

DECEMBER 24, 1969

# Herald of Holiness

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## A Peaceful Christmas This Year

(See page 3.)

CHURCH OF THE NAZARENE

## COMMENCEMENT PLUS TWO

(See page 6.)

**F**or the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us.

—I JOHN 1:2





*General Superintendent Jenkins*

# he came too soon

**O**NE OF the saddest statements made about Jesus and His advent into the world is found in John 1:11: "He came unto his own, and his own received him not."

His coming was too soon for scores of people. The poor innkeeper was unprepared for His coming on that night so long ago. So were the multitude who filled Bethlehem to overflowing, called there by the necessity of returning to pay their taxes.

His coming was too soon for the Jewish religious leaders, filled and occupied with all their religious laws, ceremonials, and ritualism. They should have been anticipating His coming, for they had all the prophecy which predicted it, but they were too preoccupied.

His coming was too soon for Herod, fearful of anyone who might lead an insurrection causing him to lose his lucrative political power.

They were all too busy, filled with their own self-centered affairs and their little world, for His coming.

But He came right on schedule for others, for the very next verse in John declares: "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

His coming was the right time for the shepherds who heard the angelic announcement and who came to worship the newborn Babe.

His coming was on schedule for the wise men from the east who followed His star, and who brought their gifts and worshipped Him.

His coming was wonderful to all those of us who have received Him and now know the joys of sins forgiven and hearts made pure through His redemption. With the millions who have lived and died before us, having become the sons of God through believing on His name, we approach this Christmas season praising Him because He came into our sinful and troubled world.

He is our Saviour, Sanctifier, and our coming King! We worship Him! □



PHOTO BY VIVIENNE

## *“A Peaceful Christmas This Year?”*

● **By Michael Hutchens**  
Eaton, Ohio

**O**N THAT first Christmas long ago, as Christ made His humble entrance into the world, angels sang to shepherds outside the town of Bethlehem, “On earth peace among men with whom He is well pleased” (Luke 2:14, Amp.).

On earth peace? How strange and impossible this seems in our world of today!

Can there really be peace with the war raging in Vietnam? Can there be peace with riots, burning, and looting in our cities? Can there be peace with the bodies of men and women, and even boys and girls, racked with pain and misery?

On earth peace? How strange it sounds to suggest such a thing! It seems an impossible dream!

And it seems even more remote when we remember that many cannot even have a peaceful Christmas in their homes, much less help in the quest for a peaceful world.

Often Christmas in the home is anything but peaceful. Hurt feelings are present because someone did not get what he wanted for Christmas. Someone is hurt because the gift received was not as nice or valuable as the one given. Children argue over toys and games. One child wants what another got. One accuses another of cheating or not playing fair in a game. Another cries or screams when a toy is snatched away or is broken.

Packages and ribbons are strewn from one end of the house to the other. The house is in shambles, and company is coming. Someone steps

on a box of candy which was hidden under some wrappings. Confusion and chaos exist.

This confusion and chaos ought not to exist on the day when the Prince of Peace was born. Let us determine to have a peaceful Christmas this year.

How?

By turning our attention more to Christ, the supreme Gift of God, rather than concentrating on the gifts and presents around the tree.

We should be reminded that God gave the greatest Gift of all in Jesus Christ, and that the divine gift exchange will always bring peace.

Christ takes a heart of sin, and gives forgiveness and peace. Christ exchanges purpose for aimlessness and emptiness. As we allow Him to, He brings genuine and lasting peace.

But what about the peace on earth of which the angels sang? Can we have a peaceful Christmas in the world of today?

Let us see clearly that for this to be a reality the Prince of Peace must first abide in the hearts of men. For those who do not have inward peace will not experience or promote peace in their dealings with others.

To keep peace in the world, it is not enough to have adequate weapons of defense or offense. For the problem of war in our world lies in the lust and turmoil of men's souls.

It is not that Christ cannot, as promised, bring peace. It is that this peace must be found in Christ, and many are not seeking it there. You cannot find the well of peace in the desert of sin.

Peace on earth, in short, comes only as it is preceded by peace in the heart. And in spite of the real values in conference tables in the affairs of nations, the advance of science in the healing of the body and the alleviation of suffering, and the attempts to bring equity to all—in reality, these efforts, good and valuable as they are, cannot bring lasting peace unless they are based first of all on the peace of heart Christ brings.

Let's have a peaceful Christmas this year. Let's do all we can to promote peace. Let's have peace in our celebration of the birthday of Christ: peace in receiving the Prince of Peace, and having Him direct our lives. For as someone has said, "He who does not have Christmas in his heart will never find it under a tree." □

# The Miracle of LOVE

The miracle of love performed  
Long centuries ago  
Still reaches down the years to keep  
The Christian's heart aglow.

Just why the Son of God, who had  
All heaven at His command,  
Could willingly come down to earth,  
We cannot understand;

Nor why God chose to send Him as  
A tiny Babe, that He  
Might grow up sharing all the ills  
Of our humanity;

Nor how one word from His dear lips  
Could make a leper whole.  
But this I know—His precious blood  
In love has saved my soul!

So as we pause to kneel once more  
Before the manger shrine,  
My heart cries out exultantly,  
He's mine, He's mine, He's mine!

By Alice Hansche Mortenson  
Racine, Wis.



## Herald of Holiness

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Cover photo by De Wys



• By June K. Caldwell  
Seneca, Pa.

## NATIVITY in 1969

IT IS A lovely brick building with a comfortable sanctuary and an almost new educational unit—neither the largest nor the smallest church on the district.

And the crowd good-humoredly jostling in the vestibule trying to remove boots and shake snow from their coats are a typical congregation filled with the joy and expectancy of Christmas Eve.

The exuberance fades and we are wrapped in hushed solemnity as we take our seats. The tingly aroma of pine from the tree on the platform and the flicker of candles at either side of the room add to the enchantment.

Here, as all over the world in schools, churches, and chapels, the Nativity will be reenacted. But it will be more than an act, for once again the weary travelers find there is no room in the inn.

Once more the shepherds hear the glorious Noel and hasten to the

stable to see the Babe wrapped in swaddling clothes, lying in a manger. And once again the beautiful star leads the wise men to the infant King.

To the left of the platform is the junior choir with red capes and green-and-white ties. Their faces shine in the dim light.

The organ plays softly in the background and a huge star, edged with tinsel, glistens above the manger. The lights from the balcony behind us turn the angels' wings from blue to green to red.

We are caught up in the beauty, the mystery, the "ever newness" of Christmas. All around us grown-up men and women sit with lumps in their throats, mist in their eyes, and most certainly, prayers in their hearts.

For tenderness and purity are in the young mother, and for a moment the most hardened long for them. There are strength and love in the father, Joseph, that we all yearn to share.

There are innocence and peace in the Baby; faith and joy in the  
(Continued on page 12)

### Perilous Protection

IN A.D. 1492, King Ferdinand and Queen Isabella of Spain took steps to protect their nation by removing from it the Jewish influence. They forced all Jews to leave the realm and forbade any to enter it from then on. This "purity of blood" law was on their statute books for nearly 500 years. On December 16, 1968, it was repealed.

Also in the year 1492, America was discovered and midway in Spain's years of self-protection the American people opened their doors to the entire world. They welcomed the weary, the rejected, the poor, and the restless to come and help build a new nation with a new ideal.

Spain's golden age waned while America's dream became the amazement of the world. Spain's vision became dull. Her people lacked imagination and the nation became content with drowsiness. Today tired old Spain shows tourists her castles of yesterday while America shows the world her dreams for tomorrow.

The difference is not merely in the fact that we have Jews and they have not. The difference is that they tried to protect themselves by removing the people who would ambitiously compete. They thought to secure their position by ridding them-

selves of that which would disturb. America set about making herself secure by stimulating her own aggressiveness.

Spain stanchd the transfusion of new blood while America filled every vein in her body with it. Spain removed the people who thought and believed differently lest their own comfortable ideology be disturbed. America welcomed imaginative thinking, regardless of who did it, for it opened new doors of national becoming.

It is foolish for persons or nations needlessly to expose themselves to perverting influences. However, it is equally foolish for us to protect our *status quo* by cowardly isolation. No individual, church, social unit, or nation can long survive in effectiveness while isolated from the contemporary generation or situation. Preserving purity by chasing others away is folly.

Jesus knew that the security of the Church was not in its isolation but in its extension into the world. It would be safe in the world only as long as it was penetrating the world. It could not survive in fences. Adventure was to be its genius. It was to go into the world, not reject the world which came near it. The Christian and the Church are safe in this day only in the measure that their purity is preserved by their perpetual renewing rather than by their isolation. □

## SO THIS IS LIFE

By Milo L. Arnold  
Colorado Springs



• **By Willis Snowbarger**  
Kansas City

# Commencement



**C**OMMENCEMENT at Northwest Nazarene College in June of 1967 was a happy day, but one that had the usual sense of anxiety for the graduates. Even though you had done well in college, you had been student body vice-president, you were prepared to teach, you had an excellent teaching position, it's a pretty big, bleak world to confront as a single girl.

Let's see how Ann handled it in the two years and three summers which followed.

She was assigned to teach English and history at the seventh-grade level in Nallwood Junior High School. An additional assignment was given her to coach the eighth- and ninth-grade debate.

There were the usual anxieties about "making it." The public school is no pushover these days. Students would test her mettle. Some fellow teachers were downright cruel.

But as Ann gained confidence that she could be a good teacher, she asked another and more serious question. She said, "It is one thing to be a good teacher and give an example of high moral standards, but what was I really accomplishing?"

A teacher has contacts with all kinds of students—those who are eager, those who cause problems, in-hallway contacts and after-school. Ann started asking them, "Do you know what it is to be a real Christian? Do you have active, personal faith?" And they responded.

By enlisting the help of church

**DR. KENNETH ARMSTRONG** speaks to the team of personal workers in a morning seminar.



**ANN KIEMEL:** "To see the world as it really is."

members of the area she had as many as 20 in one Sunday to come with her to Sunday school. This pattern had started long before a Sunday school contest and it continued through the school year.

Winning the prize for the Sunday school contest was incidental, but Ann asked for the money rather than the gift certificate, so she could have a party at the end of the year for all who had attended even once. She invited some special talent to the party and they had a devotional period and shared their testimony.

At the school the principal had really been quite anti-religious. When Ann fearfully asked his permission, she received approval to form an "IMPACT Club" (Immediate Personal Action for Christ), emphasizing an active, personal faith for each pupil. With 75 members, this became the largest club in school. So Nallwood knew Ann was there.

Like others, Ann was pushing graduate work, hoping to earn her master's degree in journalism at the University of Kansas. By evening work, summers, and correspondence, Ann has about one-third of these requirements met. She's not a Christian who witnesses just because she has nothing else to do.

Her first summer out of college

was given to the Student Missionary Corps. That's the program, you know, where you give your good, hard-earned money for the opportunity to serve on the mission field. In her case, this was a very rewarding summer in Puerto Rico.

Last June, Ann had an opportunity to go to Detroit and there to work with a team of nine young people, Evangelist Charles Millhuff, and the pastor, Dr. Kenneth Armstrong. They were experimenting to find an effective mode of evangelism for an urban area. They shared the "four spiritual laws" with everyone of all ages, of all situations in life—just as they found them.

Fifteen hundred heard the presentation of the spiritual laws. There were 600 who professed conversion, and 50 members were added to the church on profession of faith as a result of this 10-week campaign in Detroit. Ann had a direct part in winning more than 200 people to Christ.

She said, "My small, four-walled world crumbled. I began to see the world as it really is. Pain. Misery. Unhappiness. And despair. My heart was pinched by what I saw."

As a single girl in a huge city there was fright to overcome. People get hot and tired. But Ann found that "service without sacrifice means nothing."

Whether in Puerto Rico, in suburbia, or in Detroit, people are basically the same and they need God. Some of them have very rough exteriors. You wouldn't believe they had the slightest interest

**THE TEAM** in devotions before going out into the streets.



in religion. "But," she said, "just scratch the crusty surface and all this trouble oozes out."

Ann's world had enlarged to include the seething masses of humanity. This vision changed her whole life forever. "My main task in life," she said, "is to share my faith in Jesus Christ with those who need Him so much."

When the call came to be "minister of youth" at Long Beach First, ("that's the title," she says, although she considers herself a layman and certainly not a lady preacher), she had the difficult problem of seeking release from her contract in the public school, since opening came late in the summer.

So Ann approached Mr. Wallace, her "anti-religious" principal. She told him about her summer work

and about how this special call had come. She said, "I feel that is what God would have me to do."

But she went further. She said, "Mr. Wallace, I believe that Jesus Christ is the answer," and proceeded to witness to him as his eyes filled with tears.

As a result, not only did she secure release from her contract but the principal said, "If you ever come back, you will have a place here."

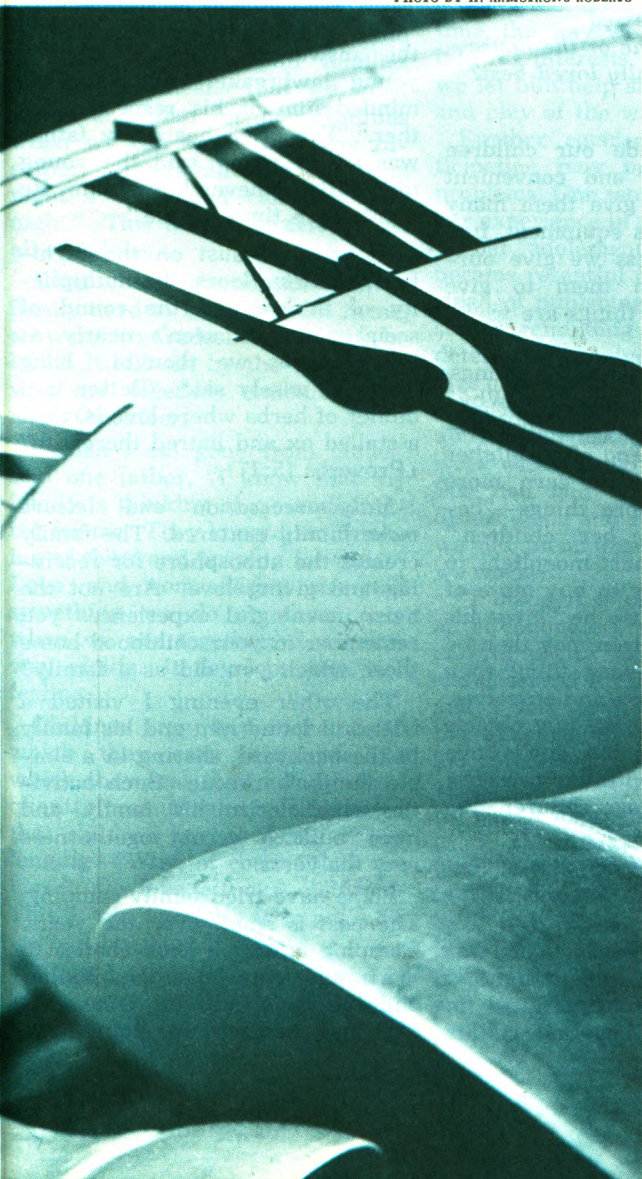
One thing further remained—the students whom she would not be with next year. Hurriedly they arranged a Sunday lunch for all the students who could come at a local hamburger "joint." Ann shared the exploits of the summer. She witnessed to all these students right there at lunch. There were many tears. Each who was present

accepted Christ as his personal Saviour.

Ann had met the mother of one of the girls who attended Sunday school with her and had a special burden for this lady whom she hardly knew. So on Monday, before she left town, she said, "I just had to see this lady or I couldn't feel clear." This mother accepted Christ as her Saviour. And you get the feeling that this is going on, and on.

Ann Kiemel found herself when she found that Jesus Christ wanted to use her in her daily contacts to witness to His love and to directly lead others into a personal confrontation with Jesus Christ. Ann overcame her reticence and her fears. Life is different where Ann has been these past two years and three summers. □

PHOTO BY H. ARMSTRONG ROBERTS



• By John M. Drescher\*  
Scottsdale, Pa.

## ***NOW*** Is the Time to ***LOVE***

**D**ADDY, I want to be with you." My three-year-old son spoke three times before I looked up. I had urged him to go to bed several times. Each time he simply said, "Daddy, I want to be with you." When I stopped writing he asked, "Daddy, why did you stop writing?" or, "What are you thinking about now, Daddy?" When I started to write he asked, "What are you writing, Daddy?"

Finally, when he saw that I was somewhat annoyed by his interruptions, he slowly climbed down from his stool beside me and said quietly, "Daddy, I guess I'll go to bed now."

Then it hit me. My son was saying in his own way: "Won't you take time for me, Daddy? Please, Daddy, talk to me."

Just as he rounded the corner to the stairs I called after him, "Joey, come, let Daddy hold you before you go to bed. I want to talk to my boy a little while."

With a broad smile he came. I lifted him up and held him close. Then as he pattered off to bed a few minutes later I wondered how often my

busyness caused me to miss opportunities to share my love with my children. I remembered those recurring statements I heard as a pastor, as a parent, as an instructor in family conferences and classes, and as I visited in many homes: "If only I had taken more time to enjoy my children!" "If I had my family over again I would certainly take more time with them"; "Take time for your children now. They are soon gone."

Now is the time to love. Tomorrow the baby won't be rocked, the toddler won't be asking, "Why?" the schoolboy won't need help with his lessons or bring his school friends home for some fun. Tomorrow the teen-ager will have made his major decisions, and tomorrow we will remember the time that we used or failed to use for our families. Tomorrow our children will be close to us or strangers, depending largely on how we use time for them now.

When the father is struggling to get started in his vocation, he must take time for his children. When Mother spends her hours feeding hungry faces and keeping clothes and house clean, the call comes to take time to love. Even more than physical comforts, children need the warmth of parental love for personal well-being. Creating an atmosphere of love in the home is the first step in teaching our children what love is and how to share love. And this takes time.

But how do we take time? Without a doubt it is more difficult today than it was in the slow pace of past centuries. It is also more necessary, with the strain and pressures of modern living. Here are a few suggestions which may serve as a start:

*Seek for simplicity in living.* We must not allow the common concerns and activities of home, community, and even church life to rob us of the things most needed. A friend of mine, Mary Klassen, paraphrases Joy Allison's "Which Loved Her Best?"

*"I love you, Johnny," said Mother one day.*

*"I love you more than I can say."*

*Then she answered his questions with, "Don't bother me now,"*

*And just didn't have time to show him how*

*To tie his truck to his tractor and plow.*

*But she washed her windows and scrubbed the floor*

*And baked and cooked and cleaned some more.*

*"Bring the neighbor in? Well, I should say not.*

*You'll track up my floors and I don't want a spot.*

*No, we won't have time for a story today.*

*Mother's cooking for company, so run out and play.*

*Maybe tomorrow," she said with a sigh,*

*And Johnny went out almost ready to cry.*

*"I love you, Johnny," again she said,*

*As she washed his face and sent him to bed.*

*Now how do you think that Johnny guessed*

*Whether 'twas he or the house that she really loved best?*

We may provide our children with comfortable and convenient homes. We may give them many books, toys, sports equipment, fun, clothes. But unless we give ourselves and teach them to give themselves, these things are worth very little.

Even in abundance of things, many children feel unloved. Why? Because love grows by the giving of ourselves. Too often Mother goes out to work to earn more money to buy more things—"because she loves her children." Father feels he must moonlight to make more money to buy more of everything—because he "loves his family." But children may then be deprived of the very thing they need most—our love and ourselves. The danger is that we buy objects to show our love but don't have time to indicate with our presence our love in language children understand.

Of course we find that giving money or material things is easier than ourselves.

One father, after his son was beyond the time of persuasion and punishment, said, "I planned to go out with my boy and be his

companion, when I had time. I resolved to attend church services regularly and to take him with me, when I had time. I hoped to interest him in young people's activities, when I had time. I promised I would talk to him like a father should to his son, when I had time. But for over 20 years for every one thought of my son I had a hundred thoughts of my business.

"Do not pity the child who does not have a bicycle or whose parents cannot afford an encyclopedia. Pity the child whose parents do not have time to live with him, to teach him, to play with him, to express their love for him in many, many ways. The child without the bicycle and other material possessions, but with the warmth of parental love, is far happier than the poor rich child who has everything money can buy but lacks the needed security which comes through being loved 'in deed and in truth.'"

Some time ago a judge shared the answer he received from a young lawbreaker when he reminded him of his respected father. "I've often heard my father was a fine man," said the young man. "But I never knew him. He didn't have time for me."

Perhaps no dust on the furniture, spotless floors, the multiplicity of things, and the round of social activities aren't nearly as important as we thought. King Solomon wisely said, "Better is a dinner of herbs where love is, than a stalled ox and hatred therewith" (Proverbs 15:17).

*Make recreation and leisure more family-centered.* The family creates the atmosphere for receiving and giving love. Are not the most meaningful experiences you remember in your childhood home those which you did as a family?

The other evening I visited a friend. I found him and his family in the backyard, sharing in a simple family barbecue. Such activities characterize his family and have built a great togetherness over the years.

Some have tried family camping. The cost is small over the years. Camping affords a good chance to work and play together. Father and the boys care for transporting and setting up equipment.



Mother and the girls take charge of cooking.

A day at the zoo, the art gallery, or a historical landmark can be family-centered. Even the planning together, whether it be for an evening of games at home or for a week's vacation away, is valuable.

One mother shared the following: "From my own childhood I shall never forget the excitement and pleasure each summer as our whole family prepared for a one-day fishing trip not very far from home. There were seven children in the family. We would climb into the back of the old truck to go for a day of fishing, boating, swimming, walking on a swinging bridge, and eating a picnic lunch together. This was one thing, along with such spontaneous occasions as an all-family moonlight sledding party, which knit our home together in love."

*Build a spirit of comradeship.* Love is built on relationships. The whole social and economic trend of today tends to pull families apart. This means that we must watch and plan for opportunities when we can work and play together. Some families set aside one night a week and call it "home night." This takes top priority on all schedules.

Even when some members of the family need to be gone from home, a strong comradeship can still be built. It is built by the way those who are together remember the absent member.

"When I am gone from home," said one father, "I know that my family is thinking of me and praying for me. They know I am thinking of them and praying for them." Love and comradeship are not something we do or share only when we are together. Love is a way of life. It develops the "we" feeling.

Children grow best in homes in which they can participate, in which they feel they belong. Frequently parents take it for granted that children have a sense of belonging—"Why, of course they are loved; we love all our children." This is not enough. It is not how we feel but how they feel.

A child needs to be loved and to know he is loved. How? By the way we talk to him, the way we

## "Unto You Is Born"

*The plan of God since time began  
Brought hope for all mankind;  
No other source can bridge the span,  
Or free the sin-entwined.*

*The angel's "Unto you is born"  
Brought joy no tongue can tell,  
Brought love to comfort life's forlorn,  
And every sin dispel.*

*Look up and know that God is nigh;  
Let peace your life adorn.  
With grace to save and sanctify,  
He "unto YOU is born"!*

By **Pearl Burnside McKinney**  
Phoenix

coddle him, the tender manner in which we kiss away his hurts, the spirit in which we enter his little games, the spontaneous sharing in laughter, the games together around the table, stories at bedtime, the way we listen and enter into his interests, and by the way we let him help share in the work and play of the whole family.

Further comradeship and participation may prevent discipline problems. One mother wrote about her experience in meeting the need of her adolescent daughter, who became resentful and defiant. "Instead of punishing Betty and constantly reminding her of her age, I determined to give her large helpings of love and approval. I stopped ordering her to do certain expected duties, and asked her instead to work with me and share my duties. She had had to do the evening dishes alone and rebelliously—now we did them together, chatting as we worked.

"I made it a point to give her an affectionate hug now and then, and to praise her warmly when she deserved it. Both my husband and I laid aside our hobbies in the evenings to play games with her. We gradually found our child again.

"We all love our children," continues this mother, "but we forget to show them how much, by sharing with them our time, our hobbies, our work; by listening to them and giving them patient counsel or, if need be, intelligent and just punishment. That extra helping of love will enable our

children to become mature and happy—as we want them to be."

Dorothy Baruch, psychologist and consultant in child-guidance problems, points out in her book, *New Ways in Discipline*, that even the time we spend with our children may be the wrong kind. Too often it is supervisory time, focusing on what the child should do or not do, rather than on the child himself. This does not give a feeling of belonging or togetherness.

*Set aside definite times for talk.* It sounds strange to say that families should talk and be together. But living in the same house does not guarantee our speaking or being together. We need times to release feelings and to talk about problems. The steadiness and warmth of our love as parents and children can be gauged by how we talk and how we listen.

Once a day in our home we plan for what we call family time. Some might call it family worship. But we do more than read the Bible and pray together as a family. It is also a time to talk together about many things. We cannot afford to do without this time together.

Maybe our mealtimes can be made more meaningful. Dramatists stage family meals with frequent effectiveness. The novelist uses the talk around the table as a device to delineate character and for the promotion of a plot. Oliver Wendell Holmes built his sage observations around the framework of the breakfast table. As friends go out to dine and to discuss common concerns, so the family can use mealtimes to build togetherness and love and interest in one another.

Because it is difficult to find time to do what we should do does not mean that we should give up or fail to keep goals before us. One parent put it this way: "We may sometimes think that time with our youngsters is as elusive as the butterfly our little girl tries to catch. She reaches out for the desired object, only to have it elude her eager fingers. But that doesn't spoil her enjoyment in trying.

"Just so, we busy parents can enjoy trying. We, like she, will sometimes surprise ourselves and 'catch our butterfly.'" □

\*Reprint from *Messenger*.

# Editorially Speaking

By W. T. PURKISER

## ***The Son of Man and the Virgin Birth***

It has often been noticed that religious artists tend to picture Jesus in the likeness of their own particular national characteristics. To Nordic artists, He is fair of complexion. To Latin artists, He is darker in hair color and skin tone.

This is an unconscious tribute to the fact that the Son of Man is not the property of any single national group. He is trans-racial. He is supra-national.

In part at least, this is the meaning of the virgin birth of the Saviour. His mother was a Jewess, a girl of Semitic stock. But He was also the only begotten Son of God. His conception was the gracious work of the Holy Spirit.

Jesus is therefore free from all racial limitations. He is the Saviour of all mankind. In Him, "all the nations of the earth" are blessed.

The virgin birth of Jesus is not argued in the Scriptures. It is simply presented as a historical fact. No theological argument is given to explain it except the simple comment of the angel as recorded in the Gospel of Luke: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God" (1:35).

Yet the result is that Jesus of Nazareth is more than a first-century Jew, a Descendant of Abraham, the Son of Judah and of David. He is the Son of the living God, His paternity derived directly from the Creator, in whose image every child of Adam is formed.

As the Man who breaks across all racial and national lives, Christ Jesus is the Mediator between God and man—not just between God and the Jew, God and the Caucasian, or God and the black, the brown, or the yellow. In His atoning death and victorious resurrection, He is the divine-human Representative of us all.

It is probably for this reason that Jesus himself used most often the term "Son of man" in speaking of His own person and mission. To be sure, this was Daniel's title for the divine Messiah who was to be given an everlasting dominion and a Kingdom which could not be destroyed (Daniel 7:13-14).

Yet the broader meaning of the term "Son of man" still remains. Our Saviour is more than

"Son of Abraham" and "Son of David." He is "Son of God" and "Son of man," related by virtue of His incarnation to every child of Adam.

All that this means we may never know. One thing is certain. Because Jesus is the supra-national Christ, "he is able also to save them to the uttermost that come unto God by him" (Hebrews 7:25), whatever their race or nationality may be. □

## ***The Other Side of Privilege***

The other side of privilege is obligation. Every blessing brings with it a corresponding duty.

True, we like to think more about our rights than about our responsibilities. We sing with real gratitude the lines of the gospel song:

*Count your many blessings,  
Name them one by one,  
And it will surprise you  
What the Lord has done.*

We are in every way a privileged people. When we are honest, we admit—however limited our circumstances in comparison with some others—that "the lines are fallen unto . . . [us] in pleasant places; yea . . . [we] have a goodly heritage" (Psalms 16:6).

But there is another side to it all. The goodly heritage is both occasion for thankfulness and challenge to faithfulness. Someone has cleverly parodied the song quoted above with the words:

*Count your obligations,  
Name them one by one,  
And it will surprise you  
What the Lord wants done!*

Indeed, it seems written right into the very structure of life. What we will not share we cannot long enjoy. The obligation of abundance is to give. The obligation of knowledge is to teach. The obligation of strength is to help. And this applies not just to a few but to all.

Much that is being written about the Church today is plain foolishness. But one very authentic note is being sounded over and over: the ongoing witness of Christ in this world is not only the business of the clergy. It is everybody's business.

The Church gathers to receive its marching orders. The Church scatters to carry out those marching orders.

It is really just as simple as the old Quaker

made it when he replied to an impatient question during an hour of silence, "When does the service start?" with incisive words: "The service starts when the meeting ends."

THAT IT HAS NOT BEEN that way more consistently is at least one reason why the march of the army of the Lord seems more like the gait of a snail than that of soldiers eager for battle.

No church can keep pace with the movement of life today by depending on the efforts of its employed personnel. As Jess Moody said, "If there is anything the church doesn't need it is more words. The only way the world will be changed is to balance deed with preachment. With each pulpit decibel increase there must be a matching love-deed-for-Christ done in the community."

Anyone who knows Jess Moody knows that this is not a "social gospel." It is simple, basic, New Testament Christianity.

Rabbi Louis Binstock told a whimsical story about the new pastor of a Protestant church in a small Oklahoma town who spent four days trying to get the membership out to church for his first services. The effort was a dismal failure.

Not to be daunted, the pastor put a notice in the local newspaper to the effect that, since the church was dead, it was only right to give it decent Christian burial with a funeral on the following Sunday afternoon.

Almost the entire town turned out. The service was complete. In front of the pulpit was a large coffin covered with flowers. The preacher read the obituary, delivered a eulogy to the "departed," and then invited the members of the congregation to step forward one at a time to pay their respects to the dearly beloved who had deceased.

A long line filed by. Each "mourner" looked into the casket and then turned away with a sheepish look of guilt. In the box, tilted at just the right angle, was a large mirror. Each one saw himself.

The simple fact is that we block the channels of blessing for ourselves if we fail to become a blessing to others. We cannot keep our rights if we ignore our responsibilities.

Those who do not turn out toward others turn in upon themselves. There is little doubt that much of the suspicion and hostility with which some church members view their leaders and other members of their congregations is the direct result of their failure to accept the challenge to personal involvement in the outreach of the church into the lives of the unsaved.

God help us never to forget our many blessings. We should count them, one by one. But along with this, let's look at our obligations also. It may really surprise us what the Lord wants done. □

## A Personal Note of Praise

Christmas a year ago was one of the darkest periods in the life of the editor and his family. Our daughter Joyce, wife of School Principal Clinton W. Ingram and mother of two small children, lay at the door of death.

It looked like the end of a two-year battle with one of the most vicious forms of cancer. Everything had been done that surgery and radiology could do. The malignancy was "seeding" and X rays showed a threatening spot on one lung. A growth seemed to be invading the brain.

Prayer for healing had been almost unceasing throughout the period, with Christians of many denominations and in many states taking part.

Through it all, Joyce's spirit had been radiant. In spite of periods of darkness and confusion, she never ceased to believe that the hand of her Heavenly Father would give healing in spite of all appearances to the contrary.

Still with accelerating speed the decline continued. When she was taken back to the hospital on a dark December day in 1968, every indication was that she would not be coming back to her earthly home again.

Then a change began to take place. The attending physician ordered a different medication, one that had been thought really less effective than one already tried. Working through and beyond what medical science could do was the healing power of God.

Joyce began to gain strength. The gains continued with increasing rapidity through January. She was able to take up the tasks of caring for home and family again. The effect, when she walked into her church for the first time in months, was electrifying.

The spot on the lung has disappeared. There is no sign of active malignancy now evident. The news is still good.

Joyce's last letter said in part, "I feel my life may be short, but it is going to be the most beautiful and victorious life a person can live. And strangely enough I'm just bursting with happiness. Many people have asked Clint on the sly, 'What happened to Joyce?' But I feel free, happy and accepting of myself."

Out of great suffering has come light. Scores of people have seen anew something of the power of God in both sustaining grace and healing touch.

And with deep gratitude we give thanks to Him who turns "the valley of Achor [trouble]" into "a door of hope" (Hosea 2:15). □



*"I have held many things in my hands, and I have lost them all; but whatever I have placed in God's hands, that I still possess."—Martin Luther.*



## Nativity . . .

(Continued from page 5)

shepherds; humility and wisdom in the kings—virtues that the majority of us need.

And to think that this is happening again all over God's world! Surely here is the universal kinship of man. This is why, unfathomable as it may be, a war can stop for a night and the mighty roar of guns be hushed.


In the Nativity is found the reason that even the most cynical and unbelieving wish they could for one night give to the lonely, the despairing, the hungry, and the unloved that which would bring hope and comfort. Herein is the manifestation of divine love that has melted many a Scrooge-like heart. This tender scene holds the answer of the "Christmas spirit" born anew each year in the hearts of men.

Listening to the strains of "Silent Night" and watching the Nativity unfold, we see why there is pain in the midst of joy, why Christians weep though rejoicing.

We rejoice for what Christ has done for us, but we weep because we know that pain, hunger, and hopelessness are found among men in spite of the fact that God gave His Son that these same men might have hope, joy, and peace.

And we are aware now that the birth of Bethlehem is retold year after year all over the world because God is still trying to tell men that in His Son, Jesus, they can have YOU and HOPE and PEACE—TODAY, in 1969!! □

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## NTS GRADS SERVE THE CHURCH



Wil Spaité

When Wil Spaité, student council president at Nazarene Theological Seminary, graduated with *magna cum laude* honors in 1960, he accepted a new home missions project in Phoenix, Ariz. (Phoenix Deer Valley Church), and pastored there for five years, witnessing the marked effectiveness of the holiness message. He moved from there to the church in Chandler, Ariz., where he is at present, at age 38, the respected pastor.

His election in 1964 and reelection in 1968 to represent the Southwest Zone on the General NYPS Council might well have been expected, for he has ministered to youth in many ways across the years. At Kansas City First Church of the Nazarene he was youth minister while at NTS, and he was district NYPS president in Arizona, 1961-65. For nine years he has been camp director for the senior high group on the Arizona District. And in his pastoral work he has maintained a sustained ministry to youth and children.

In answer to my question on how he sees his work, he responded: "Our greatest calling as Christians is to *save the lost* for Christ. I yearn to see an outreach of personal soul winning. This can be accomplished only by cleansed and empowered Christians. I see the focus of my present role as pastor and youth worker to be to help others become soul winners for Jesus Christ."

On the way he sees our times, he says, "Unprecedented affluence and materialism make it difficult to keep Christ in focus. And yet while this is true, today offers the biggest challenge ever—to reach the lost for Jesus Christ and nurture them in the faith. Personal evangelism is our hope, and needs to be a responsibility of every born-again Christian."

The graduate and professional the-

ological seminary which the Nazarenes started just a quarter of a century ago has meant much to the Pasadena College honors graduate (1957) Rev. Wil Spaité, who says:

"NTS was a place where one's doubts could be expressed without censure. The attitude of professors who were personally interested in us enabled me to find some certainties. The stimulating fellowship with other students and faculty made me realize that I was not alone in preparing for the ministry. The studies (and thesis) were a means through which I became certain that entire sanctification as a second crisis experience is indeed taught in the New Testament. The stress upon the authority and power of the Word of God has been a continuing influence upon my preaching ministry."—J. KENNETH GRIDER.



## My Prayer for You

(at Christmastime)

**My Prayer for you this Christmastime**

**Is not that you'll receive  
Expensive gifts from those you love;  
But that you will achieve  
A greater peace, a deeper joy  
Than you have ever known,  
As once again we kneel to pray  
Before the manger throne!**

**I pray that, 'mid the deep unrest  
Around the world, no fear  
Of things to come will mar your  
days,**

**But that His presence dear  
Will warm you as you give your-  
self**

**To others, and the glow  
Of His eternal love will shine  
Wher-e'er you stay—or go!**

**I pray that through the years to  
come—**

**Unknown, untouched, untried—  
You'll find this all-sufficient One  
Is walking by your side;  
And though your faith may chal-  
lenged be**

**By unbelieving men,  
You'll triumph through our risen  
Lord,  
Who's coming back again!**

**By Alice H. Mortenson**  
Racine, Wis.



## Lord, Keep Me Enthusiastic!"

I no longer walked; he shuffled. The large, strong hands which had earned a living for his family with their skills now trembled. Disease had bent his once tall and straight frame. Everyday events did not make the same impression that they once had upon his alert mind. But he often prayed in family worship with his daughter's family, "Lord, keep me enthusiastic!"

The family knew what he meant; the family fervently added, "Amen." He was saying, "Though the physical weakening, don't let me die spiritually. Let me love Thee more deeply and strongly as I near the next world. Don't let my own physical weakness and condition be my all-consuming care. Let the interests of Thy kingdom continue to be in my prayers. Let me bear a concern and prayer for those who need Thee. Let Thy Word continue to speak to the need of my sanctified heart. Lord, keep me aglow with the warmth of Thy love for me."

The grandchildren's "Amen" said: "Lord, help me to keep Thee and Thy will first in my life. Don't let school, church, young people's society, social life, or anything steal the time that it takes to keep me alive spiritually. Help me to cultivate Thy fellowship and ever keep me in my consciousness that to have Thy approval is the most necessary and satisfying thing in my life."

The daughter and son-in-law's "Amen" said: "O Lord, in these busy days of endless responsibilities and feverish haste, help me to keep first things first. Speak to my need during the daily devotional hour. Let my own soul be watered with heaven's dews, so that I may minister to others of the good things which Thou hast given me. Keep me alert to the needs of those about me. Help me to bear the strain and lift the loads. Help me to be a part of the answer rather than a part of the problem. Yes, Lord, keep me enthusiastic!"—  
HILMA P. BOUCK.

## Lesson Not Learned

He wanted love;  
He wanted to live it.  
But he never learned that  
To get love, one must give it.

—Nina Willis Walter



### Pro: "Herald" Covers

I just read in the November 12 "Pro and Con" the letter from the Texas man criticizing the cover page of September 10 issue, about the football huddle. . . .

Seems all some people do is look for something they can find fault with. I wonder how many times he has written to you and expressed his appreciation for the hundreds of other beautiful cover pages in the past?

I think the *Herald* is one of the best organized and neatest Christian periodicals on the market today. I don't know how it could be improved on much.

I didn't see anything wrong with that page. Isn't it true—"WE CAN'T AFFORD TO LOSE"? I wonder if he read page 5 in that issue that went with it. I feel we have to put something in or on the *Herald* to attract young people today if we expect them to read it, and something on their level. He just put the wrong interpretation on it. . . .

MILDRED MONTGOMERY  
Michigan

Thank you for your front on a recent *Herald* titled "WE CAN'T AFFORD TO LOSE."

It was coming into football season. There were those boys with rosy cheeks and shining eyes looking up, etc., etc.

I gazed long and prayerfully at the picture.

Then prayed God to help us "not to lose ONE of them."

But I'm writing to thank you for such a thought-provoking picture. So timely and so much challenge in it! May the good Lord help us to be thankful for whoever it was that gave you that picture.

J. G. WELLS  
Kentucky

### Con: "Herald" Covers

The picture on the front of the *Herald of Holiness* on September 10 glamorizing a football team, and then the picture on the October 8 Layman's issue with the little girl wearing pedal-pushers, both seem to add up to about one of three things: (1) that these things have no spiritual implications at all; (2) or a reckless unconcern for the great segment of the church that still believes these things to be marks of the world; (3) or a determined effort to use the influence of the official church paper to champion the cause of these things which are considered by many good Nazarenes to be of the world. . . .

Surely the editor would agree that the ever increasing momentum of our day toward a sports-crazed society, and the moral breakdown that would mix up the sexes in dress and other means, should not have the sanction or the encouragement of our church organ dedicated to the proclamation and promotion of heart holiness with its high ethical standards.

H. C. EMMERT  
Oklahoma



FROM LEFT to right, Rev. and Mrs. Herbert Steele, Rev. and Mrs. E. E. Crawford, Mrs. Cyrus Bryson, and Rev. and Mrs. E. E. Wordsworth were among those participating in fiftieth anniversary services for the Kirkland, Wash., church. Mrs. Bryson is the widow of the pastor from 1936 to 1945. E. E. Wordsworth served the church as pastor from 1945 to 1951, E. E. Crawford from 1951 to 1956, and Herbert L. Steele from 1966 to the present. Mrs. Verda Chadwick was present for both the organization meeting, October 26, 1919, and the anniversary.



THE Burlington-Williston, Vt., church was dedicated by District Superintendent Kenneth Pearsall with more than 300 persons present. The Burlington congregation occupied rented quarters for 40 years until purchase of property in a new housing area and construction of church and parsonage. The new property is valued at \$100,000. Rev. C. W. Lindeman is the present pastor.

### Pro: Du Bois Article

Every issue of the *Herald* is full of good things. We appreciate it so much and are proud of it as our official church organ.

Especially timely in the issue of November 12 is the article by Lauriston J. Du Bois entitled "Who Makes the Rules?"

I cannot understand why some of our people cannot see the great danger of moving toward the principles of the world.

Keep the articles coming—perhaps some will be awakened in time.

MRS. WILLIAM RICHARDS  
Iowa

### OF PEOPLE AND PLACES

REV. AND MRS. LEWIS CLEGG, Sweetwater, Tex., recently celebrated their fiftieth wedding anniversary. Mr. Clegg was ordained by Dr. R. T. Williams, and has been a pastor for 42 years serving in Oklahoma and Texas. Present for the anniversary observance were daughters, Mrs. Truell Hyde and family of Killeen, Tex., and Mrs. John Solomon and family of Bartlesville, Okla.; and a son, Dulan Clegg and family of Odessa, Tex. A younger son, Elton E., is stationed in Taiwan with the U.S. Air Force. □

ROBERT E. BOLLINGER has been named the new business manager of Eastern Nazarene College, replacing Paul E. Wells, who resigned to accept a position with St. John's Military Academy in Wisconsin. Mr. Bollinger is a graduate of Olivet Nazarene College, and served on the staff of ENC as instructor in the business department. He has a master's degree from Suffolk University. □

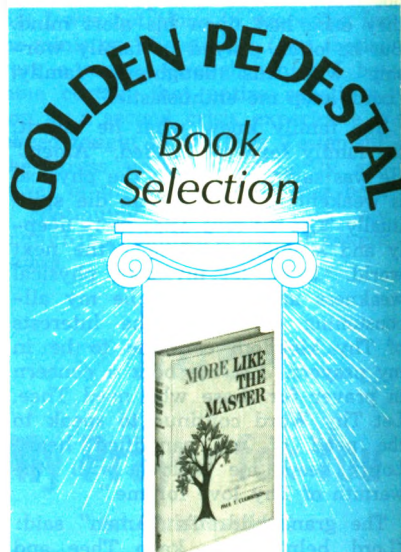


Bollinger

No man can be a Christian who does not sincerely desire holiness and constantly aim at it. No man can be a friend of God who can acquiesce in a state of sin, and who is satisfied when he is not holy, as God is holy.

—Charles G. Finney

REV. FREEMAN J. HAMRICK, pastor of the Staunton (Va.) First Church, received widespread local recognition for an address at a Veterans Day observance in Lynchburg, Va., where Mr. Hamrick formerly pastored. "We are substituting materialistic values for spiritual ones," he declared. "The old standards of right and wrong are being discarded,



### MORE LIKE THE MASTER

How to develop a Christlike personality  
By Paul T. Culbertson

There has been a rash of "how to" books in recent years, so there is little excuse for anyone failing to acquire knowledge on about any subject. In what field is it more important to be knowledgeable than in that of Christian experience? Here, as elsewhere, know-how is important.

Every sincere follower of Christ wants to exemplify the spirit of the Master. There are no shortcuts in Dr. Culbertson's directions, but there are helpful practical suggestions on setting goals, on forming creative mental attitudes to the building of Christian personality, guidelines in human relationships, a practical Christian philosophy of life, disciplines of spiritual life, and the transforming power of continued growth in grace.

It isn't one bit stuffy or academic, but it should be read, not hurriedly, but with deliberation and reflection. 168 pages. Cloth board.

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and in their stead we are establishing codes of ethics that, if followed, can only render us impotent as a people and as a nation." □

EVANGELIST DICK LAW has recuperated from serious kidney surgery and with Mrs. Lucille Law has resumed their evangelistic slate. While Mr. Law was convalescing, Mrs. Law held revivals in Granite City, Ill.; Hutchinson, Kans., Bethany Church; and Scott City, Kans., with more than 340 seekers in the three campaigns. The couple now reside in Bethany, Okla. □

### NEWS OF REVIVAL

THE NEW PALTZ, N.Y., church reports excellent attendance in a revival with Evangelist Phil Huff. There were seekers at the altar each night except one. Rev. George Emmitt is the pastor. □

THE BELPRE, Ohio, church reports revival with Rev. Loran Strahm of Grove City, Ohio, as evangelist. There were 45 seekers, 15 for physical healing. Rev. Ronald Wells is the pastor. □

*We are not at liberty to use what He has lodged in our hands as we please, but as He pleases, who alone is the possessor of heaven and earth, and the Lord of every creature.*

—John Wesley.

## The Christmas Star Today

Yes, there is war—the bombs and blood . . .

In dark green jungles, lonely men

Lie wounded, deep in brine and mud,

—But Christmastime has come again.

Who called the Christmas story "old,"

A dreamy "legend," lost and far?

Now more than ever dear we hold  
The beauty of the Christmas star.

The Holy Child, the angel-song,

The gentle mother, mystic birth  
Still bring our hearts through ages long

A hope for love and peace on earth.

Then follow where that bright star led,

To where all wise men's quests should cease:

Come, kneel beside the manger bed,

And pray once more for shining peace.

• **By Jean Hogan Dudley**  
Atascadero, Calif.



**GROUND BREAKING** for a new church building for the Colorado Springs Indian Heights Church. The church was organized in October, 1968, with 47 members, and now numbers 120 members. The new building will be located on a three-and-one-half-acre tract near The Garden of the Gods. The structure will seat 400 people, and is scheduled for completion by March 1, 1970, at an estimated cost of \$100,000. Rev. J. P. Jernigan is the pastor.

### MOVING MINISTERS

James Line from Ashtabula (Ohio) Edgewood, to Clinton, Ohio.

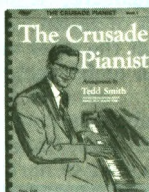
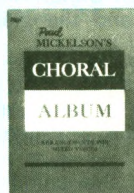
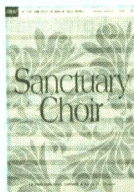
Frank A. Noel from Owego, N.Y., to Guymon, Okla.

Lynn Brown from Reno (Nev.) Home Gardens to Wapato, Wash.

Richard A. Bushey from Macon, Mo., to De Soto, Mo.

## Hymn of the Month for JANUARY

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\*For hymn-story, see JANUARY Nazarene Preacher.

*Kirby Choate* from San Antonio Houston Terrace to Meridian (Miss.) Central.

*Paul H. Cotner* from Willits, Calif., to Vallejo (Calif.) Hillcrest.

*Harold Hanesworth* from Costa Mesa, Calif., to Heber Springs, Ark.

*Ray H. Huffman* from Kalamazoo (Mich.) First to Grand Rapids (Mich.) Clyde Park.

*Wayne K. Hussong* from Creve Coeur, Ill., to St. Louis Grace.

*O. A. McGuire* from Winfield, Kans., to Coffeyville (Kans.) First.

*J. Calvin Mulder* from St. Louis Ballwin to Springfield (Mo.) East Grand.

*Larry Parson* from Wallace, S.C., to Pelion, S.C.

*Robert W. Smith* from Bisbee, Ariz., to Tucson (Ariz.) Palmdale.

*W. O. Thomas* from Greenbrier, Ark., to Branson, Mo.

## MOVING MISSIONARIES

*Dr. and Mrs. William Esselstyn*, c/o Mr. Glen Triffet, 623 S. Randolph, Macomb, Ill. 61455.

*Rev. and Mrs. Ronald Grabke*, Donato Alvarez 884, Buenos Aires, Argentina, South America.

*Miss Phyllis McNeil*, P.O. Box 14, Manzini, Swaziland, South Africa (after Dec. 29).

*Rev. and Mrs. Kenneth Rogers*, P/B 7412, Pietersburg, Northern Transvaal, Republic of South Africa.

## VITAL STATISTICS

### DEATHS

**WILLADEAN HOPKINS**, pioneer Indian missionary, died Nov. 17 in San Diego. Funeral services were conducted by Rev. Milton Poole. Interment was in Phoenix. Surviving are her mother, Mrs. Effie E. Hopkins; and a sister, Mrs. Pauline Fountain.

**E. T. (TANNER) DEAN**, 66, died Oct. 22 in Temple, Tex. Funeral services were conducted by Rev. Charles Stroud in Duncan, Okla. Survivors include his wife, Annie Belle; three sons, Horace, Lawrence, and Lawrence; four daughters, Mrs. Yolanda Sain, Mrs. Voncile Green, Mrs. Anna Ruth Perkins, and Mrs. Emma Jean Wyerts; 13 grandchildren; one great-grandchild; one sister; and five brothers.

**W. C. SCARBOROUGH**, 83, died Oct. 24 in Waco, Tex. Funeral services were conducted by Rev. T. A. Burton, Jr. He is survived by two daughters, Mrs. Paul T. Crocker and Mrs. Donald L. Patrick; a sister; and a brother.

### BIRTHS

—to Rev. Paul and Glenna (Tyner) Dickson, Watkins Glen, N.Y., a girl, Suzanne Lynn, Nov. 15.

—to Ed and LaNelle (Cowan) Stiles, Waynesburg, Pa., a boy, Gregory Edward, Oct. 26.

—to Marvin and Jane Ann (Logsdon) Stanton, Martinsville, Ind., a boy, Troy Allen, Nov. 5.

—to Philip and Norma (Wilson) Tubbs, South Holland, Ill., a boy, Alan Wayne, Sept. 17.

—to Lloyd and Betty (Sandifer) Watrous, Lakeland, Fla., a girl, Lori Kay, Oct. 25.

### MARRIAGES

Miss Bobbie Jean Simmons, Odessa, Tex., and Karl L. McGinnis, Carlsbad, N.M., in Odessa, Tex., Aug. 23.

## ANNOUNCEMENTS

### EVANGELISTS' OPEN DATES

**J. C. Wallace**, 2108 Bridlewood Dr., Louisville, Ky. 40299 (phone: 267-5192), has open: January 20-25 and January 27—February 1.

**Arnold J. Finkbeiner**, Box 527, Kansas City, Mo. 64141, has open March, April, and May.

### CORRECTION

Marvin H. Carlson has not moved from Lawson, Mo., as reported in the November 26, "Herald."

## DIRECTORIES

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

## NEWS OF RELIGION

# You Should Know About . . .

**MEMBERS OF THE CHURCH OF CHRIST** in Griswold, Ia., were shocked to discover their church boarded up and the sign of a Russian hammer and sickle posted on the front door of the sanctuary as they arrived for the evening service.

Uniformed guards turned them away with the words: "Communists have taken over America."

Young people were stationed in the streets to direct the stunned congregation to five homes for worship services.

Upon arriving they were told the whole stunt was "a test." After a short prayer service at each home members returned to the church, where Pastor Duane King spoke on the experiences of a Lutheran pastor, Rev. Verner Wurmbrand, who spent 14 years in a Communist prison camp in his native Rumania.

One member of the congregation of 400 was quoted in the **Des Moines Register**: "The experiment forced me to think of the freedoms we all take for granted." □

**CHURCH TAX EXEMPTION CASE BEFORE SUPREME COURT.** Tax exemption is an aid to religion banned by the First Amendment, therefore this consideration should be halted at once, according to an attorney in a plea to the Supreme Court.

The top judicial body is considering the case of Edward J. Ennis, American Civil Liberties Union lawyer, who is arguing for Frederick Walz. The attorney argued that "the plain words, the first ten words of the Bill of Rights," make tax exemptions for property used entirely for religious purposes unconstitutional.

He said only "the great political power of the religious organizations of this country" has permitted tax exemption in the face of the First Amendment's command that "Congress shall make no law respecting an establishment of religion."

In response to the plea J. Lee Rankin, corporation counsel of New York City, argued that the tax exemptions are "recognition of the value of religion in sustaining this country." Should the states be required to tax the churches, Rankin said, "the little parish church" might have to fold and the government could be "up to its ears in religion" deciding the values of church property and judging disputes between churches and tax collectors. □

**ASTRONAUTS CHURCHMEN.** The most recent spacemen to circle and touch the moon are members of churches, along with their families, here on the earth.

The Alan Beans are members of Clear Creek Methodist Church; the Charles Conrads, of St. John's Episcopal Church; and the Richard Gordons, of St. Paul's Roman Catholic Church.

A small, white, linen banner measuring 18 x 14 inches was taken to the moon and back by Astronaut Bean. It was provided by the Clear Lake Methodist Church at Bean's request.

The design of the banner centers on a trifoil of the Trinity and other pioneer Christian symbols such as the Crusaders' cross, the Martin Luther rose, a chalice, and an open Bible. Also included: the symbols of the United Methodist church and the globe and the cross of the World Church. □

**SOUTHERN ASIA METHODISTS VOTE FOR CHURCH MERGER.** The 600,000-member Methodist Church in Southern Asia has voted to join the proposed Church of North India. The decision culminated 40 years of merger negotiations.

Under discussion since 1929, the union was approved when the Agra Conference endorsed the measure. It was the last of 11 annual conferences to consider the plan of union.

Approval required two-thirds of the total vote cast by the 11 regional units. The ballot was 662 to 298, or 69 percent approving. Methodists rejected the union in 1964.

The Methodist Church in Southern Asia is related to the United Methodist church in the United States. Its actual name is the "South-east Asia Central Conference," located in north India. □



# Late News

## NAZARENE THEOLOGIANS MEET

"Holiness in Life and Learning: Contemporary Issues in Wesleyan Theology" was the theme of the third theological conference for teachers of religion in Nazarene educational institutions, held December 4-6, 1969, in Overland Park, Kans., a suburb of Kansas City.

The conference opened Thursday evening with a keynote address by General Superintendent George Coulter, and closed with an address by Dr. Jack Ford, principal of British Isles Nazarene College, on "The Role of Wesley's Successors in the Modern World" at a dinner meeting Saturday evening.

Featured in the Friday morning session were papers on "The Dynamics of Personal Sanctification: Biblical Terminology," by Dr. William Greathouse, president of Nazarene Theological Seminary; and "The Dynamics of Personal Sanctification: Psychological Terminology," by Dr. Paul T. Culbertson, professor of psychology at Pasadena College. Reaction papers were read by Dr. Morris Weigelt of Northwest Nazarene College and Dr. Mildred Wynkoop of Trevecca Nazarene College.

"Problems of Failure in the Sanctified Life" was the theme of the Friday afternoon discussion, with a paper presented by Dr. Ponder Gilliland, pastor of Long Beach (Calif.) First Church; and with reactions by Dr. Donald Metz, dean of Mid-America Nazarene College, and Dr. James Hamilton, professor of pastoral ministry at Nazarene Theological Seminary.

Dr. Ray Dunning of Trevecca presented the Friday evening paper on "The Theological Basis of the Wesleyan Ethic," with Dr. Oscar Reed, Bethany Nazarene College, and Dr. J. Ottis Sayes, Olivet Nazarene College, as reactors.

Saturday was given to a consideration of the role of teaching Bible and theology in Christian institutions with papers on "The Philosophy of Biblical Instruction," by Dr. Robert Sawyer of Mid-America, and "The Philosophy of Theological Instruction," presented jointly by Dr. John W. Riley, president of Northwest Nazarene College, and Dr. J. William Jones, professor of philosophy at NNC. Reactors were Dr. Wilfred Winget, Eastern Nazarene College, and Dr. John A. Knight, dean of Mount Vernon Nazarene College.

Dr. Willis Snowbarger, executive

secretary, Department of Education, spoke on "Academic Freedom in Relation to Our Educational Task" in the Saturday afternoon gathering.

Smaller groups and time for general discussions were provided in the program format.

Devotions were led by Dr. Mendell Taylor, dean of Nazarene Theological Seminary, and Dr. A. F. Harper, executive editor of church schools publications.

The conference was made possible by joint sponsorship of the Nazarene Publishing House and the Department of Education, representing the colleges and seminary. Arrangements for housing the conferees and for meals were under the supervision of Mr. M. A. Lunn, manager of the Nazarene Publishing House.

### CONFERENCE PARTICIPANTS WERE:

General Superintendents: George Coulter, Orville W. Jenkins, Edward Lawlor, V. H. Lewis, and Samuel Young

Bethany Nazarene College: President Roy Cantrell, Russell V. DeLong, Richard Howard, Don Owens, Oscar Reed, Rob Staples, Malcolm W. Shelton

British Isles Nazarene College: Jack Ford

Canadian Nazarene College: President A. E. Airhart, Dean Ronald Gray, Charles Hoffman, Hugh Rae

Eastern Nazarene College: Harvey J. S. Blaney, David S. Cubie, Wilfred S. Winget  
Mid-America Nazarene College: President Curtis Smith, Dean Donald Metz, Gerard Reed, Robert Sawyer

Mount Vernon Nazarene College: President Stephen W. Nease, Dean John A. Knight, John Nielson

Nazarene Bible College, Colorado Springs: Robert Leffel, Norman Oke

Nazarene Theological Seminary: President William Greathouse, Dean Mendell Taylor, Paul Bassett, Ralph Earle, Harvey Finley, Chester Galloway, Delbert Gish, Kenneth Grider, James Hamilton, James McGraw, Paul Orjala, Willard Taylor

Northwest Nazarene College: President John Riley, J. William Jones, A. Elwood Sanner, Morris Weigelt

Olivet Nazarene College: President Harold W. Reed, Forrest Benner, Ross Price, J. Ottis Sayes

Pasadena College: Frank Carver, Paul Culbertson, Estes Haney, William McCumber, Reuben Welch

Trevecca Nazarene College: President Mark R. Moore, Charles Baldwin, H. Ray Dunning, Mildred Wynkoop

Pastor: Ponder W. Gilliland

Headquarters: Albert Harper; W. T. Purkiser, editor, *Herald of Holiness*; and Willis Snowbarger.

Nazarene Publishing House: Manager M. A. Lunn; Book Editor J. Fred Parker; and Alpin Bowes and George Rice. □

## MRS. STEPHEN WHITE DIES

Mrs. Mary White, wife of former *Herald of Holiness* Editor Stephen S. White, died Saturday afternoon, Dec. 6, 1969, at the family home in the Lakeworth Towers, Lakeworth, Fla.

A brief memorial service was held Monday evening, by Lakeworth Pastor C. R. Moore, and the funeral was conducted in Kankakee College Church under the direction of Pastor

Don Irwin, Wednesday, December 10, at 2 p.m.

Dr. White retired as editor of the *Herald* in 1960, and served as part-time professor of theology at Olivet Nazarene College until the recent move to Florida.

In addition to her husband, Mrs. White is survived by a daughter, Mrs. Virginia Romano of Chicago, Ill.; and a son, Stanton White, of Kankakee, Ill. □

## TREVECCA ACCREDITED

The long awaited event occurred at 2:37 p.m., Dec. 3, when Trevecca



Moore

Nazarene College was voted into membership in the Southern Association of Colleges and Schools. This achievement of full accreditation by the regional association is the result of the very intensive efforts of the college and its entire constituency.

When President Mark Moore and Dean Stanton Parry returned from the meeting at Dallas, a jubilant student body, faculty, and friends greeted them at the Nashville airport.

A local TV station carried about three minutes of coverage of the story and the airport scene, noting that this was a different kind of "student demonstration." □

**PRESIDENT Curtis Smith of Mid-America Nazarene College (right) presents the first "Layman of the Year" alumni award to Dr. Otto Theel (left), Nazarene physician from Kansas City. The occasion was the first banquet of the Honorary Alumni Association of the college, the idea for which was submitted by Dr. Theel. Theel was officially elected the association's first president at the banquet. Plaques on the wall to the rear were presented to individual members of the honorary group.**



## Next Sunday's Lesson

# The Answer Corner

By W. E. McCumber

**GOD'S HERALD**  
(December 28)

Scripture: Malachi 3:1-4; Matthew 3:1-12; 11:7-10 (Printed: Matthew 3:1-12)

Golden Text: Matthew 3:3

"Behold, I will send my messenger, and he shall prepare the way before me" (Malachi 3:1). In fulfillment of this prophecy came John the Baptist, conscious of being sent by God to introduce the Messiah (John 1:6, 29-34).

### 1. "The voice" (Matthew 3:3)

Not an echo, but a voice!

A voice linked with history, not with novelty. He is associated with a great tradition, the prophets of Israel and the covenant of God. He does not stand alone as the innovator and peddler of theological fads.

A voice filled with courage. Not "a reed shaken with the wind," even by such big winds as the Pharisees and Sadducees (Matthew 3:7; 11:7). Fearlessly and impartially John spoke his message, risking and losing his life rather than compromise the truth.

A voice effective in persuasion. Multitudes heard him preach, repented of their sins, and were baptized in faith for a coming Messiah (Matthew 3:5, 6).

### 2. The message (Matthew 3:2, 8-12)

John preached the coming rule of God. Well acquainted with evil, he nonetheless refused to surrender history and men to evil. God would judge and save in righteousness.

John preached a decisive break with sin. Men must repent and evidence that repentance. Sin must be confessed and forsaken. Public identification as Messiah's people must be accepted.

John preached a mighty cleansing for life. Messiah would baptize with the Holy Spirit. The inner washing would do actually what water baptism did symbolically—identify the believer with the saving power of Christ in such a way that sin is effectively remedied.

John's transitional ministry was unique and unrepeatable. But today we need, and here and there we have, men of his spirit and faith and dedication, who will be voices preaching Christ at whatever cost to themselves. □

Conducted by W. T. Purkiser, Editor

**If you accept that geologically the dinosaurs preceded man and some of them were meat eaters, how could this be, before the fall of man, when all was perfect, i.e., no meat eaters, the lion lying down with the lamb, etc.? How do you explain it?**

I have no reason to doubt the evidence that many species of animal life now extinct once roamed this earth. Representative of these would be brontosaurus, diplodocus, ornithiscia, saurischia, etc., etc.

These were some of the forms of life God brought into being in accordance with the record in Genesis 1:20-23. All of them were made before man was created.

Why such vast numbers and kinds of life were formed and allowed to pass from the scene, we cannot say for sure. We should remember that our present supplies of coal, gas, and oil are all products of organic life that existed in great profusion in prehistoric times.

I'm not sure where the idea got started that before the fall of man there were no meat eaters and no animal death. I suspect it comes from taking out of its context Paul's statement in Romans 5 about the origin of human death. This passage could not mean "death" in a universal or abstract sense, since plants die when they are eaten and there is no suggestion anywhere in Scripture that animal life was radically different before the Fall than after.

Conditions in the Garden in Eden were indeed ideal or "perfect," but the whole meaning of Genesis 2 and 3 is the

**Where is hell? I always thought it was in the center of the earth. But the earth and all its works are going to be burned up, and there will be a new earth, as we are told.**

Jesus, who spoke more about hell than anyone else in the biblical record, described its location simply as "outer darkness" (Matthew 8:12; 22:13; 25:30).

You are correct in the statement that there will be a new (or renewed or regenerated) earth "wherein dwelleth

**The Bible says that the love of money is the root of all evil. How does the love of money apply to lust, hate, murder, etc.? Cain killed Abel before money was invented.**

True.

Taken literally as translated in the King James Version, I Timothy 6:10 would raise the problem you note.

However, the Greek actually says, "A root of all (kinds of) evils is the love of money."

It isn't the only root, but it is a very pervasive and powerful root.

The motives for lust, hate, and mur-

der contrast between conditions in the Garden and out of it. Nor is there any "imperfection" necessarily involved in the fact that higher forms of life are sustained by lower, any more than there is in the fact that animals should eat vegetation.

The reference to the lion and the lamb is not an account of the past but a promise of the future, the kingdom of God consummated in a new heavens and a new earth (Isaiah 11:1-9; 65:17-25).

There is nothing in the Bible to limit the age of the earth. There is the possibility of a vast time-lapse between Genesis 1:1 and Genesis 1:2, and the days of Genesis 1 are almost certainly not solar days, since the sun does not become the measure of terrestrial days and seasons until the fourth day.

The Hebrew term translated "day" in Genesis 1 is elsewhere translated in the King James Version "age," "always," "ever," "season," and "time"—as any analytical concordance of the Bible will show.

So really, there is no discrepancy whatever between the existence of prehistoric species of animal life now extinct and the inspired record of Genesis 1 sensibly interpreted.

righteousness" (II Peter 3:13; Revelation 21:1-8).

While we have no clear indication of the "geographical" location of hell, spiritually and psychologically it lies at the end of a Christless life.

der may be mixed with greed.

It is possible that even Cain's hatred for Abel was tinged with envy for the advantages he thought God's acceptance of Abel's sacrifice would involve.

Incidentally, it is "the love of money" and not money itself that is the root here mentioned. Some who have very little money love it dearly.

# Christmas—New Year's or any other time of the year

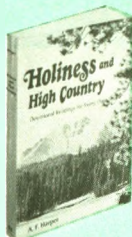
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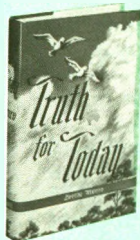


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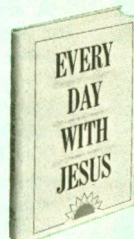


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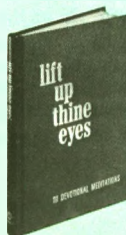


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## “By All Means...”

### WANTED—MORE THAN A BIBLE

**T**HE GASOLINE had been paid for, the motor of my car was running, and I was ready to leave when the station attendant, a man in his early fifties, said to me, “Reverend, do you suppose you could find a Bible that you could let me have? I don’t have one.”

I was surprised by the request but assured him that I would find him a Bible.

As I left the gas station that day, I reflected on this sudden request. Bibles are on sale almost everywhere. He was not too poor to purchase one for himself. Why did he ask me to get one for him? Then I thought about the way he had made his request and came to the conclusion that he had not planned to ask me for a Bible that day. Something had prompted him to do so.

I put a Bible in my car, and the next day while out calling I stopped at this man’s home to give him the Bible I had promised him. When he opened the door in response to my knock, I discovered that he had several visitors. Although I was invited in, about all I could do was to present him with the Bible and tell him that I would return to talk about it with him.

A week later while calling, I was prompted by the Spirit to see this man to find out if he was reading the Bible and to give him some guidance in reading it. As we visited that day, I told him where to begin reading his Bible to get the maximum benefit from it.

The Holy Spirit led me to talk to him about his soul and his relationship to the Lord. Immediately I sensed that here was a man with a hungry heart who wanted more than a Bible. He wanted and needed the Saviour.

I proceeded to tell him how God could forgive his sins and how much difference this would make in his life. As we talked, tears came into his eyes. I suggested that he pray, asking the Lord to forgive him and invite Him into his life.

To my surprise his response was, “I would

rather wait until Sunday and do it in church.” On Saturday, I stopped at the station where he worked to let him know of the arrangements I had made for him to attend church and to make sure he would be ready to go when he was called for.

He said, “Reverend, I haven’t been feeling too well and don’t think I will be able to make it tomorrow night.”

My heart sank. I had failed to win him to the Lord when he could be won.

But he continued on, “I want to go ahead with my plan to give my heart to the Lord. Would you come by this week and help me in my home?”

Wednesday of that week found me knocking at his door. When he invited me in, we began on the purpose of my call. I took out the tract *Life Can Have Meaning*, and we read it together. The Holy Spirit came and conviction settled down. When we read the last page, I asked him to pray. We knelt, prayed, God was faithful, and a new name was written down in glory.

Before I left I said, “I want you to come to church this Sunday evening [for he works Sunday morning], and I want you to come forward, kneel at the altar, and thus let God and the church know that you are going to live for the Lord.”

At the close of the message when the invitation was given, this man stepped out and bowed at the altar to acknowledge that he had received Christ as his Saviour. That night two other men knelt beside him, and they too gave their hearts to the Lord. What a blessed service that was!

It was then I know why that man had surprised himself when he said to me some days before, “Reverend, do you have a Bible you could give to me?” Now there are three men who are living for the Lord.

By LOUIS SCHAAP  
Abernathy, Tex.

# SAVE SOME!

1 Cor. 9:22

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