fall-out shelter specifications. The building is scheduled for completion before January 1, for dedication and use during the 1963 General Board sessions.



# TRI-LEVEL TRAP

## *... the Christian Answer*

FOR GENERATIONS our cities had huddled around their foundry fires and smoking factories. In the interest of proximity the city buildings were enlarged upward and upward while residential lots became smaller and smaller. Smoke, soot, traffic, and confusion threatened to suffocate our metropolitan areas. And—then came suburbia!

Suddenly bright petals of gay subdivisions began to blossom around the stamens of smoking stacks. Wider and wider they flowered into rolling acres of beautiful houses, schools, parks, and playgrounds. Leaving behind them the odorous slums, they were fragrant, clean, airy, and free. As these were cultivated by a rising economy and improved with a host of invented conveniences, a new way of life emerged.

The tri-level house in suburbia became the successor to the brownstone front as an indication of status. Wide acres replaced the pillared and storied houses as symbols of success. Two- and three-car garages replaced the servants' quarters, and a new standard of modern living was brought into being. The rapidly increasing number of amply-salaried Americans gave fertility to the growth of these areas until today every city has its surrounding flower bed of suburbs to meet the needs of its ambitious families.

Finer cars, faster freeways, and mechanized living make it possible for people to live in the wide-open spaces, at quite a distance from their places of employment. Here in houses which are light, modern, and easily kept they enjoy a constantly rising standard of living.

Modern appliances make for easy and quick

accomplishment of the essential household duties, and a new measure of leisure is within the reach of an ambitious people. This is wonderful. No sane person would think of harking back to the old days or lamenting the passing of the congested tenements as these new suburban areas replace them.

Suburbia however is not without its problems. The family breakfast hour has been lost in the hurry of different rising hours. In some cases the husband and wife are both working and must leave for work at different hours. The family dinner hour, if they are fortunate enough to have one, is invaded repeatedly by other appointments. The family conversation is lost in the glare of modern commercial entertainment—so called. Husbands and wives see little of each other and the children see too little of either of them. Each person finds a set of personal interests and charts an individual course. While the individuals live amid material abundance they often find their family life starved. Spiritual, moral, and social values are often sacrificed needlessly.

Love, romance, marriage, home, and parenthood all need intimate exposures. Many marriages in suburbia are falling apart for lack of common interests. Many children from good homes are becoming social problems because they are not sufficiently exposed to competent parents. Their exposure to other persons is more intimate; hence they are more influenced by others.

In some cases the tri-level house has become a trap, baited with many very desirable things. Sometimes people escape the stuffiness of the city only to be entangled in the meshes of other involvements. Countless good community projects beg for their attention. Their wide yards demand all their free time and Sundays. Their informal social life in the community absorbs more and more of their at-home time. It is true that they are breathing fresh air, but they have exchanged suffocation for entanglement.

The Church has an answer. It is not possible nor desirable that we free ourselves from community involvements nor that we deprive ourselves

**MILO ARNOLD:** Milo and Eva Arnold have shared thirty-three years of parsonage life, and now serve the Church of the Nazarene in Moses Lake, Washington. Their only daughter and her husband, Donna and Morris Chambers, and their two children, Ginger and Dick, reside in Great Falls, Montana. Rev. Milo Arnold has conducted a radio program continuously for twenty-four years, broadcasting daily for the last nineteen years. Flower culture and community civic and social activities are shared interests.





of wide lawns and lovely shrubs. These are good. We cannot free ourselves by removing material involvement, but we can find a new liberty by adding another and very demanding involvement, that of God and the Church. Persons whose lives are strengthened by this spiritual resource will be more adequate in meeting all of life's deadlines.

God in the life of a family gives it a new solidarity. The family is cemented by a faith in God which provides life with a reason. The whirling days are given a new orderliness and the hurrying hours a finer significance. Suddenly people begin to live for a lofty reason and pursue the accomplishment of a noble purpose. Husbands and wives discover a new mutual reverence each for the other and for God. Children are reared in a climate of worthfulness.

The Church provides the finest *together* project of the family. The entire family goes together to the same place on Sunday. For many families this is the only adventure shared by all members at once. Here they are exposed to the same truths, given the same ideals, guided in the same pursuits, and given the same sense of values. Here they sing the same hymns and can go to their homes to discuss an experience all have shared. They form personal convictions and moral codes which are mutually compatible. They each find it easier to believe and behave because the others are similarly striving.

The Church likewise provides exposure to a

fine group of community friends who have experienced the same spiritual impact. The very nature of the Church selects the best people of the community for its wide circle of friendliness.

Just as a house needs a wide yard into which the family living can overflow, so the home needs a church into which its life can overflow. Without this it tends to turn within itself and become stifled. Without the Church and its divine ministry the tri-level house cannot possibly be large enough to free the family from its own involvements.

## Family Altar Fragrance



*How far the holy fragrance of  
The family altar goes!  
When childhood days are far behind,  
The beauty of it glows.*

*Though some things, to my memory,  
Are indistinct and blurred,  
I still can hear my father's voice  
Expound the Holy Word.*

*I did not heed its counsel then,  
Nor realize its worth,  
But now I know that shrine to be  
The sweetest place on earth.*

*It's proved a shield to keep my faith  
Undimmed through joy or care;  
The mem'ry of that hallowed place—  
My father's voice in prayer.*

**By ALICE HANSCHÉ MORTENSON**  
in *Sunshine and Shadows*. Used by permission.

## The Golden Years

By E. S. PHILLIPS



"THANK YOU,"  
Dr. Phillips,  
for remembering  
us older folk,"  
is an expression

I have heard quite frequently in the last few years. We haven't done too much in the way of remembering them, but they appreciate every little attention they receive.

One of the most tragic aspects of any age is non-appreciation. But this is more keenly felt by older people. The loss of useful roles results in the feeling of being not needed or wanted. Then loneliness and frustration steadily increase under such circumstances, and deterioration of both body and mind is the inevitable outcome.

Our country is still comparatively young and throughout its brief history it has therefore been "geared to youth." But today we are facing the challenge of an aging population. It is estimated that we now have approximately seventeen million people who are sixty-five years of age or older, and this number is increasing at more than eleven hundred per day. The fact of this rapidly increasing segment of our population is causing many agencies to shift some of their attention to the special needs of this group.

On September 2, 1958, President Eisenhower signed the "White House Conference on Aging Act." This conference was held in January of 1961, at which time many recommendations were made for immediate action in improving and developing

programs to permit the country to take advantage of the experience and skills of older people and to create conditions which will better enable the country to meet their needs.

The needs of our senior citizens go far beyond the matter of housing, social security, medical and economic needs which the government may provide. If we are to serve them adequately the church must be concerned for their social and recreational as well as their spiritual needs. For these people have entered upon a new way of living in a rapidly changing society. They have suddenly come to that mystical age of sixty-five, which in most cases today means retirement. Therefore retirement must be thought of as a change in the way of living, not as a cessation of living. The remaining years must not be spent in isolated vegetation, but can be fruitful in profitable and wholesome participation.

The church must do its part in providing a program in which these people can participate. One important phase of the program can be the regular church services, and it has been established that



**DR. E. S. PHILLIPS:** Dr. and Mrs. E. S. Phillips make their home in Bethany, Oklahoma, where Dr. Phillips is pastor of the largest church in the denomination, Bethany First Church of the Nazarene. The Phillipses have three daughters; Elizabeth Jean, Mrs. Claire Hendrix, and Karen Lee. The family shares in all phases of church life, and enjoys music and horseback riding.

regular church attendance is an important factor in the adjustments of age.

Dr. Judson T. Landis said, "In a special study of older people I found that on all scores older people who attend church regularly are not only better adjusted in old age, but enjoy better health than those who do not attend church. For some unknown reason the church has a salutary effect and causes both a conservational and enriching process to go on in their lives."

However, the church must provide a program in addition to the regular services. Workers in the field of gerontology (the study of aging) have found that the needs of older people fall into four

# CHRIST

## and our CHURCH

### COLLEGES

**By HAROLD W. REED**

**THERE ARE** nearly four million young men and women enrolled in the nation's colleges and universities. Of this number, approximately 40 per cent are in private colleges and universities. Among the latter group, most are enrolled in church-related colleges. The Church of the Nazarene has six colleges in the continental United States, one in Canada, and one in Great Britain.

It has been my happy privilege to serve as college president in two of our colleges over a period of seventeen years, and thus gain some perspective of higher education in the Church of the Nazarene.

Several years ago a devout Nazarene mother came to me greatly concerned about her son. He was the youngest in a family of seven. All of her other children had been educated in one of our colleges and were now well established in their respective vocations. All were living beautiful Christian lives and were vitally concerned with the Church of the Nazarene. This mother confessed that she urgently needed help with her family when they came to the college years. She acknowledged that during this period of life there is a vital need for a Christian college; a college which stresses being born again, being sanctified wholly, and giving Spirit-filled service. Our Nazarene colleges contributed richly to this Christian family.

For many years my annual convocation address



categories: fellowship, continuing education, good nutrition, and recreation.

At the beginning of this article I stated that we are not doing too much for the older people of our congregation, but we are endeavoring to provide for three of the above needs, namely, fellowship, education, and recreation. Oftentimes these three factors are incorporated in a single activity.

Every Monday morning several of the men gather at 9:30 for a pioneer prayer meeting. On Thursday afternoon a number of the women engage in a cottage prayer meeting in the various homes.

Practically every morning a group of the senior men engage in recreational activity at our Youth Center. Then every other Tuesday night the men and women have a biweekly gathering at which time they play games, engage in group discussions, view a film, or listen to a special speaker. It has been found that older people do not have enough fun. And it is a thrilling experience to see the joy derived by them from an evening of fellowship and recreation. Light refreshments are always served by the church at these gatherings.

Once a year the members of the adult divisions of our Sunday school provide a banquet for all our senior citizens. This is perhaps the outstanding event of the year for this group. The classes assume the responsibility for the menu, transportation, decoration, program, etc.

Each Sunday evening during the young people's hour we have two group meetings in which our senior citizens participate. One group is of the nature of a prayer and praise meeting; the other is a distinctive Bible study session.

By the time this article appears we will have organized a choir of senior citizens to sing once a month in a Sunday evening service.

We have already secured property and are contemplating building a home for our senior citizens. Many have already manifested a great interest in this project.

These men and women are still members of our families, our homes, our churches, and our communities. They have given the best of their early years for us. Let us give the best of our early years to make their late years the happiest of all.

faculty and students has been based on Matthew 3: "But seek ye first the kingdom of God, and righteousness: and all these things shall be added unto you." My major proposition is that college must be a Christ-centered college. We offer "Education with a Christian Purpose." This is a "plus" to higher education which is not "tacked on" somewhere, but is the leaven which permeates it throughout. Every area of college life must put Christ first.

#### **Christ and Scholarship**

The Biblical command is to love God with all our hearts and with all our minds. There is a Christian stewardship of mind as well as of time and finance. Our colleges must constantly be vigilant to maintain the highest in academic excellence. We are deeply appreciative of teachers who are able to spark in their students that which fires the intellect and causes the young person to become alive and alert in mind. Excellence in scholarship is in keeping with Christ's command.

#### **Christ and Culture**

The college supplements the Christian home in assisting youth to develop full-orbed Christian personalities. Art, music, and literature create a taste for the best which has been said, written, or accomplished.

One of the compensations of the college administrator is to observe the personality development of a student through his four years of college, and to note his acquisition of poise and the social graces. Nazarene parents have a right to expect that to take place in a Nazarene college with its

**DR. HAROLD W. REED:** Dr. Harold Reed and his wife, Maybelle Eleanor, make their home in Kankakee, Illinois, where Dr. Reed serves as president of Olivet Nazarene College. Their son and daughter-in-law, Haldor and Mary, are residents of Los Angeles, California, where Haldor is employed by the University of California at Los Angeles in educational television. The Reeds enjoy travel, including the variety of foreign foods available.



broad, cultural emphasis and its warm, spiritual concern.

#### **Christ and Revivals**

Our colleges are committed to the evangelistic thrust of the Church of the Nazarene. Literally hundreds of young people come to know Christ in full salvation during times of revival and other evangelistic services conducted on our campuses.

Some of my highest moments as an administrator are when the opportunity comes to help a young person pray through to genuine spiritual victory. This thrill is further heightened by a telephone call or a letter from parents who are gladdened by this news.

#### **Christ and Matrimony**

The Christian college is an ideal place for courtship. Here young people meet who have like faith and high Christian goals. For the most part they establish strong Christian homes. This fact can be established by thousands of alumni of our Nazarene colleges. From my knowledge of these families over a period of twenty years, there are not more than twenty instances of broken homes. *Christ First* is our theme in courtship and marriage.



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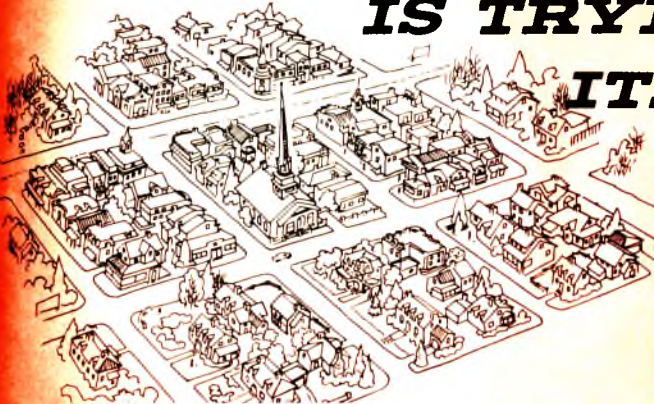
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# WHAT THE CHURCH IS TRYING TO DO FOR ITS FAMILIES



**K. S. Rice:** Dr. Kenneth S. Rice is executive secretary of the Department of Church Schools. Betty and Kenneth have two daughters: Ronda, age ten, at home; and Linda, eighteen, away at college. The Rices also consider Ron Wood a member of their family. Ron is twenty-one and in the armed forces. Shared family interests and activities include group games, pets, and home improvement.



"We wish to say, in partial excuse for ourselves, that we did not have a fair chance in life. Coming from broken homes, we grew up in neglect. In youth we were denied parental care, affection, and guidance."

THESE WORDS were taken from the joint statement to the press of two condemned murderers who faced the firing squad in Utah for the slaying of a young service station attendant during a hold-up. Their last testimony continued: "Religious training would have pointed us in the right direction, but we were not taken to Sunday school or to church services." The concluding sentence of their statement was: "May our tragic lives and ending serve as a warning to all—young and old."

The Church of the Nazarene is aware of the fact that these are not isolated home situations. They dramatically and tragically point up a growing condition in the United States. With one out of every four marriages ending up in the divorce courts, children by the score are undergoing the emotional upheavals of a broken home and are the victims of scarred and twisted personalities resulting from love-starved lives.

In 29 states, in one month, there were 14,531 divorces. This meant that 14,531 husbands and 14,531 wives were disillusioned about the high and holy estate of marriage and faced a future of frustration and loneliness. In addition, 8,718 children were torn in their natural love for their parents and 58,124 parents, brothers, and sisters became circumstantial accessories to one of the greatest crimes that has entered the scene of American life—a total of almost 100,000 people affected by this blight that has stripped the family tree of its beauty and glory!

But perhaps even more lethal in its long-range effect on the vital Christian home is the disease of disuse of the family altar. This foundation stone of the American home that helped build rugged Christian character into our forefathers is crumbling into the dust of dissipation and despair.

J. Edgar Hoover wrote the following to our Northern California Nazarenes: "Parents must awaken to the realization that the family is the first great training school, and they serve as first teachers in inspirational education. We are sadly in need of a return to the days when God was a part of every household, when families arose in the morning with a prayer on their lips and ended the day by placing themselves in His care. We should revive the beautiful practice of offering thanks at meals and bring back to the family circle the moments when father or mother read the wonderful lessons of the Bible to eager young listeners."

A termite that is gutting the core of spiritual vitality from the home is an attitude of complacency and self-satisfaction. If Christian homes are to be effective forces against sin and for salvation, it is essential that they become aggressive in an

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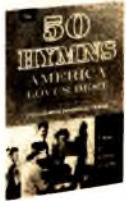
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evangelistic outreach to give the gospel to neighboring families. A home that is centered only in itself will become circumscribed in its influence for God. Too many family prayers have become in essence: "Bless me and my wife, my son and his wife, us four and no more."

Lest our Zion fall prey to these monsters that trample the very lifeblood out of families and homes, as a denomination we have noted their progress and have taken steps to thwart the advance. In the General Assembly of 1952 General Superintendent Hardy C. Powers sounded the clarion call for an advance by the church to save our homes for the future of our church. The Department of Church Schools was assigned the responsibility to develop a Christian Family Life Program. These five objectives became the framework about which the program developed:

1. To strengthen the family altars in the homes of the church.
2. To help parents lead their children to Christ.
3. To aid Christian parents in building strong Christian personalities in their young people.
4. To guide Christian parents in encouraging their children toward active participation and personal responsibility in the spiritual endeavors of the church and for the kingdom of God.
5. To encourage the family as a center of Christian influence and evangelism.

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and helping "every family reach a family." Not every family has reached a family, but all that have tried have benefited . . . and many have succeeded. Today some local churches have taken on new life because of families reached through this emphasis.

This year the church is joining in a family-centered emphasis sponsored by the Department of Evangelism. Many young adult Sunday school classes have been studying the text on Christian homemaking, *This Holy Estate*, by John E. Riley. Sunday schools are promoting an eight-week family-centered advance; families are pledging to have a family altar and will be visiting to bring in other families.

Thank God for a church that recognizes the Christian home as its greatest human asset. Every morning as we gather about our family altar and read from *Come Ye Apart*, I am reminded again that my church has made possible this aid to the spiritual life of our home. I am persuaded as J. C. Penney, who, after telling about his Christian home where a devout father and mother led in family prayers every day, wrote: "I have not the slightest doubt that every one of you will agree with me when I say that the strength, stability, continuity and very life of our nation depend upon homes like these more than upon any other single factor."





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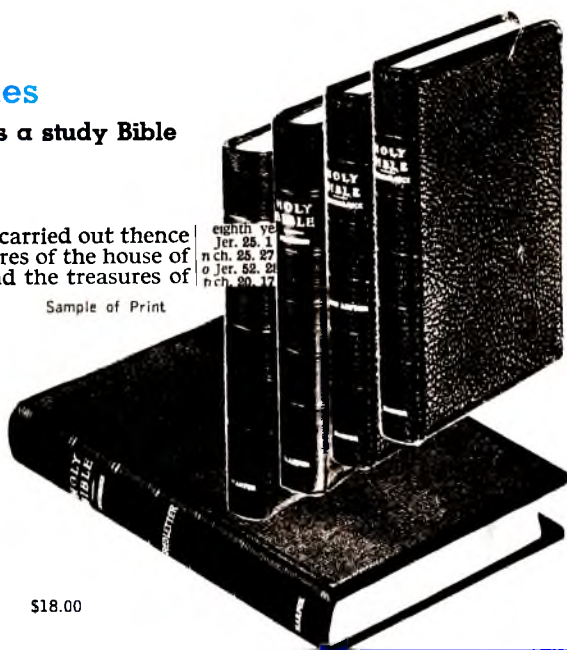
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15 And when he had scourge of small cords, I them all out of the tem the sheep, and the ox poured out the changer



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Sample of Print

ye shall 19 We have also a more sure word  
riful in of prophecy; whereunto ye do well  
that ye take heed, as unto a light  
Je'sus that shineth in a dark place, until the  
things day dawn, and the day star arise in  
off, and your hearts:

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# THE FAMILY THE CHURCH THE FUTURE

By **R. B. GRUBBS**

*Pastor, Eastside Church, Bartlesville, Oklahoma*

“The history of a nation is not a history of its wars, but the history of its households.” In this statement John Ruskin has pointed out the very foundation for our way of life. What happens to America will be determined largely by what happens in our homes. Therefore the real battleground for moral and spiritual survival is the home.

That all is not well with the modern family, we must acknowledge. Lack of personal discipline, social irresponsibility, and carelessness in financial management will always furnish a failing foundation for marriage. Hasty marriages, lack of personal discipline—these are some of the things which threaten the stability of the modern home.

A reversal of our present trend in modern marriages is desperately needed. Only a

revival of solid home life in America can restore us to our stability as a nation.

But the Church must lead the way! And in leading the way, it saves itself as well as the home. Its ministry must be influential from the nursery on. The Church must guide the way in spiritual needs, vocational selection, personality problems, and in all of life's adjustments.

The Church will meet in another generation the type of families it shaped during the present one. Our hope for the future is in the home of today. Let us pray for a revival that will head off the dangerous drifts in American home life.

