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OF HOLINESS

Church of the Nazarene

## The Everlasting Gift



December 18, 1968





By General  
Superintendent Lawlor

# The CHRISTMAS GOSPEL

SOMEONE has called the Gospel of Luke the most beautiful of all the books of the Bible. Certainly it has been the inspiration for the most beautiful Christmas messages in song, word, and story. It was written, as recorded in the prologue, for the special benefit of one, Theophilus, an aristocrat, by Luke, the beloved physician.

Recorded in the first and second chapters are the three proclamations about the birth of our Lord. The first one is to Zacharias, the husband of Elisabeth; the second to Mary, the Virgin; and the third to the shepherds watching their flocks. They received the announcements in various places. Zacharias was in the Temple when he was told his wife, Elisabeth, was to bear him a son. Zacharias could not believe and he was struck dumb. Mary received her announcement in her home. She may have been busy doing her domestic tasks. Though questioning at first, she accepted God's will and believed God's word as she said, ". . . be it unto me according to thy word" (Luke 1:38). The shepherds received their announcement while they kept watch over their sheep and they made haste to Bethlehem, "and found . . . the babe" (Luke 2:16). These three ancient announcements remind us that often the visitation of

the Divine comes when we are doing faithfully the common tasks of life and when the heavenly blessings are least expected.

The Gospel of Luke has, throughout the centuries, provided much of our Christmas music. Luke records the Magnificat as given by Mary (Luke 1:46-55); the Benedictus, by Zacharias (Luke 1:67-79); and also Simeon's poetic address as written in Luke 2:29-32. What a marvelous recognition Simeon had of Jesus as the expected Redeemer of Israel! What a conception he had of the Messiah's true work and mission! The Gospel of Luke has furnished the Church with soul-stirring Christmas hymns. This Christmas, as in other years, we shall sing again in our churches, in our gatherings, and in our homes such hymns as: "While Shepherds Watched Their Flocks by Night," "Oh, Come, All Ye Faithful," and "O Little Town of Bethlehem."

So read again this Christmastime the Gospel of Luke—the Christmas Gospel—with its

central Character, the Lord Jesus Christ. See Him as a babe in a manger, as a boy in the Temple, as a man of sympathy and compassion, finally dying on a cross, but always proving two important truths:

1. His Father had been "well pleased" with His Son all the way from the manger to the Cross.

2. The purpose of His first advent is that recorded in the key verse of this Christmas Gospel in Luke 19:10: "For the Son of man is come to seek and to save that which was lost."

As the wonderful season of Christmas breaks over us, let us *make* time to be holy and not enter the Christmastime too abruptly. Let worship, amazement, and expectation characterize our Christmas in 1968 as we pray with Wesley:

*Come, Thou long-expected Jesus,  
Born to set Thy people free.  
From our fears and sins release us;  
Let us find our rest in Thee.*

*Israel's Strength and Consolation,  
Hope of all the earth Thou art;  
Dear Desire of ev'ry nation,  
Joy of ev'ry longing heart.*

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CHRISTMAS is not a date," wrote Mary Ellen Chase. "It is a state of mind."

But actually, it is both. For besides being the most decisive date in history—dividing time into B.C. and A.D.—it was on that first Christmas Day that humanity received, as a gift, the supreme revelation of God's character as a Person of infinite love.

But Christmas is not an important date merely because a Baby was born into the world—there were hundreds of other babies born that day—and there will be thousands more born this Christmas Day. Christmas was, and is, an epochal event because Jesus was, and is, an epochal Person—the most significant and decisive Person in all of history. And so we do not merely observe His birthday; we celebrate His birth.

Christmas is actually one of the few religious events observed by all who wear the name Christian. Not all professing Christians, for instance, observe Lent, or Good Friday, or Pentecost Sunday, or the Sundays of Advent. But all Christians, everywhere, celebrate Christ's birth.

That is not to say that all understand or agree as to the manner or the meaning of His birth. It was W. R. Mathews, dean of St. Paul's Cathedral, who said, "We are confronted with a dilemma. Either that life, which began at Bethlehem, was the most futile of all lives, based on illusion,

utterly at odds with the realities; or else it was, as Jesus himself believed, the most significant of all lives, the nearest to Reality, the most in harmony with the true nature of things—in short, the manifestation of the life and love of God.

"And," the Dean continued, "the life that began that day helps us to be sure of God's love *not* by giving us a reason which cannot be gainsaid, but by presenting us with a challenge which cannot be escaped."

And it is because of that inescapable fact of Christ's birth—the incredible truth that God, the eternal and omnipotent God, actually invaded human history at a certain time, in a certain place, and in a certain Person whose name was Jesus—it is because of the eternal implications of that event, that Christmas can be a "state of mind," a condition of heart, and a continuing experience of response to the reality and challenge of God's redemptive love revealed in Christ.

So on Christmas we celebrate not only an event which happened long ago and far away, but also a truth—a revelation which is everywhere present and which will endure forever. For on that glad Christmas Day in that manger in Bethlehem,

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### Radio Sermon of the Month

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the age-old promise of poets and prophets and kings became a Presence.

No wonder heaven rejoiced. No wonder the angels couldn't keep still but burst out in song, shouting, "Glory to God in the highest, and on earth peace among men of goodwill."

When men today talk about peace, there is sometimes a credibility-gap between promise and performance. But when the angels proclaimed in song their promise of peace, the humble shepherds believed and rejoiced to find it so.

And no wonder that ever since that glad day men, in contemplating God's love revealed in Jesus, have burst forth in song. Men can argue about theories and doctrines and ideas of God's love, but who can argue over a Baby? Especially a Baby born in a manger. For there is something about God's love flowing through the heart of a Babe that sets men's hearts to singing. And so in mystery and awe and joy, Christians sing their carols and hymns and anthems.

Atheists, of course, do not sing at Christmas. Atheism has no Christmas carols, for there is no song in unbelief. Agnosticism has no Christmas anthems, for there is no joy in a question mark. Paganism has no "Hallelujah Chorus," for outside of Christ, what is there to shout about? And Christmas is about Christ.

But everything Christian—whether Christ's birth, or His death, or His resurrection—ultimately comes back to the question: What will you do with Jesus?

Will you admire Him? Well, that's good, but that isn't enough. Will you think of Him as you give and receive gifts? You should do that, but that isn't enough. Will you enter into the singing of Christmas carols and hymns at church or at home? I hope you do. But that isn't enough. For the familiar words are still true:

*Tho' Christ a thousand times  
In Bethlehem be born,  
If He's not born in thee  
Thy soul is still forlorn.*

If however, you will allow your heart to be a manger for the Christ child, and acknowledge this Christ as Savior and Lord and Master, He will come in! And the miracle and the majesty of Christmas will be-

come real—personally real, to you.

And so this Christmas will be more to you than the observance of a date; it will be the celebration of an event—the most transforming, soul-satisfying, life-changing event that you have ever known.

May I take this opportunity of wishing you, and yours, a merry Christmas, and the happiest of New Years.

And now, if you will permit me, I will use as our closing prayer the familiar Christmas prayer of Robert Louis Stevenson: "O God, our loving Father, help us rightly to remember the birth of Jesus,

that we may share in the song of the angels, the gladness of the shepherds, and the worship of the wise men. Close the door of hate and open the door of love all over the world. Let kindness come with every gift and good desires with every greeting. Deliver us from evil by the blessing which Christ brings, and teach us to be merry with clear hearts. May the Christmas morning make us happy to be Thy children and the Christmas evening bring us to our beds with grateful thoughts, forgiving and forgiven, for Jesus' sake. Amen!" □

## "In the Same Country Shepherds ..."

Luke 2:8

A traveller on gray Judean hills

Cried to companions, "Hark! The lovely sound—  
Angelic song, and breathing chord of harp,

When comes it from the skies to wrap us 'round?"

And then, perhaps, they spied the shepherd lad

Perched on a stone, his harp between his knees,  
Singing a song inspired, a psalm of praise—  
Unearthly beauty trembling on the breeze.

Thus the young David watched his flocks and sang,

Sometimes of Christ who was to suffer sore,  
Sometimes of Christ the King, who would come in  
Through lifted gates to reign forevermore.

A thousand years passed by, and on the hills

Of Bethlehem, where David used to sing,  
Bright angels sang to shepherds, "HE HAS COME!  
Go to the manger! You shall find the King!"

—Mary H. Augsbury  
Los Gatos, Calif.



# SHALL WE **SKIP** CHRISTMAS THIS YEAR?

• By Glenn H. Asquith

**L**ET'S skip Christmas this year," suggested my mother.

And the rest of us—my father, brother, sister, and I—agreed. This was the only sensible conclusion under the circumstances, for this had been "one of those years." Seemingly, nothing had gone right. Financially and psychologically we were not ready for Christmas. Three or six months later, perhaps, but not now. And why, we wondered, did the great day have to come always on December 25—ready or not?

As Christmas is hard upon us in this year of our Lord, 1968, I have the same reluctance to face up to the expected mood of gladness and awe that I and my family had so many years ago. And I sense that, around the world, many are struggling with this same problem. Could we agree, by common consent, to skip this Christmas?

Certainly this has been another "one of those years." Two of our most beloved and useful citizens—Martin Luther King and Robert Kennedy—were done to death by violence. The shadow of this same violence stalks our streets at night, and lurks behind windows in broad daylight. A recent study disclosed that the records of our country

show that more people have died by gunfire in the United States than we have lost in all the wars of our history. How can we speak of "peace on earth"?

This violence is what we tag "illicit," but we must add to it legal and patriotic violence in Vietnam. And if we open our eyes to the incipient violence in Israel, Jordan, Egypt, North and South Korea, Rhodesia, South Africa, Nigeria, Cyprus, and other smoldering or seething spots, we may well wonder as to the propriety of singing carols to the Prince of Peace.

And through the smoke of violence we see one of the causes—the masses of the poverty-stricken that were, heretofore, hidden off in corners and waste places so cleverly that many of us did not know they were there. But now they are coming our way; they are coming out of forced seclusion to flaunt their rags and bones. Is this the time for giving and receiving gifts, the time for reading ads about the "man who has everything"?

To increase our unrest is the prevalence of disturbances among all classes. We live in a day of protest. From school boys and girls on up to senior citizens is heard a clamor of revolt. It seems

that no matter what we do or try to do, a picket line will form and there will be shouting and sit-ins. We fail to find a handhold to solve the issues. The privileged help the underprivileged march for justice, and the underprivileged demand that the privileged go home and mind their own business. Confusion and unhappiness mark the faces and lives of rich and poor, educated and uneducated, and the end seems not to be yet. Shall we sing,

*"God rest you merry, gentlemen,  
May nothing you dismay?"*

Ah, but there is the church, isn't there? What church? The church of creche and berobed wise men three, the church of the Christmas offering to help retire the mortgage, the church of "Little Town of Bethlehem"? Well, not exactly. That church is not very well attended—even during the holidays. Somehow the world is like the youth who has fallen into grievous sin and has ruined his life, and spurns his father, saying, "Why didn't you tell me? What is a father for?" The world is blaming the Church for being weak when it should have been strong, for being still when it should have cried aloud.

This survey of 1968 has been in

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the public realm—surely there is more security in our private lives that might admit of a secret kind of Christmas gloating? A man's home is his castle, according to law. As it happens, however, that castle has its windows broken every time a supersonic boom of tragedy sweeps across the world; that castle loses the plaster on its walls every time an earthquake of war rumbles thousands of miles away; that castle is without water when the springs of love dry up.

Indeed the bastions of my soul and yours are beleaguered by a great sense of guilt, and a hopelessness as we wonder how simple, well-intentioned people can come to grips with the major blots and blurs on the world that once seemed so fair and inviting.

Perhaps we come to an involuntary examination of our faith to ask if God has abandoned us as the Old Testament records that He abandoned the Israelites in their days of faithlessness? Or have we

been imagining God to be as we have made Him out at Christmas-time?

Yes, it seems that we might as well skip Christmas this year. The heavy hand of circumstances weighs even heavier on all of us than it did on my family in that particular year when we decided that Christmas was not for us.

In order to be fair, however, before we decide as to the kind of Christmas, if any, we can bring  
(Continued on page 12)

• **By D. W. Thaxton**  
Birmingham, Ala.

# Bethlehem **HIKES** Prices

**T**HE first word in the headline caught my eye as I glanced at the newspaper. "Bethlehem." Then I saw the rest which read, "Bethlehem Hikes Prices."

Even though this is the Christmas season, it was not the "Bethlehem of Judea" that had made the headlines but the "Bethlehem of Pennsylvania." And the subject under consideration was not man's priority "salvation," but man's product "steel."

Reports had been in the news that this increase might be forthcoming. The president had urged restraint, lest it contribute to inflation. The steel company had replied that it was necessary to make a profit. Just what the full story was no one seemed to know.

My knowledge of the steel industry isn't too great, but two or three things I'm sure of:

1. *I'm sure the product, steel, cost something to make.* It takes a lot of men to mine the ore, process it, and produce the steel we see in neat stacks.

2. *I'm also sure the product, steel, is worth something.* It is needed for our day. Looking around, I see the bookshelves have some steel in them. The doorjambes are made of steel. They even say there is some steel in the automobile parked outside the office (that seems doubtful when it is lightly bumped and so easily dented)!

3. *I'm also sure without steel we would notice a difference.* Our way of life and economy is tied in closely with the steel industry.

But back to man's priority, the product that

came out of Bethlehem of Judea nearly 2,000 years ago. I don't know all about that either, but two or three things I do know:

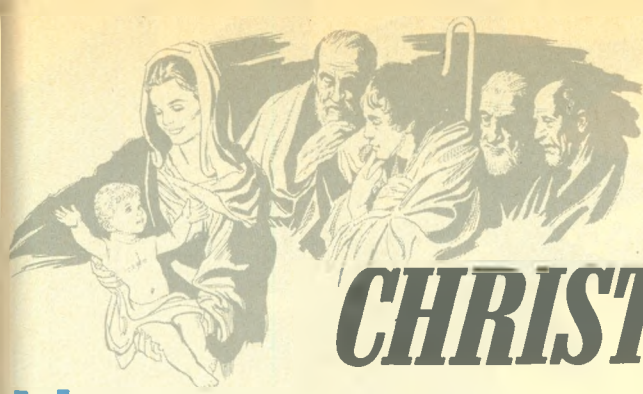
1. *I know it cost something.* How much it cost God the Father to give His Son none of us will ever be able to comprehend. The cost involved for the Son to lay aside His glory and come into this world as a baby cannot be measured. Even the shame Mary and Joseph underwent because of the lies that were told cost them more than we realize.

2. *I know also it is worth something.* We could get along without steel. It would be a big adjustment for our day, yet men did it for centuries. But in the words of the poet, "I must have the Saviour with me"; and again, "I'd rather have Jesus than anything."

3. *I know also the price has not been changed.* It took a full surrender in the days when Peter, James, and John left all to follow Him. It took that when I came to Him. It took that last Sunday evening when several people came to the altar seeking Him. It will take that tomorrow, for Jesus is the same yesterday, today, and forever.

I'm glad the other side is true also. Evidently the same amount of money will not buy the same amount of steel that it would a few days ago. But the same surrender and faith will bring the same victory today as at any time before.

"Bethlehem Hikes Prices" but that is Bethlehem of Pennsylvania. Bethlehem of Judea remains the same. □



# CHRISTMAS WITHIN

**N**INETEEN centuries ago a Babe was born in Bethlehem, an obscure village in the Near East. His parents were lowly people. His mother was a Jewish peasant girl. A humble carpenter was looked upon as His father. His birthplace was a stable.

Millions of babies had been born before Him—and billions have been born since.

But it is His birth, rather than any other, that is celebrated around the globe and over all the seven seas.

There have been great events since men were on earth, but none as great as the coming of the BABE of Bethlehem.

This because His birth has meant more and done more for the whole race of men than that of any other person who ever came into this world.

There would be no world worth living in, if it were not for Him—for what He has taught, and for what He has done.

The fact is, the birth of Christ changed the whole history of the human race. From His birth, every event in Western history is dated. Any event preceding His birth is

followed by the letters B.C. There is no letter, deed, document, or newspaper today whose date is not controlled by the letters A.D., abbreviated from *Anno Domini*, the Latin phrase meaning "in the year of our Lord."

History tells us that it was into a world of moral and spiritual decay that the Babe of Bethlehem was born. Slavery, lust, and greed for power and riches ruled that dark period through which, here and there, shone tiny lights of hope in those who looked forward to the coming of the Messiah.

Although His coming and His work were not as they had pictured in their human longing, He did change the world, for He proved that man's might could not withstand the gentle wooing of God's great love. He rekindled the rays of hope into a burning blaze that nothing, from indifference to persecution, has been able to extinguish.

Just as Christ brought the answers to the men of that age, so does He bring the solutions to our problems today.

Christmas comes to us in this year 1968 as a benediction and a blessing amid the affairs of a confused and stumbling world. The

Christmas meaning has not changed through the centuries since that night, when the birth of our blessed Saviour was announced by angels in song with words arranged in a significant order. First the heavenly choir sang, "Glory to God in the highest"; then immediately following, as an expected result, "and on earth peace."

God himself, in this special song for the angels, gave us the true gospel message, the heart of the ageless Christmas story, the need of all mankind, the privilege of every human, the panacea for the world's ills, and the encouragement for every Christian witness.

Even amid frenzied, last-minute Christmas preparations, may we plan to invite stillness within our hearts by taking time to pray, to read again the second chapter of Luke. Quietly and unhurriedly as we await His birthday, may we find time to spend a few minutes in the evening under the stars and feel again the wonder of the star of Bethlehem.

May we have less *rush* and more *hush* this Christmas, 1968. Not until we find Christ in our hearts will we know the real meaning of Christmas. □

Wish  
upon  
a  
Star

Star light, star bright,  
First star I see tonight.  
I wish I may, I wish I might  
Have the wish I wish tonight.

This Christmas, I wish upon the star of Bethlehem . . . symbol of the birth of One who truly can make my dreams come true.

**I wish for Peace** . . . not merely just for the end of armed conflict, but for the end of conflict in the hearts of people.

**I wish for Happiness** . . . a happiness known only by those who know and accept themselves for what they are, children of a great God who loves them and has a plan for their lives.

**I wish for Love** . . . the kind that Simon must have known when he carried our Lord's cross along the Galilean road.

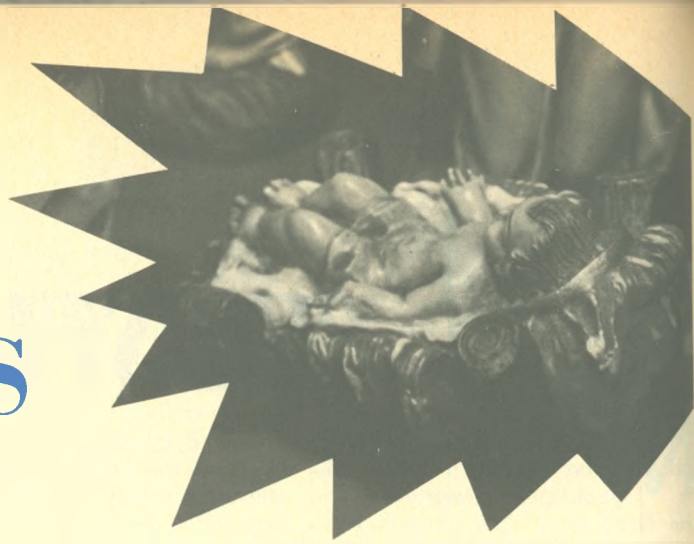
**I wish for Service** . . . an avenue through which I can interpret and express the peace, the happiness, the love I have because of the star I wish upon.

"Thank You, Jesus, for coming . . . for being born . . . for loving me!"



• By Fred MacMillan  
Kankakee, Ill.

# THE CHRISTMAS SPIRIT



**D**URING the Christmas season, at the Civic Center in downtown Chicago, you can see 80 feet of "Christmas spirit"! At least that's what the *Chicago Tribune* calls it. It's a Christmas tree 80 feet tall, with 8,000 lights and 2,000 ornaments. Actually it's a cluster of 140 little trees, composing the tallest tree of its kind in the world.

Surrounding the tree are four make-believe angels. As you view them blowing their trumpets heavenward, you get a glimpse of this 80 feet of so-called "Christmas spirit."

But what is "Christmas spirit" anyway? No question carries with it a larger variety of answers. How does the average man on the street define the Christmas spirit? I made a special trip to Chicago's Loop to interview Christmas shoppers.

First I questioned a middle-aged man. I noticed that he had left the swarm of street prowlers and had paused for a moment to do some window-shopping.

"I'm writing an article on what people on the street say about the Christmas spirit. What would you say it is?"

He looked frightened for a moment. "I don't really know."

"You don't know what the Christmas spirit is?"

"Yes, I guess I do. It's not what our eyes see on State Street, but something deeper. It's in our prayers."

I continued on State Street one block, peering into the masses of people moving in various directions, hoping to spot someone interested in my subject.

There, standing on the corner of State and Jackson, was a short, slim man wearing a tightly fitted Windbreaker, a stocking cap, and horn-rimmed glasses. It was not his unusual garments that first attracted my attention, but his unusual, piercing shouts: "Pa-per . . . pa-per . . . pa-per!"

Before I could say anything, I had a paper in my hand and was digging deep into my empty pockets for change. But a paper wasn't what I wanted. I wanted someone to tell me about the

Christmas spirit, so I pressed this individual with my question.

At first I was worried that he had not understood my query, for his head dropped low as he stared into the cracks of the cold street. In a moment he lifted his head and peeked over his glasses.

"Da only Christmas spirit I see is what da people eat, drink, and wear." He returned to his task of selling papers.

On my way south toward Van Buren, I interviewed a stout, jovial person. I don't even remember the kind of clothing she wore, but her face shone with happiness. Her rich voice carried a note of joy as she answered my inquiry.

"I dunno what it is, but it makes everybody sa happy."

As I moved further into the crowd, a well-dressed man wearing a matching dark blue topcoat and hat saw me writing and asked what I might be doing. When I told him, he was quick with his reply.

"The Christmas I see in the city is not a Christian view, but something else. Like this, 'I'll give little, but I want much in return.'"

Then I interviewed a tall, slim, handsome Negro boy. He was neatly dressed, wearing a loosely fitted, brown topcoat. I didn't get his attention the first time I spoke. So as I continued my inquiry, I reached out and touched his shoulder. As he turned his head quickly, I looked into his dark eyes and stated my mission.

"Christmas spirit? Yes, I think I know what it is. Let me think a minute." In less than two seconds he lifted his head and started talking as if he had spent much more time in preparing his answer.

"The Christian spirit is following the path of Christ. It seems to me that many have deviated from that path."

My next stop was State and Randolph. If you had been standing there, how would you have answered my question, "What is the Christmas spirit?" □



# Christian Words Incarnated

• By Mildred Wynkoop  
Nashville

I HAVE a concern, or maybe a "thing," as the hippie says. This is it—the power and weakness of words.

Words are wonderful things. We use them to convey our thoughts and believe so much that our words cannot be misunderstood. But it is a wonder that we understand each other at all.

Words derive their meanings from the complex and rich experiences of life and refer back to this complex experience. When two people do not share these experiences, how can they share the meanings? Yet without words, mutual and meaningful communication would be more difficult.

We begin to lose contact with each other when each of us limits the meanings of words to one side of them only. I lived among a people for six years who had limited the words "I love" and "enjoy" to erotic experience only. When we said, "I enjoyed your meal, or company, or sermon," we sounded vulgar to them.

I am convinced that some of our misunderstandings in this world are due to just such a distortion of words. Our religious words have been taken out of the rich complex of experience in which they were born and they tend to distort Christian faith rather than to communicate it. They may sound like clanging cymbals, harsh and divisive, rather than the music of love, winsome and winning.

But this is not a new problem. God had it first. His solution to it is found in the statement that His "Word became flesh, and dwelt among us" (John 1:14).

The God that is not dead is the One who manifested himself in "the Word." Words are the vehicles of communication, but the only way the full value of words can be preserved is to clothe them with flesh, with full humanity. Christ was God's Word in total human experience, hence communicable without distortion, understandable, real, reconciling.

Now that Word needs to be en-fleshed again. It needs to be taken

out of dry books and religious clichés and communicated in its richness to people about us who cannot hear it yet. The Word must be put into life again and again, so that it speaks not only from the lips but in the everyday, full life-context of humanity.

Christianity and holiness are fatally distorted when we begin to select certain phases of the great Christian words which communicate it and neglect the full-orbed meanings. When these limited words limit our concepts of what Christian holiness is, we lose "the Word" which cannot be limited.

Biblical holiness does not isolate us from life or the full scope of human need, nor does it drive a wedge between us and non-Christians so that we seem to be in a circle apart, privileged, remote, and unreal. It didn't do that for Jesus, and "the servant is not greater [and more sheltered] than his Lord" (Matthew 10:24-25, TEV).

To Christ, being God's Word plunged Him into the warp and woof of life. He was more acceptable and understood and loved among the sinners and outcasts than in the "Establishment" which eventually killed Him. If Jesus was like this, we who serve Him should not betray Him by our narrowness and isolation and lack of communicability.

"The Word" is bigger than our usual limitation of it. The real Word must *communicate* its full life or be lost. We have no choice about this.

Maybe this is the meaning of the prayer, "Let the word of Christ dwell in you richly" (Colossians 3:16). Maybe "the Word" could dwell in us richly and meaningfully if we would not close the door of our lives against the compassion and service which the dynamic Word must include. Isn't this one way a Christian with so much to offer could enter into the life of the Cross? It's just a thought! □

AND SUDDENLY from outer space came an angel with a heavenly host and hovered over a group of lowly Judean shepherds, saying: "Glory to God in the highest, and on earth peace, good will toward men."

This was the night of nights as "the word was made flesh, and dwelt among us." This was the mightiest miracle the world was ever to see.

The purpose of our Lord's birth this Christmas Day was that man should "serve him without fear, in holiness and righteousness." He came as the world's Deliverer: "Thou shalt call his name Jesus: for he shall save his people from their sins." The birth of Christ was the dawning of new hope for the world.

Christmas Day is the day we pay homage to Christ the world over; let us not be overindulgent and extravagant in the buying of gifts, forgetting *the Gift*, our Lord and Saviour.

As we listen to the music of the cherished carols lingering like a benediction over the bustling crowds, let us not forget to send our prayers and our love to the multitudes of the world who know not the joy of Christmas.

He came as the Dayspring from on high. He came into the world without noise and fanfare. The dawn of Jesus' birth was like the light of the rising sun stealing gently upon the sleeping world. The dawn drives away the fog, the mist, and the gloom. Jesus came to banish the darkness from men's hearts. The Cross was planted that Christmas morning in Bethlehem of Judea. Let us plant it in our hearts.—CHAPLAIN ED. BENNETT  
Corpus Christi, Tex.

## The Invasion at Bethlehem



# Editorially Speaking

● By W. T. PURKISER

## "A Little Baby Thing"

One of the wonders of the Word of God is the way common and ordinary little things are given uncommon and extraordinary meaning. The Lord makes the weak and foolish things of the world to confound the mighty and the wise.

This is illustrated in relation to the Christmas story by a few lines penned years ago by George MacDonald:

*They all were looking for a king  
To slay their foes and lift them high;  
Thou cam'st, a little baby thing  
That made a woman cry.*

Few of us would have chosen to introduce the Saviour of the world in a barn on the outskirts of an obscure village in an insignificant little satellite country of the Roman Empire. But in God's wisdom it was not Augustus Caesar on his throne, but "a little baby thing" in a far-off manger who was the most important Person of the centuries.

All through the Christian life there is this same "transvaluation of values," if one may borrow a term from a radically different context. God quite reverses the order of importance we people assign to the elements of our lives.

Nowhere is the emptiness of our human scale of values more clearly seen than at the season in which we "celebrate" the birth of the Saviour of mankind. Someone wrote a stinging parody on "Hark! the Herald Angels Sing" that puts this in clear focus:

*Hark! the tinsel'd fairies sing;  
Santa Claus will come to bring  
Lighted trees with presents piled,  
Rocket ships for every child;  
Gleeful, all the space kids rise,  
Join the sputniks in the skies,  
With the missile men exclaim,  
"Christmas sure is getting tame!"*

HOW DIFFERENT is the reality behind the tinsel and the trees! It was not a superficial gaiety to be generated by office parties and holiday festivities that came to us as "a little baby thing." It was, in the words of another familiar Christmas hymn, "the hopes and fears of all the years" that met in the little town where and when Jesus was born.

The fears of all the years were countered by the hope of the ages that night.

The life of man has always been eroded by the acid of dread. Fear of the unknown, fear of the future, fear of weakness and insecurity, fear of loneliness and betrayal, fear of death and the dark, and overriding it all, fear of a closed universe with nothing but blind fate or unthinking law at its heart—these are the fears God allayed with a star that led wise men to the Christ.

There is a haunting story of a lonely lad who stood one day looking at a picture of his father who had been away for many months. He said wistfully and half to himself, "I wish Father would step out of the picture." That father couldn't and didn't. But our Heavenly Father could and did step into human life in the person of His only begotten Son.

It was, perhaps a little surprisingly, Joseph Fletcher who penned the eloquent sentence: "Even if Christ were to be born a thousand times in a thousand stables, laid in a thousand mangers and in a thousand Bethlehems, unless He is born in our own hearts through our responsive love, our gratitude responding to His redemptive love, we do not have the faith of the incarnation, we do not *know* what Christianity is."

The story of that "little baby thing" is not just a page from ancient history. The whole of its meaning is before us and can be more real to us than it was to Mary and Joseph, to shepherds and wise men of the gospel accounts.

Beyond the fury and fear of our atomic age, we can find again the wonder of that will that expresses itself, not in kings who slay foes, but in "a little baby thing that made a woman cry." □

## The Grace of Kindness

One wife remarked about her husband, "He doesn't have ulcers. He gives them to others!" Probably we have all met the type. But this is a situation both unnecessary and unchristian.

Hidden behind the stately but now sometimes misunderstood language of the King James Version is an important virtue. It is one of the "fruit of the Spirit." Translated "gentleness," the word means what we would now define as "kindness."

"The Spirit, however, produces in human life



fruit such as these: love, joy, peace, patience, kindness, generosity, fidelity, tolerance and self-control" (Galatians 5:22-23, Phillips).

In connection with the importance of not grieving the Holy Spirit in Christian life, St. Paul wrote, "Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Ephesians 4:32).

How different life would be, inside the Church as well as without, if these words were taken seriously! But like so much else in Scripture, they are honored more in the breach than in observance.

One of the complaints of men in public life who are involved in any sort of debate about moral issues is the number of "hate letters" written in the name of Christ and His Church. The facts are, ugly, angry, sarcastic, and bitter words will become one who professes the name and nature of Jesus.

It is always something of a mystery how a person may have much light and little love. Yet more often than we like to think, these qualities seem to go together.

One does not have to compromise the truth or be untrue to his principles in order to be kind. The same truth that is spoken in bitterness and hostility can be spoken in love.

We instinctively feel uneasy about a clamorous, high-strung, unnatural "defender of the faith." As one has said, "The true weapons of the Gospel are not the harsh word and the clinched fist, but the exposed heart and outstretched arms."

Many years after the great Welsh revival that so renewed the church and raised the moral tone of the nation, some visitors met an old man who had lived through those remarkable times of spiritual awakening. They asked the old gentleman if he could recall anything from those times that struck him as being most characteristic of the revival.

He pondered a moment. Then he said, "Yes, I can tell you the characteristic feature of that wonderful time. For months before and for months afterward, the atmosphere was one of brotherly kindness and love."

The New England farmer said, "When I got religion, even the cat knew about it." That's the way it ought to be. Coleridge wrote,

*He prayeth best who loveth best  
All things both great and small;  
For the dear God who loveth us,  
He made and loveth all.*

There is one thing about the graces of Christian character. They are not fixed and absolute quantities. Like fruit, they grow and ripen.

And the graces of Christian character grow as they are expressed in attitude and action. By

being kind, by carefully rooting out every fleeting harsh and cynical thought, we develop the grace that so much reminds people of Jesus—the grace of kindness. □

## The Minirage

The prefix *mini* seems well on the way to becoming a permanent fixture in our language. It has already made the dictionary in the forms of *minibus* and *minicar*.

Many of us have been deeply troubled about the *miniskirt*, which to say the least results in *minimodesty* as far as attire is concerned. We have hoped that it would have only a *minilife* on the fashion scene. Whether it does or not, Christian women and girls will need to be careful that they do not follow the *minifashion* into *mini* (or *maxi*) compromise.

But the *minirage* has invaded other areas of moral, religious, and spiritual life.

Some are seeking to replace traditional forms of Christian worship with what may turn out to be just a *minichurch*. Perhaps that is the most *minisaints* can do, but most of us want a communion of the Spirit with more than *minipower*.

Many *midweek* services seem characterized now by *miniprayer*. Where *praying through* used to be the purpose, people now appear to be just *through praying*.

Some seem to have settled for *miniliving*. They are satisfied with a *miniconversion*, or a *minisanctification*, which results in *miniwitnessing* and *miniserving*.

There is a lot of *minitheology* around, also. It comes from the phenomenon Paul predicted when he said that in the last days men with "itching ears" would "heap to themselves teachers" who would scratch them where they itch instead of where they ought to be scratched.

Russell Hitt, distinguished editor of *Eternity* magazine, and whose thought startled these *minicogitations*, has commented that "more and more, the secular mood is tragically transforming Christians into *mini-Christians*. The fruit of the Spirit seems to be *minilove*, *minijoy* and *minipeace*, because in small doses spirituality is acceptable, especially when we are allowed to make our own definitions. Today Christians make *minisacrifices* which don't hurt too much and exercise *minifaith* which doesn't necessitate their going out on a limb."

So the *minirage* goes on. Where it will end, who knows?

But perhaps these are enough *minithoughts* to make a *minieditorial*. After all, it was none other than John Wesley who said, "Sour godliness is the devil's religion!" □

## SHALL WE SKIP . . .

(Continued from page 6)

ourselves to observe this year, perhaps we ought to compare our world with the world of Jesus' birth.

We have had assassinations. At the coming of Christ, there were so many murders in Caesar's palaces, in Herod's palaces, in the path of travel, that the people went armed with dagger or sword and rarely ventured forth at night. And we are familiar with the New Testament story of the slaughter of the infants in Bethlehem.

Violence was accepted as the pattern of life. Anyone or any nation that dared rebel against Rome was promptly subdued with frightful penalties.

There were uprisings of slaves and minority groups with great regularity despite the hopelessness of speaking out against the "establishment." Jerusalem itself was filled with the bitterness of factions.

Poverty and disease were of such a sort that our "ghetto" dwellers would be considered rich and healthy by the unfortunate of that day.

Temple worship was corrupt and mercenary in many ways. Places of worship in rivalry to the great Temple were springing up across the land.

Must we not say, also, that God initiated Christmas, not in spite of the sorrow and want and guilt and cruelty of that world, but because of it? Possibly we need Christmas in 1968 as we have not needed it before in our memory. But what kind of Christmas can we endure, and what kind might lift us out of our despond?

As I think again of that time when my parents, brother, sister, and I agreed to skip Christmas, I am remembering what happened to us. And I am doubtful that we did skip the day after all.

What happened was that we skipped the mirage of Christmas. The generations-old mirage of pink and fleecy tradition clouds: scores of cards, piles of gifts, the orgy of shopping, the drugging effect of lights and carols and pagentry, newspaper propaganda, the pounding of sound on radios and in the streets, rushing crowds,

of substance—this mirage we the foolish and intemperate waste—This mirage we skipped.

But, as we skipped this association-dear mirage with its ancient customs, we found the true oasis of Christmas right in the middle of what seemed to us an unbroken desert of life. With what we thought to be great secrecy we pooled our funds and purchased or made a simple gift for each member of the family; an adequate and nourishing dinner was shared; we were conscious of the great boon of being together and alive. We rejoiced that we had strength to recall the unostentatious coming of our Lord. The day was filled with a quiet content and peace.

It may be that our reluctance to enter into what we have come to think of as "Christmas" can work for our good. Surely a true Christmas ought not to drain us of vitality and integrity, ought not to add to our sense of hypocrisy. If the true Christmas is a reminder of the birth of the Saviour, then we need that Christmas sorely.

Except for the oases of personal and public life, this world would be completely unendurable. If Christmas is the best of all cases, would we be wise this year to chart our course to bypass that fountain and place of shade? Dare we skip a Christmas? □

Associated Church Press

## The Season of Promise

• By June H. Caldwell

Oil City, Pa.

**S**UDDENLY it's here!! The season of promise!" our pastor said last Sunday, and the wonder of it has been with me all week.

I thought about his words, turning them over and over in my mind until I realized that the promise of Christmas is at least threefold.

First, there is the promise of love—such love that a Father sent His only Son to give His life for a lost and disobedient people.

I can only begin to comprehend this love as I recall the lump in my throat when my little boys trotted off on chubby legs to "go to school"—and when I feel again the sting of unshed tears as they boarded the bus 12 years later to enter basic training.

This then is the blessed story—the Babe in the manger, the promise of God's love, and His mercy which endureth forever. If you are feeling unloved this Christmas, look at the manger. As one songwriter puts it: "Tis a blessed story; tell it, believe it."

But the story does not stop there. The angel told Joseph that the Child's name should be called Jesus (Matthew 1:21), "for he shall save his people from their sins."

And here, I thought, is the second promise of Christmas. Did God look ahead to a day when mission fields would be closing—a day when a cold and indifferent world, steeped in materialism, would have precious little time for anything Christlike?

Is it not part of the blessed story—of the promise of Christmas, that the vilest sinner can be redeemed? The shadow of the Cross is indeed a re-

minder of the season of promise.

If you are sick of the moral depravity, the debauchery, the rioting, and the mouthing that "God is dead"; if you are hungry for a breath of purity, then look to the manger. His name—Jesus—is the second promise this Christmas season.

For the angel also told Joseph that the prophet had foretold a virgin should "bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us" (Matthew 1:23).

It has been said that history is mere repetition—that murder, hate, and heartbreak have always been. Yet can we say that there was ever a day when the Christmas promise of a Comforter was more needed? The Comforter is our third promise.

With every murder, prison sentence, morally corrupt act there are broken hearts because the innocent suffer with the guilty. For every death on the battlefield, suicide, and for every victim of highway slaughter there is bereavement among the loved ones.

Nearly all are carrying burdens too heavy for human strength, or are wondering how to help someone who is in pain and need. In times like these when we can see no relief from pain, no balm for loneliness, listen carefully to the closing strains of the beautiful carol "O Little Town of Bethlehem:"

*No ear may hear His coming;*

*But in this world of sin,*

*Where meek souls will receive*

*Him still*

*The dear Christ enters in.*

And suddenly it is here: The season of promise. □





# Campus Commentary

## BEYOND TRUTH

Everybody is for truth. The intellectual is always seeking it. The religionist says he has found it. While there are great arguments about what it is, nobody dares blatantly to oppose it. Nevertheless, there is not only great confusion over truth; there are some very interesting questions about truth that come after it is known, accepted, and agreed upon.

We should love the truth. Loving truth means seeking more of it. It means reverencing it, even if it is not what we wishfully would hope for. It is wishing to know it about myself. It is unashamedly proclaiming it when it leads to the redemption of others. Love of truth means that we despise half-truth, rumor, and error.

The honest seeker after truth must also admit that he is interested in "the whole truth." Some knowledge comes through empirical investigations and in quantified forms. Many other facts of our daily lives, though not scientifically proven, are viewed as truth as a result of our experience. Later, scholarly studies may explain what is now unexplained, but experiential truth comprises a major portion of the "wisdom of the race." Then there is revealed truth which comes by the Scriptures and through the Holy Spirit. The whole discipline of epistemology is developed about this matter of how we know. The point is this. The man who limits his acceptance to the results of one method of knowing has not committed himself to know "the whole truth."

Beyond knowing the truth is the question of living by the truth one knows. We have all heard the story of the preacher who preached the same sermon over and over again. After some complained he explained to his congregation that he was continuing to preach that message because they were not yet living up to the standard he preached. The old story has its merit. To be constantly seeking for more truth, but not to be living by the truth we have, suggests an insincerity bordering on self-deceit. Some would argue that you literally do not believe if you are not willing to act upon your beliefs. In these days there is a tremendous irony in the case of the doctor of medicine who is a chain smoker.

Finally, we should speak the truth. But surely not all the truth all the time! Some men pride themselves on being "facts-oriented." Sometimes they are tempted to "let the chips fall where they will." One of my favorite columnists, Sidney J. Harris, disagrees. He says we are to "speak the truth lovingly." Truth is to be redemptively spoken by the Christian.

The idea of the Christian as a scholar who is dif-

ferent from other scholars is perhaps as clearly revealed in this area as in any other. It is not only the question, What is truth? but, What are you going to do about it? We love it. We seek more of it. We live by it. We use it and speak it in love. □

## CAMPUS NEWS

Nazarene students on state university campuses respond to the efforts of an interested local congregation and pastor. From two of the oldest chapters of Bresee Fellowship, here is what is happening:

**OHIO STATE UNIVERSITY.** The students and minister of religious education, Rev. Jon P. Johnston, provided the entire evening service at First Church of the Nazarene, Columbus, climaxing "OSU Week" in the church.

The pastor, Dr. Miles Simmons, received 116 cards this year for Nazarene students at the university. They established a V.W. bus route to university housing and have a full slate of activities planned, including a retreat, an exchange with another Big Ten school, and witnessing in cooperation with Campus Crusade. Stan Zuchau is the president of Bresee Fellowship, which has 40 members.

**UNIVERSITY OF IDAHO.** Twenty students, faculty advisors, and local pastors participated in a retreat at Coeur d'Alene Lake with Dr. Joseph Mayfield of Northwest Nazarene College as the speaker. The theme was "The Campus, My Mission Field." Some of the students were from nearby Washington State University. The faculty advisors are Dr. and Mrs. Alvin Aller and Dr. Kenneth Loudermilk. The pastor of the Moscow church is Rev. Walter E. Lanman.

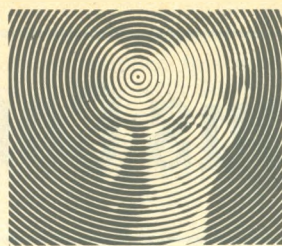
**EASTERN NAZARENE COLLEGE.** Dr. Edward S. Mann, president of Eastern Nazarene College, was recently honored by the college student council and the board of trustees on his twentieth anniversary as president.

The board of trustees announced that Dr. and Mrs. Mann will be given a European tour financed by the Churches of the Nazarene of the Eastern Educational Zone. The Manns plan to take the trip in the spring and to visit the European Bible College in Switzerland and the school's principal, Rev. John Nielson, Dr. Mann's brother-in-law.

During a special chapel program Dr. Mann was presented with a silver punch bowl set by the student council, Kenneth A. Goss, president. Miss Bertha Munro, dean emeritus, remarked about many of Dr. Mann's humorous and serious moments at the college and of his call from God to devote his life to Christian education. □

# ON BEING A WHOLE PERSON

BY JOHN S. NOFTLE



## Why Do the Righteous Suffer?

ONE OF the most baffling questions concerning the Christian faith is, "Why do the righteous suffer?"

Many can see the reason for scoundrels dying at an early age, but how can we account for the sudden death of good Christians?

The death of gangsters can be justified, but what about little children?

Infidels suffer adverses, but why can't we accept it in the life of the faithful? In the Bible we may find the answer to these questions.

First of all, "God is no respecter of persons." "He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." We live in a world of law and order and all people are subject to cause and effect, regardless of their faith or lack of it.

All good people are just as susceptible as bad people when they are exposed to contagious diseases. Colds or cancer may strike at anyone. This world would be unscientific and unpredictable if it were not this way.

The saints of God must live under the same conditions as the wicked, except that the people of God have a faith and fortitude that gives them inner victory over prevailing circumstances.

The Bible warns us to "walk circumspectly." Much harm can come to good Christians who disobey the laws of nature and of the land. Think, for instance, of the danger that is involved with the Christian who travels 40 miles an hour in a 25-mile speed zone, or the one who walks in stormy weather without the proper clothing. By not "walking circumspectly" before God the Christian may endanger his own life as well as the lives of others.

Dr. Robert Young says, "Very often, good people suffer because they have no prudence to go with their prayers."

The Scriptures reveal the fact that the righteous suffer because it is one of the ways that God has of bringing out the best in life. The Apostle Paul, who suffered an infirmity of the flesh, found that, when he was weak, the grace of God made him strong. Suffering can discipline the soul, refine the character, and strengthen our faith. Worthwhile qualities are brought forth by suffering in the name of Christ.

The suffering of good people has motivated outstanding doctors to conquer many crippling diseases. Through the ingenuity and personal suffering of Franklin D. Roosevelt came "The March of Dimes," and consequently the polio vaccine.

Yes, suffering is no respecter of persons. It may strike anyone at any time or any place. We cannot escape it. But the Christian has Someone to go for healing, help, and understanding. The cross of suffering is not greater than His grace. □

## The Book Corner

### AUDIOVISUAL TOOLS IN THE CHURCH

By L. E. Wesche and Mel Schroeder,  
Kansas City, Mo.: Beacon Hill Press  
of Kansas City, 1968. 104 pages, pa-  
per, \$1.95.

*Audiovisual Tools in the Church*, our very first training text on audio-visuals, lists the complete range of tools both projected and non-projected. There is help here for the total church program.

Some media are treated more completely than others—especially those lending themselves to the teaching ministry of the church.

The authors—Dr. L. E. Wesche, head of the Department of Education of Northwest Nazarene College; and Professor Mel Schroeder, director of educational media at the college—are both well-qualified to write such a text. They give practical, workable ideas—concisely and with a degree of challenge. Their facts are educationally sound, and have been proved through years of use by the authors themselves.

If you agree that Christ gave His Church a commission to communicate the gospel (and you should), then you will profit from this book. Read it for personal improvement or use it as a study text for Christian Service Training course 141.4a.

Whether to find a more challenging way to use the blackboard or to spark your church assignment with a 16-mm. film or a filmstrip, you will agree this book is well worth the price.—Mary E. Latham. □

### SOUTH AFRICAN DISTRICT NOTES PROGRESS

The nineteenth annual district assembly of the South African (European) District was held in October at the Potschefstroom Church of the Nazarene in South Africa.

District Superintendent Rev. Milton B. Parrish, in his third annual report, revealed a district membership of 1,025 in 26 churches. One new church was completed during the year, and two churches had completed building projects.

Sunday school enrollment increased by 196 to 2,767, and average attendance increased by 21 to 1,432. NWMS membership increased by 113 to 976, and NYPS increased by 88 to 1,031.

Relected NYPS and NWMS presidents, respectively, were Rev. J. Jennings and Mrs. J. Alexander; Rev.



P. M. Schoeman was reelected chairman of the church school board.

Rev. Harmon Schmelzenbach brought a vivid and gripping portrayal of the history of Nazarene missions in Southern Africa.

In his report to the *Herald of Holiness*, Mr. D. P. Whitelaw states: "Pre-assembly conventions (Church Schools, NWMS, and NYPS) set the tone for the spirit of unity and blessing, heart-searching and challenge, which characterized the week. Seekers at the altar, and tears and praise in the business meetings, testified to the evident working of the Holy Spirit in our midst. The unsolicited responses of many voiced the feeling of all that this assembly was graciously owned and visited by the Lord himself—to Him be the praise." □



### Pro: God in the Gulf of Tonkin

Our ship is presently involved in the second "line-period" in the Gulf of Tonkin, and from the time we left Subic Bay, P.I., until we return it will be a total of five weeks at sea. The workday is the longest I have ever seen over a sustained period in all of my naval career. Only God

gives me strength, as the demands on everyone are almost beyond imagination. No one works under a 12-hour day; that is the minimum—and the morale of our men exceeds anything I have ever seen in my life anywhere.

I had a refreshing experience this week, as I observed the 24-hour period of prayer and fasting that our church requested of everyone around the world. It was a blessed time for me in spite of an already tired body, and I surely felt the presence of God in a very real and wonderful manner.

I needed \$160 to pay for the altar for Hancock Chapel that I ordered during the last in-port period. This will be a custom-made altar, with a value of over \$500. Today, the cash was placed in my hand, \$160.50. Isn't that amazing??? "My God is alive—how about yours?" we can say to those who have a few doubts.

CHAPLAIN (Lt. Com.) ROY BEVAN  
Vietnam

### Con: Children Playing in Church

Re: "How old should a child be to attend worship service?" (From the "Answer Corner" in November 6 *Herald*.)

I take issue with Dr. Harper's statement, "The deciding issue here is whether or not I have sufficient control over my child to prevent him from disturbing others."

While this is a consideration, the

deciding issue is the child's ability to participate in and understand the worship service!

We have taught several generations to crayon and play (and sleep) through the sermon. It's time we stopped! Crayons and soft toys have no place in a worship service.

I'd rather they have a baby-sitter than learn to be "tuned out" during service!

ROBERT D. CHEW  
Pennsylvania

P.S.: Of course I am in favor of good children's worship services!



## 46 CHURCHES AHEAD

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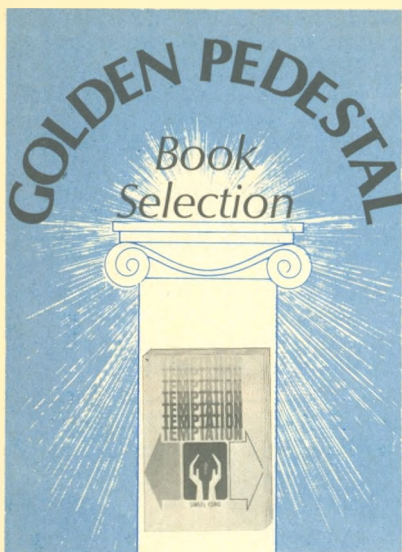
6401 The Paseo, Kansas City  
Missouri 64131, U.S.A.

(Operated by the Division of Church Extension, Department of Home Missions)



THE DELTA, PA., Nazarenes are worshipping in their new sanctuary erected on a four-and-one-half-acre tract donated by Mr. and Mrs. Walter Joline, faithful members. The building has 10 classrooms, including a nursery, secretary's office, and pastor's study. The sanctuary, seating 300, cost about \$34,000 and the furnishings about \$10,000. Total evaluation is approximately \$75,000, and the present indebtedness is only \$26,000. Members and friends donated labor and gave generous contributions for equipment. Luke M. Light is the pastor and general contractor.





### TEMPTATION

By **Samuel Young**  
 General Superintendent  
 Church of the Nazarene  
 \$1.25

John Bunyan tells in his immortal allegory "Pilgrim's Progress" how Christian has hardly set out on his pilgrimage to the Celestial City when temptation faces him in various guises seeking to divert his course, to distort the call of an aroused conscience, to distract his purpose, and to destroy his soul. The archenemy still operates in that fashion. So it is strange—is it not?—that so little has been written on the subject of temptation, inasmuch as it is a constant factor in the life of a Christian.

Dr. Young speaks of the universality of temptation no one is exempt. He explains the nature of temptation, what it is and what it is not. This is a source of much confusion, especially with new converts. He suggests means of meeting and resisting temptation and how to emerge from such conflicts with victory.

One delightful aspect of this book of only 76 pages is the adequate coverage compressed into such limited space. Now mark you, this is not a hastily prepared discussion, dashed off in odd moments. It is a careful study evidencing painstaking research into works of other writers. It is a book you can recommend without apology to anyone of scholarly attainment or offer with assurance to your friend across the street or your neighbor just around the corner. And best of all, if you yourself have questions about temptation, you're sure to have them answered here.

Order from your

**NAZARENE**  
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## NEWS OF REVIVAL

GRANITE CITY, ILL., recently concluded a revival during which the church people made over 3,000 calls under the direction of Evangelist Frank McConnell and Pastor George Reader. Ninety-one visitors resulted from this effort, and 43 different people professed to pray through at the altar. One hundred Sunday school prospects also were secured. □

C. B. FUGETT was the evangelist in an outstanding revival at the Sylacauga (Ala.) West Side Church. Many victories were won and the church experienced unusual visitations of the Holy Spirit. E. H. Davis is pastor. □

JACKSONVILLE (FLA.) CENTRAL CHURCH reports that Rally Day was also the closing day of a most fruitful revival with Rev. Roy Vaughn. A "My Concern" campaign, with leaders from the general Church Schools Department in Kansas City holding a workshop, was conducted in conjunction with the revival effort, and resulted in a record-breaking Sunday school attendance of 353 on rally day, the closing Sunday of the revival. Rev. I. W. Justice is the pastor. □

REV. F. L. BARBER, pastor of the Bethel, Ohio, church, reports a great revival with Evangelists Paul Stewart and Paul Qualls, in which there were over 100 seekers, and seven new Christians joining the church by profession of faith. Referring to the evangelists, the pastor said, "Thank God for such a team as this." □

## OF PEOPLE AND PLACES

DR. G. A. GOUGH, pastor of Wichita (Kans.) First Church, was honored November 3 on the occasion of his twentieth anniversary as pastor of the church. Guest speaker in the morning service was Dr. Kenneth Armstrong, pastor of Detroit First Church, who once served with Dr. Gough as associate minister at Wichita First Church. Open house was held in the afternoon for the many church and community friends. During Dr. Gough's 20 years as pastor, the church nearly tripled in membership (678) and increase its property valuation from \$100,000 to over \$1 million. The church built and is maintaining 15 missionary churches in remote world areas. □

DR. HOWARD HAMLIN, M.D., F.A.C.S., following his first term as a medical missionary to Swaziland, South Africa, is keeping a full speak-

ing schedule throughout the United States while on furlough. He has been superintendent at the Raleigh Fitkin Memorial Hospital in Swaziland, and head surgeon at Ethel Lucas Memorial Hospital in the Republic of South Africa. Before going to Africa, Dr. Hamlin was chief of surgery at Bethesda and South Shore hospitals in Chicago. He also was a member of the General Board of the Church of the Nazarene for 11 years. □

MRS. EMMA LEHMAN, widow of Rev. F. M. Lehman, composer of more than 200 sacred songs, celebrated her hundredth birthday at Azusa, Calif., with many of her family present, including daughters, Mrs. John Goodwin and Mrs. Fred Hahn. Mrs. Hahn is the wife of a Nazarene minister in Upland, Calif. Mrs. Lehman's husband (1868-1953) wrote "The Love of God" and "No Disappointment in Heaven," among his more famous compositions. Mrs. Lehman is enjoying excellent health and received hundreds of congratulatory messages from across the nation, including one from President Lyndon B. Johnson. □

DR. ROBERT I. GOSLAW, superintendent of the Pittsburgh District, was elected chairman of the board of trustees for Eastern Nazarene College, to succeed Dr. Ernest E. Grosse. Dr. Grosse, who has been chairman of the board for the past 15 years, requested he not be renominated because of his approaching retirement from the board next spring. Other officers elected at the meeting of the board of trustees were: vice-chairman, Rev. Joshua C. Wagner, superintendent of the Maine District; secretary, Rev. Kenneth H. Pearsall, superintendent of the New England District; and treasurer, Wesley G. Angell. □

THREE NEW MEMBERS were present when the board of trustees of Nazarene Bible College met preceding the recent dedication of the new buildings. They were Rev. Don Moore, Nampa Zone; Dr. Robert Goslaw, Eastern Zone; and Mr. Blaine Proffitt, Mid-America Zone. Dr. Dean Baldwin was elected chairman of the board of trustees; Mr. E. H. Steenbergen, vice-chairman; Dr. T. E. Martin, secretary; and Mr. Lewis Shingler, treasurer. The board elected Dr. Charles Strickland president of the college for four years, and appointed to the faculty Rev. Bob Leffle and Rev. and Mrs. Dwight Neuenschwander. In other major action, the board voted to offer a bachelor of theology degree (Th.B.) in the curriculum. □





## "Showers of Blessing"

### Program Schedule

Dr. William Fisher

December 22—"Let's Celebrate Christmas"  
December 29—"But Just Wait Until Next Year"

### MOVING MINISTERS

*Irving E. Sullivan* from Cypress, Calif., to Upland, Calif.  
*Orian G. Burlison* from Ridgecrest, Calif., to Walnut Valley, Calif.  
*John Chambers* from Orlando (Fla.) Colonial to Ft. Pierce, Fla.  
*Ted J. Conway* from Mount Pleasant, Ia., to Kinston, N.C.  
*Donald J. Cunningham* from Redkey, Ind., to Elkhart (Ind.) Bresee.  
*Phillip Eigsti* from Wapakoneta, Ohio, to Van Wert, Ohio  
*Gerald Green* from Decatur (Ill.) West Side to Little Rock (Ark.) First.  
*Milton Harrington* from Portland (Ore.) Mountain View to Kennewick (Wash.) First.  
*James R. Jackson* from Calhoun City, Miss., to Tupelo, Miss.  
*Paul E. Kauffman* from Harrisburg (Pa.) Bethany to Pitman, N.J.  
*James M. Kelley* from Bath, Me., to Keene, N.H.  
*George W. Nichols* from Cheney, Wash., to Spokane (Wash.) Crestline.  
*L. DeWayne Price* from Royal City,

### VITAL STATISTICS

#### DEATHS

**DALLAS E. COWLEY**, 35, died Nov. 5 in Medford, Ore. Funeral services were conducted by Rev. Leonard Deakins and Dr. W. D. McGraw at Crescent City, Calif. He is survived by his wife, Allard; three sons, Danny, Jimmy, and Joel; and his parents.  
**REV. ALVIN FARRIER**, 65, died in Arroyo Grande, Calif. Funeral services were conducted by Rev. Richard Scharn. Surviving are his wife, Nina; a daughter, Mrs. Buby Lintner; a son, Elvin Richard; nine grandchildren; and two great-grandchildren.  
**MRS. CHESTER JOHNSON**, 68, died Oct. 31 in New Glasgow, Nova Scotia, Canada. Funeral services were conducted by Rev. J. W. Turpel. She is survived by her husband; a son, Rev. Lloyd; a daughter, Mrs. Eunice Fisher; and five grandchildren.  
**ALLAN V. TODD**, 56, died Sept. 17 in an automobile accident in Lomax, Ill. Funeral services were conducted by Revs. Kenneth E. Martin, E. L. Bowl-you, R. E. Hoskins. Surviving are his wife, Darlene; a son, Craig; two daughters, Cathy and Christi; his mother; four brothers; and four sisters.  
**MARY ELIZABETH OWENS**, 75, died Oct. 12 in Bethany, Okla. Funeral services were conducted by Rev. Steward Reed and Rev. Wendell Paris. She is survived by one daughter, Mrs. Neva Reed; four sons, Raymond, Norman, Rev. Donald, and Rev. Denny; 20 grandchildren; and eight great-grandchildren.

#### BIRTHS

—to Frank and Donna (Bussey) Lockamy, Sapulpa, Okla., a daughter, Tina Gaylene, Oct. 6.  
—to Rev. and Mrs. Laurel L. Matson, Butte, Mont., a son, Deron Lance, Nov. 1.  
—to Rev. and Mrs. Larry Fox, New Carlisle, Ohio, a daughter, Susan Ruth, Nov. 5.  
—to Mr. and Mrs. Kenneth and Carol (Tupper) Morrison, Kansas City a son, Todd Eric, Aug. 13.  
—to Clifford and Deloris (Gibson) Long, Jr., Walbridge, Ohio, a daughter, Christa Eileen, Nov. 6.  
—to Sgt. Leroy and Marilyn (Harbold) Cullen, Paeonian Springs, Va., a son, Jeffrey Todd, Oct. 22.

### ANNOUNCEMENTS

#### EVANGELISTS' OPEN DATES

Rev. James Bailey, Rt. 2, Box 278, Camden, Del. 19934, has open dates in February.

### DIRECTORY

**BOARD OF GENERAL SUPERINTENDENTS**—Office: 6401 The Paseo, Kansas City, 64131. V. H. Lewis, Acting Vice-chairman; George Coulter, Secretary; Samuel Young; Edward Lawlor; Eugene L. Stowe; Orville W. Jenkins.

## NEWS OF RELIGION

### You Should Know About . . .

**"HIPPIE" DESCRIBED AS "HYPOCRITE" IN ASSEMBLY ADDRESS.** The nation's hippies and yuppies got a verbal tongue-lashing in an address at the recent Disciples of Christ convention at Kansas City by Dr. Robert E. Fitch, former dean of the Pacific School of Religion at Berkeley, Calif.

Describing the hippie as the "worst hypocrite in our midst," Dr. Fitch charged, "He pretends to be a mature adult, but there is nothing he dreads more than having to grow up to responsible manhood."

Dr. Fitch also criticized the hippies' "hypocrisy" for thinking of themselves as nonconformists. "All hippies, in their own circles," he said, "are radically conformist in dress, speech, thought, conduct, and odor. Any assembly of them on the street reminds one of nothing so much as a flock of sheep."

Hippies are not saints, martyrs, or prophets, he said, but a "sick part of a sick society. Jesus of Nazareth gave us, not flower-power, but the power of the cross . . . [He] wore not a wreath of roses, but a crown of thorns." □

**CHRISTIAN ENDEAVOR SOCIETY CONGRATULATES "ALUMNUS" NIXON.** The International Society of Christian Endeavor has congratulated Richard M. Nixon on his election as president. Rev. Christian A. Tirre, executive secretary, hailed the president-elect as "an outstanding Christian Endeavor Alumnus" in a telegram.

During his youth, the president-elect was very active in Christian Endeavor work, attending state and county conventions in his native state of California. □

**A BLACK CHRISTIANS' LITERATURE CONFERENCE** is being sponsored by the American Tract Society, April 28-30, 1969, at Liberty Corners, N.J. The Society's Negro Division of Evangelism, realizing that we are in the midst of a social revolution in which the masses of the people of color are still virtually untouched by any Gospel witness, has undertaken the sponsorship of the Black Christians' Literature Conference to determine the most effective means of communicating the Gospel to the black masses through the printed page.

Arrangements are under the direction of a committee headed by Mr. Howard O. Jones, associate evangelist with the Billy Graham Evangelistic Association and consultant to the Negro Division of the American Tract Society. □

**UNITED METHODIST CHURCH MEMBERSHIP NOW NEARLY 11 MILLION.** As a result of the recent merger of the Methodist church and the Evangelical United Brethren church, total membership in the newly formed United Methodist Church in the U.S. is officially 10,990,720, making it the nation's second largest denomination, according to statistics released by its Council on World Service and Finance.

The denomination is now second in members to the Southern Baptist Convention, which last June listed 11,142,726 members. □

**" . . . in the last days perilous times shall come . . ." (II Timothy 3:1-5).**

**JEHOVAH'S WITNESSES AGAIN PROPHECY WORLD CATAclysm—** On the street corners warning of Armageddon, the Jehovah's Witnesses are now stating that the world may be destroyed by the autumn of 1975.

"Today we have the evidence required—all of it," declares the Witness magazine "Awake." The evidence, says the author, "is overwhelming."

Leaders of the 1.2 million-member sect deny, however, that they are flatly predicting a time for "the end of the world." Charles Taze Russell made that prediction in 1914. It did not occur, and since then the Watchtower Bible and Tract Society has said 1914 actually marked the beginning of the "last days" mentioned in the establishment of the kingdom of God on earth. □





IN TIMES LIKE THESE . . . the publishing house Nativity lawn display speaks loudly to passersby against a background of commerce and the hustle and bustle of the business-getting Christmas season.

## SOLDIER HELPS ON TWO FRONTS

For the past 12 months a young soldier stationed in Vietnam has sent part of his earnings back to the United States to aid a college student whom he has never met.

Sp/5 Donald Budd of the U.S. Army mails \$10.00 each month to Trevecca Nazarene College at Nashville. Budd, stationed near Saigon, is scheduled to return to the States in January. He plans to visit Trevecca immediately and to meet the student whom he has been aiding.

Budd, who is 23 years old, hopes to return to college following his discharge.

In a recent letter to the director of student aid at Trevecca he wrote, "I think the enclosed money order marks the one-year anniversary of helping to support one of your students. . . . This has been one of the most rewarding experiences of my life. . . . The donations will continue until my discharge on 15 January '69. . . . Naturally I am anxious to meet the student. . . . I just want to thank you for giving me the opportunity to help." □

## "Good News" New Testament Sells 12 Million Copies



PHOTO CREDIT: A.B.S.

Dr. H. T. Reza (left), executive director of the Spanish Department of the Church of the Nazarene; Mrs. Alice E. Ball, Latin-American Consultant of the American Bible Society; and Dr. B. Edgar Johnson (right), general secretary of the Church of the Nazarene, were among more than 200 church men and women from 70 denominations who attended the Advisory Council of the American Bible Society in New York recently.

The Advisory Council heard a re-

port that a new translation of the New Testament titled *Good News for Modern Man* has sold more than 12 million copies in the first 26 months of its publication.

In other actions, the Advisory Council encouraged the Bible Society to step up distribution of Scriptures in Asia, Africa, and Latin America. It is expected that this can be done through closer collaboration with the younger churches of the emerging nations. □

## OF PEOPLE AND PLACES

REV. RICHARD L. FISHER, pastor of the Mishawaka (Ind.) South Side Church, served as guest evangelist in a one-week revival effort sponsored by the only two Negro churches in Columbus, Ind., the African Methodist and the Second Baptist. Mr. Fisher states, "The Negro people are hungry for the gospel of full salvation and want to work with us in real Bible evangelism." □

REV. T. W. STOFER (left), who retired after serving the Indianapolis Winter Avenue Church from 1947 to 1967, was recently honored by the congregation in naming him "pastor emeritus." Rev. Ronald R. Featherston (right), present pastor of the church, now known as Fall Creek, presented him with a citation from the board which read, "In recognition of his 20 years of devoted service, in honor of his Christlike spirit, in thanksgiving for his godly example of holy living, in appreciation of his rich ministry from the Word of God, the Fall Creek Church of the Nazarene declares T. W. Stofer pastor emeritus." □





## Next Sunday's Lesson

# The Answer Corner

By Albert J. Lown

### A HALLELUJAH CHORUS

(December 22)

Scripture: I John 1:1-4; Revelation 15:3b, 4; 11:15b (Printed)

Golden Text: John 1:14

#### THEME

A Christmas lesson upon the inner meaning and impact of Christ's coming to earth, clothing the traditional phrase, "Happy Christmas," with praise, joy, and wonder.

#### INTRODUCTION

Composing *The Messiah*, Handel felt that the inspiration of Isaiah 40 unveiled the glory of God to his soul and musical genius. In this spirit John the Divine praises the wisdom and purpose of God behind the historical birth of Christ.

As the comparatively obscure Moses was chosen for Israel's deliverance, a Babe was sent as God's challenge to the world empire of evil, as the Agent of love's atoning work and the founding of an everlasting Kingdom of justice and truth.

Even a glimpse of this "great and marvellous" design transforms Christmas praise into a "Hallelujah Chorus."

*The Angels' Song* sets the pattern for worship and song. Sharing the glory of God and heaven's pure environment, the heavenly host gladly obeyed the command of Hebrews 1:6. The loving wisdom of God, the voluntary condescension of Jesus, and the operative work of the Holy Spirit in the Incarnation inspired their anthem (Luke 2:13-14).

*The Remnant's Song* is more solo than choral as first Elisabeth, then Mary, Zacharias, Simeon and Anna, the shepherds in company take up the theme of God's intervention in history and human experience. Belonging to those who waited for the consolation of Israel, faith perceived the promise of holiness, peace, reconciliation of nations, and the rule of God in Mary's Child.

*The Church's Song* reaches its consummation in the Book of Revelation. It is sung perfectly by those triumphant above, prophetically by the Church Militant below, and personally by every victorious believer. Carols are an earnest of the coronation song.

#### CONCLUSION

The "Hallelujah Chorus" exalts the glory and grace of God. We behold both in perfection in Jesus. □

Conducted by W. T. Purkiser, *Editor*

**There is quite a contrast in the events after the birth of Jesus as found in Matthew and Luke. Matthew states that Joseph took the Baby and Mary and fled into Egypt to escape the plot of Herod to kill the Child, while Luke states that they lingered around Jerusalem awhile and went back north to Nazareth, with no mention of going to Egypt. I would appreciate a clarification.**

Actually, the four Gospels supplement each other in different ways. Although some of the material is shared by all, each adds something the others omit. This is why there are four instead of only one.

Matthew gives no details of the actual birth of Jesus, and his reference to the Infant as a young child whom the wise men found with His mother in a house (Matthew 2:11) indicates a lapse of time following the visit of the shepherds to the Babe in the stable manger (Luke 2:16).

Luke could well have known of Matthew's account of the interval in Egypt (Luke 1:2) and so passed directly from the Bethlehem sojourn (which could have been as long as a year) to the location of the family in Nazareth (Luke 2:39).

The most plausible explanation of the different emphases of the four Gospels lies in the purposes of their authors. They all tell the story of Christ's ministry, death, and resurrection. They all write, as did John, "that ye might believe that Jesus is the Christ, the Son of God; and that believing ye

might have life through his name" (John 20:31).

Yet each of the four wrote with a special group in mind.

Matthew wrote to Jewish Christians, of whom he was one.

Mark is generally thought to have written to Roman Christians, since the New Testament itself (II Timothy 4:11) and early Christian tradition both associate Mark with the church in Rome.

Luke, the beloved physician, companion of St. Paul, is usually conceded to have written his gospel with Greek or Gentile readers in mind. Both his medical interests and his compassion for women, children, and those generally thought of as outcasts, show through his writing.

John, the last of the four to write, addresses all readers as people, without distinction as to nationality or birth. His supreme emphasis is on the deity of Christ, the Lamb of God who bears away the sin of the world.

So the differences we find are not contradictions but complementary truths.

**Can a person be elected song leader or organist who is not a member of the church?**

There is no requirement of church membership for offices that do not involve positions on the church board.

There might be reasons why the individuals in question are not members

of the church which would need to be considered in selecting the song leader and organist. But other things being equal, there is no point of *Manual* legality involved in such positions.

**Are women preachers biblical? Please give the Bible references.**

Women preachers are biblical, in both the Old Testament and the New (Exodus 15:20; Judges 4:4; II Kings 22:14; Nehemiah 6:14; Isaiah 8:3 [Isaiah's wife was also a preacher]; Luke 2:36; Acts 21:9; I Corinthians 11:5; 14:3 [where prophesying is defined as speaking into edification, exhortation, and comfort]).

Neither I Corinthians 14:34 nor I Timothy 2:11-12 seems to me to be relevant to the question of women preachers—although some denominations

which bar them take these verses as their authority for so doing.

I Corinthians 14:34 forbids women speaking in tongues in the church, or in any way as to cause a disturbance. I Timothy 2:11-12 has to do with usurping apostolic prerogative to teach authoritatively, that is, to preempt the authority of the apostles.

Women preachers were not as numerous as men in Bible times, nor are they now. But apparently those there were, were top-notch—as they are now.

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