At last, closing time had arrived in the large department store on the day before Christmas. The last shopper, and finally the last one of the weary sales force, had departed. The store was securely locked for the night.

Down in the bargain basement the night watchman was making his rounds and discovered the body of a man lying under a counter. He was thin to the point of emaciation, apparently in his middle thirties, and was shabbily dressed. His pockets were empty and there was no mark of identification upon his person. Store officials believe that he was trampled in the Christmas rush and crawled under the counter for shelter. There he died. Thus the story read.

Even this sacred Christmas season can become a cloak for larger selfishness and thoughtlessness of others until its final product is painful to contemplate. Often it is so commercialized and exploited that it is dreaded rather than enjoyed and its true spirit is completely lost.

As we exchange our gifts, enjoy the fellowship of friends and loved ones, and partake of the Christmas feast, let us remember it is the birthday of our Saviour and Lord. Before that first Christmas morn the angel of the Lord appeared to Joseph and confirming the prophecy of Isaiah announced that "a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us" (Matthew 1:23). He came into our sinful, troubled world to reveal to us God's love, mercy, and grace. The true spirit of Christmas should prompt us to recognize Him as the Guest of honor in our homes this Christmas Day, knowing that He is present at every meal and the silent Listener to every conversation. Grace at the table and time for the family altar should go into our planning for this day.

Not only in our homes but also in our individual hearts may there be that spirit of wondering worship of Him who loved us and washed us from our sins in His own precious blood. Only when He rules supremely in our hearts' affections will our lives radiate the true Christmas spirit.
The Wonder of the Incarnation

(A Christmas Meditation)

Philippians 2:5-15

My Lord and Saviour, Jesus Christ! Thou high and holy, sinless Son of God! Thou didst limit thyself to the confines of a human body and make thyself "of no reputation"—for me! Thou didst subject thyself to the most helpless form of humanity, that of a tender Infant, utterly dependent upon others for Thy sustenance and comfort.

How incomprehensible! Thy humility is astounding to me, and I can only feel wonder and unworthiness as I contemplate Thine incomparable condescension.

What do I owe Thee? How can I repay my debt? The Apostle Paul gives the answer with his—"Wherefore, . . . as ye have always obeyed, . . . now . . . work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure."

My own soul must be free of doubtful encumbrances as I stand in Thy clear, white light. Before Thy radiant, unblemished face, however small it may be, I must remain unnoticed. In order to express full appreciation for the "unspeakable gift" of Thy incarnation—

"Here, Lord, I give myself away; 'Tis all that I can do!"

—JUNE RUDD PITMAN

Masontown, West Virginia

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Dr. J. E. Bates, retired Nazarene elder of Pasadena, California, died December 3; funeral on Saturday, December 6.

Rev. and Mrs. James W. Parkins of Leesburg, New Jersey, celebrated their fiftieth wedding anniversary on December 15. Brother Parkins has pastored churches in Terrace, Pennsylvania; Manna­ning, West Virginia; Sligo, Pennsylvania; Cumberland (Bethel), Maryland; Lehighton, Pennsylvania; Smyrna, Delaware; McConnelstown, Pennsylvania; Brooklyn, Maryland; and is now in Leesburg. The Parkinses have three chil­dren, seven grandchildren, and two great-grandchildren.

After pastoring the church at Oneida, Tennessee, for the past four and one-half years, Rev. Robert L. Wells has resigned to accept a unanimous call to pastor the church at Brookville, Ohio.

Word has been received from Pastor A. Alan Gilmour of Waynesburg, Penn­sylvania, on the Pittsburgh District: "Thanksgiving offering adds up to $2,118.25, with 313 present for Sunday school on November 23. A brother who loves God and missions (not a Nazarene) caught the spirit of the Anniversary year and gave 24 fifty-dollar bills. Twelve new members received thus far in the assembly year."

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Word received from Parkersburg, West Virginia, as follows: "First Church re­ports Thanksgiving Offering of over one thousand dollars."—GLENNA THOMAS, Secretary.
A Christmas Meditation by SAMUEL M. SHOEMAKER

Editorial Note—The author is rector of Calvary Episcopal Church, Pittsburgh, Pennsylvania.

The Love of God

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life (John 3:16).

It was inevitable, when men began to set down in words what Jesus did, and what they thought about Him, that someone should say one word which, perhaps more than any other, should compress the whole gospel into one complete statement. We are so familiar with these words from John that we tend to say them almost unthinkingly, and even hurriedly. There is no better day to consider them than Christmas Day, and no better words to consider on Christmas Day. They contain three clear statements which concern the background of the Incarnation, the fact of the Incarnation, and the purpose of the Incarnation. "God so loved the world," is plainly an assumption. Nobody knows what goes on in the heart of God except as we judge by His works in the world. Why do we believe in the love of God? Other things must attest it besides the coming of Christ into the world. This may be the supreme, interpretative act of God which makes us conclude that His heart is a heart of love. But there must be others.

Creation itself is the first of them. A God great enough to bring about creation is greater than His creation and independent of it. He did not need to make it. He made it because He chose to do so. And why? We must let our imaginations run out into the infinite spaces of the universe. These stars and planets, whirling forever in immeasurable space, seen by us mostly when our own little planet is darkened from the sun, and the stars "come out," as we say, at night, do "utter forth a glorious voice; forever singing as they shine, 'The hand that made us is divine.'"

Men will divide on this. The sheer materialist will say that there is no God, that these things need no creation, for they always were and always will be. There is nothing behind them but the material energies of a material universe. This is part of the Communist creed—as fixed and dogmatic a creed as ever authoritarian religion laid down. So you must take your choice. Go out on any clear, crisp winter's night, and look up into the midnight skies, and watch the stars. You can draw back in skeptical refusal to accredit them to God or you can move forward till wonder becomes worship. Nothing can force you to believe, unless it be the very wonder of it all, the imaginative poet that lies slumbering in the souls of the least imaginative of us—unless the desperate hunger of the human heart for meaning and message overcomes the skepticism born so often of personal despair and frustration—unless some feeling comes overwhelmingly upon you that behind the stars Someone is seeking to commune with you—unless these things are true, you may feel you have to join the company of the skeptics.

But there are many people, and among them the best scientists, who simply cannot go along with you. They feel that instead of its being too good to be true, that there is a God, it is too good not

INCARNATE DEITY

By RUTH WILLIAMS CROOKS

The sinful world must needs have a Saviour, So the Boundless consented to be bound; Fullness, with lavish abandonment, Emptied; glorious Incarnation—profound! Reason near leaps its throne in contemplation Of the Creator inclining toward creation!

Incarnate Deity! Thy matchless gift Means by Thy binding men shall be unbound; Thy emptying brings fulness of salvation To men of every race the world around. All-glorious Incliner toward creation, We bow our heads in breathless adoration!

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to be true! Creation is quite unexplainable without God.

Consider also the very uniformity in creation which makes science possible. Have you ever thought of the amazing connotation of the word universe, clearly implying oneness throughout, even in the words used by the most materialistic of scientists? The fact of truth in human life and experience seems to me another attestation of God. The deep-hidden desire for purpose and meaning in life—where did this come from if it was not divinely implanted in us?

Turn now to the fact of the Incarnation: “He gave his only begotten Son . . .” Here is an event with an interpretation. The event, the birth of Jesus of Nazareth, no man disputes. No man with any inkling of history disputes His existence, nor His profound effect upon the world. He lived in a human body. He suffered as we do. He died upon a cross. These things are simple facts.

But this verse calls Him God’s only begotten Son. This involves interpretation. This puts Jesus in a different category from other good men, and from other men altogether. His humanity is not disputed, but this surely implies a unique relation to God. It is the assumption of the creeds, of the historic Church, of Christian believers from the beginning till now, that He is God’s Son in a unique sense—not just “God’s Son, not just His ‘begotten’ Son, (which means a Son whose generation is a continuous emanation from the Father, rather than a creation by the Father)”—but His “only begotten Son.” There never has been, never will be, another like Christ. You sometimes hear a foolish discussion whether any man might ever become Christ. Whatever his moral greatness or goodness, no man—good or otherwise—will ever attain the uniqueness of Christ.

But the verse was never intended to stir up hair-splitting theology. It simply tells us that, in Christ, God came into the world. He came himself. He gave in Christ no evidence of His being one with Him save the evidence of sheer quality and worth.

The purpose of the Incarnation appears in the final phrase, “that whosoever believeth in him should not perish, but have everlasting life.” God did not manifest His divine love towards man nor merely reveal Himself in Christ that we might know His nature. He wanted something to happen as a result of these things. He wanted us not to be lost, not to “perish”—perish as a child can perish when lost in the mountains on a cold winter’s night, for want of someone’s coming to the rescue. In Christ, God came to the rescue. Without Him we are lost, all of us. Many people live very blessed and happy lives in His world, without acknowledging Him; they are as lost as the rest of us, even as they live upon blessings they do not acknowledge, and enjoy undeserved privileges.

There are two redemptions: the redemption from evil and futility in this world and the redemption from death and condemnation in the next. I have seen as much hell in some lives here on earth as I ever could expect to see in a hell established by Satan. Extreme self-centeredness is one such hell, where life grows smaller and smaller minute by minute, like the whirlpool of water gradually circling round and round, getting narrower and narrower as it comes to the mouth of the drain and then disappears altogether. Bitter and relentless hate is another, feeding upon its own harshness till it wears away the very soul in which it dwells, and so often reflecting itself in bodily aches and ailments of a hundred kinds. Futility is perhaps the greatest hell of all—meaninglessness, loss of the sense of personal significance and of being of use to anyone. From this kind of “perishing” Christ comes to save us. He centers us in and
in others. He puts forgiveness where there was hate. He fills life with pulsing meaning and gives joy in place of the old futility.

And the eternal aspect of it begins here and now, for the Christian faith and life are a kind of eternity in the midst of time. This goes on, unhindered, unrestricted, unbound by the old ties and tensions of the body, in a condition where the body has become a “spiritual body” and the life and personality are free forevermore. This is the real and great gift of Christ to us. All that He does for us here and now is of great moment to us in the present, but His gift of eternal life will still be with us even when time no longer exists.

It is the will of the God of love that we should be created, that we should be free, that we should be redeemed from our false use of our freedom, and that we come back to “glorify Him and enjoy Him forever.” To make this known, our Lord Jesus Christ was born of a human mother, lived a human life, died a human death, and rose victorious over death as all along He had been victorious over sin. Amid all the joy of Christmas Day, let our thanks well up towards Him, let our lives pour out in service to others, let our hearts be opened more widely to Him, let our wonder turn to worship. Christ was God’s Christmas Gift to us. This is our Christmas gift to Him—the only one that He really wants from us.

FOLLOW THE STAR!
By MONNA GAY

Far back in antiquity some watcher in the night learned that if he used the stars he could find his way with certainty. That knowledge entered the wisdom of the ages. Caravans traveled across desert wastes, Horsemen rode over vast plains. Seafarers ventured from sight of land. The knowledge of the stars gave them security.

History tells us that in an age when all other races were land-bound, the Polynesians discovered and settled in the remotest islands of the Pacific. Using the stars as their guide, the expanse of the ocean as their home, without compass, without charts, without even a written language to preserve their knowledge, they knew seasons and ocean currents; they knew the prevailing winds and belts of calm, but most of all, they knew the stars.

These keen observers of the stars noticed that at a certain season a rising star was in the same direction as an island. If they but held their course, they would come to that land; and to return they had but to follow the same star in its setting.

Almost as unbelievable as the fact that they made the journeys is the way they traveled. They used double canoes, the hollowed trunks of trees. Between the canoes for the long voyages there was probably a platform and a sail. They could move with great speed, at least great for that day, with sails: and though no other people in history have ventured so far in such frail craft, they dared and dared again until they had peopled the Pacific.

How could they do this? The knowledge of the stars gave them security.

Centuries ago the story of the star which guided the wise men to Bethlehem became part of the tradition of men around the world. It was more than a story for children. It was and is today the formation of a faith which provided then and provides today a guide for the future. It gave and gives men a purpose, a design for the years to come.

The vision is still with us today; the star of Bethlehem still provides hope for millions who believe that here is the way for men to journey.

I have read somewhere of an ancient chant where there is recorded the vision of a man of faith. He did not know what lay beyond the horizon but he chanted, “I have chosen a star and beneath that star there is land.”

Let us take courage from the brave who sang these words. Let us have great faith in the midst of the storms of life and, instead of praying for rescue or for someone else to take our place, may we pray that the skies will clear so that we may find our course again by the Star which is our guide.
The Virgin Birth of Christ

By ARTHUR HEDLEY

Behold, a virgin . . . shall bring forth a son (Matthew 1:23).

The fact that belief in the virgin birth of Christ has persisted in all ages is an undying symbol of the abiding impression He has made on the minds and hearts of men. This astounding miracle and profound mystery finds acceptance among thoughtful believers because they cannot see how He, who was the eternal Word "made flesh," could become incarnate by purely natural means, or how He could be the Saviour of the world if born of human parents. Some assert that belief in the Virgin Birth is of no great importance, and that their disbelief does not affect their belief in His deity or His saviourhood. But it is a matter of vital importance, for disbelief in the virgin birth discredits the clear testimony of the evangelists who record it. We shall see that much is at stake, for His deity and His saviourhood must be doubted if the story of the miraculous birth is mythical and untrue.

Matthew's account of the Virgin Birth is told wholly from the side of Joseph. Naturally he was in great distress of mind when he discovered the condition of Mary, for it seemed so obvious that she had been unfaithful. His trust in her had been misplaced and his brightest hopes were blighted. Yet such was His love for her that he resolved to shield her and save her from the extreme penalty of the Jewish law: "Being a just man, and not willing to make her a publick example, was minded to put her away privily" (Matthew 1:19). But in a night vision an angel appeared unto him to reveal the true position. God had bestowed upon Mary the high honor of being the mother of the Messiah, and the Holy Child she was to bring forth was the secret, invisible, miraculous work of the Holy Spirit. All was of God; He had planned and purposed it for the salvation of His people. Greatly relieved in mind, and with new feelings for his betrothed, Joseph guarded and supported her, treating her

My Christmas Prayer

By HAZEL LEE

Lord, I love Thy Bethlehem. Beside baby feet I would delight to place my gold, frankincense, and myrrh. But it does not seem now that my gifts should be placed beside an empty manger.

Thou didst move along the path of life until one night Thou didst enter a secluded garden and there poured our thyself in prayer for me.

One strange day Thou didst lay down Thy life on a crude, wooden cross and Thy great heart broke for me.

One fair morning Thou didst stand beside an empty tomb, and as Thou didst speak in yearning love to one weeping woman, so Thou didst call the whole world by name. My name was called that morning!

Today I wait with gifts in hand. Where art Thou, Lord? How can I follow Thee with no star to guide me?

But deep within me I know where Thou art. There, behind the rent veil, within the holy of holies, Thou art ever living to make intercession for us all—for me. It is there I must follow Thee, carrying my gifts. Within the veil my gold becomes a censer, my frankincense a fragrant smoke mingling with the prayers of all saints, my myrrh an ingredient of the holy anointing oil, my body a living sacrifice.

O Lord, I humbly come with a song in my heart. It is not the song of the angels, but the song of the redeemed I would sing to Thee today—"Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen" (Revelation 1:5-6).
with the greatest reverence and tenderness, “till she had brought forth her firstborn son” (Matthew 1:25).

The narrative in Luke is plainly a woman’s story. Many believe that Mary herself told Luke the details of the supernatural birth of the Holy Babe. Luke was a true historian. He carefully verified every incident before recording it (Luke 1:1-4; Acts 1:1-3). He tells of Mary’s amazement when Gabriel revealed she was to be the mother of the Son of the Highest. In her virgin state it was an utter impossibility, but the angel revealed how God was to make the impossible possible. “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). Trustfully and unreservedly she accepted her high vocation, saying: “Behold the handmaid of the Lord; be it unto me according to thy word” (v. 38). The two narratives taken together are utterly independent of each other, and their independent witness serves to emphasize their point of agreement, namely, that our Lord’s birth was supernatural. It was a work which was beyond both the power and the comprehension of man. Matthew and Luke tell their story so simply, naturally, frankly, and yet so delicately that each narrative bears the hallmark of truth.

But those who reject the virgin birth of our Lord not only discredit the testimony of those who narrate it; they must also, to be consistent, reject every declaration in the Gospels of our Lord’s pre-existence. Christ, being eternal, could become incarnate only by some miracle. Our Lord repeatedly declared He had dwelt with the Father, that He was His Son in a sense none other could claim to be. He shared His Father’s glory and was one with Him. At the divinely appointed time He came forth from the Father and took upon himself a human body that He might do the will of God by revealing Him to men in His own person, by speaking His Father’s words and doing His works. Having fulfilled His special mission as the Saviour of the world, He would rise from the dead and return in a supernatural manner to His Father in heaven. He knew He came from God and went to God (John 13:3). Consider the implications of our Lord’s pre-existence in reference to His incarnation.

In the case of natural generation at birth an entirely new person is brought into the world. But in the case of the Son of God it was entirely different. Though different in form He was the same Person, the same Son who had dwelt with the Father from the beginning, and still retained His own individuality and personality. It is impossible to see how the Son, the Second Person of the Godhead, could become a babe and yet be the same Person without a miracle taking place. Those theologians who deny the Virgin Birth must necessarily deny His pre-existence also, for the eternal Son could not possibly have become incarnate as the same identical Person apart from a divine interposition.

If the birth of Christ was not the result of a direct act of God, Christ could not have been our Saviour. On the first Christmas morn the angel said to the startled, trembling shepherds: “Fear not: for, . . . unto you is born . . . a Saviour, which is Christ the Lord” (Luke 2:10-11). If the Lord Jesus had been born of a human father, of Joseph, as some assert, then He would have had a sinful nature comparable to that of His father. He would have been a son of Adam with a long, sinful ancestry behind Him. He would have been merely the son of a man, not the only begotten Son of God, possessing a divine and sinless nature. We are so bound together in the bundle of life that the defects and qualities of one generation are passed
on to the next. We all come into the world with a sinful nature and all too soon reveal it in practice. Those who reject the supernatural birth of Christ have still to account for the miracle of His sinless life. The late Dr. Gore wrote: "I cannot see how the birth of the really sinless Christ could have occurred without some physical miracle, so sure do I feel that sin has affected the physical stock" (Belief in God). He once asked Professor Thomas Huxley, if he believed Jesus was strictly sinless—a thing he firmly denied—whether that would involve a physical and moral miracle. He confessed it would.

But the Lord Jesus was the Second Adam, from heaven (I Corinthians 15:47). Begotten of the Father through the mediation of the Holy Spirit, He was sinless, "undefiled, separate from sinners" (Hebrews 7:26). Of Him alone could it be said that He "knew no sin" (II Corinthians 5:21). He alone among men defeated every temptation of the devil (Hebrews 4:15). He became the sinless source of a new generation for those who enter into union with Him, through faith in His atoning blood are born again and become the sons of God. In Christ we become a new creation, partakers of the divine nature, which in itself is a miracle of grace. In this second birth we are "born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:13). Living in union with the sinless Son of God we receive enabling grace to grow in His image. One day the likeness will be perfected. "Beloved," says John, "now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (I John 3:2). Those who have experienced the miracle of the new birth can implicitly believe in the miracle of their Saviour’s birth. Samuel Rutherford, one of God’s choicest saints, said: "When I look at my sinfulness, my salvation to me is my Saviour’s greatest miracle. He has done nothing in heaven or on earth like my salvation."

Land of the Nativity

By ENOLA CHAMBERLIN

Although the star does not shine over Bethlehem any more than it shines over the whole world today, although the country is torn with conflict and disension, it is still a heart-gladdening experience to turn our thoughts at Christmas time toward the place where Christ was born, where He lived and preached and healed, where He was crucified and resurrected. That we note so many changes shows that, though man can tear down and build up, yet the verities remain. For back of all change, the land of Christ is still the land of Christ—still hallowed by His presence.

Nazareth, where Jesus lived as a boy, has its modern buildings, its modern streets, its modern modes of living. But the building which some say is the synagogue where Christ preached still stands. The brow of the hill where angry townspeople were going to cast Him down is still there, bathed in the same sunlight. The same sky arches above it. The same winds still whisper among its trees. The slopes of the Sea of Galilee, 696 feet below sea level, bloom abundantly from increased cultivation, modern methods of farming. Seaplanes land where Christ walked upon the waves; but the waves themselves are the same. The sea is still blue in calmness, still white-capped when whipped by storms. The Gadarene hills still rise on one side of the sea as barren as they were when the Master

Christmas:

Once more, in the endless cycle of the years, we are in the midst of the Christmas season. This is a time of year above all others for peace and good will to reign among men. It is a time for each of us to strengthen his faith in God and to observe the precepts of the Ten Commandments and the Sermon on the Mount. The greatest joy and satisfaction that we can know during the Christmas season come from reaching out beyond our immediate families and letting our kindness make happy hearts of those who are in need or whose hungry hearts yearn for generous and thoughtful friends.

Christmas is a day for all humanity. And though in our material age the spirit of Christmas is often deplorably commercialized, yet back of all the sordid extravagances that too often mar the Christmas season there lies a deep-felt understanding that Christmas commemorates the birth of a Child—a Child, though born to poor parents in an obscure nook of a little Oriental country in the long ago, whose birth portrayed the divine in human life—a union which brings heaven and earth together. The deepest meaning of Christmas is simply "God in man." In that meaning lies all the world’s hope for a better day, when “they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more" (Isaiah 2:45).
Christmas commemorates the birth of a Child who, without sword or pen, divided time into Before and After. After Christmas, A.D., brought to "whosoever will" eternal life and salvation. Yes, the birth of the Christ child brought us "good tidings of great joy." Christmas is a symbol of joy, of happiness, of peace. Its light shines high above the somber shadows of our world—it is a fact just as the sun in the heavens is a fact.

Christmas means the discovery of God in the soul. No secret that science can uncover is half so thrilling as this fact; the finding of a new star on the edge of the sky is nothing alongside the discovery of this. But it is not enough to just discover this; we must live it, practice it in our everyday living—our thinking, our acting.

Back of the simple, human joys which Christmas emphasizes and brings to the surface of our lives are these profound truths which ring down through the corridors of time.

May we at this Christmas season not be satisfied with merely the outward expressions of the Christmas spirit, but may we seek also to penetrate to the heart of what Christmas really is—the birthday of the Saviour of the world.

A MERRY CHRISTMAS TO ALL!

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Room for Him!

By KATHRYN BLACKBURN PECK

"Make room for Him!" The herald yet is speaking.
"Room for the Lamb of God—the King of Kings!"
Room is all that Christ is ever seeking,
But hearts are crowded with so many things!

Blaring horns and noisy traffic flowing
Where weary shoppers crowd the busy street,
Hurrying—their anxious faces showing
That time grows short, with lists still incomplete!

Be still. Above the din is gently sounding
A voice that urges, "Open unto Me
Thy home and heart, that, with My grace abounding,
I may come in and rest and sup with thee!"

Christmas time! The Birthday of the Saviour!
Oh, ever with its coming may we seek
To follow those who bow before the manger,
And worship there with all the poor and meek.

Not on the tree with costly gifts that glisten
With tinselled ornaments, or lights that shine,
But in loving deeds and quiet hearts that listen
Will Christmas come to homes like yours and mine.

Be Thou our Christmas Guest this year, our Saviour;
Cast out all pride and selfishness and gloom;
Indwell us richly with Thy gracious favor—
Within our narrow hearts we make Thee room!

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"Forgive Us
Our Christmases"

By JOHN H. SULLIVAN
Student at Northwest Nazarene College, Nampa, Idaho

It would seem that Christmas is no longer the birthday of our Saviour but rather an all-out, intensive effort from Thanksgiving to Christmas Day to "rake in the dough."

People who care nothing about Christ personally use Him for their own selfish purposes. There is a very close relationship here to the scene at the Crucifixion where the soldiers were throwing dice on His seamless robe to see who would get it—commercializing on redemption!

The legendary figure of Santa Claus with his red cheeks and snowy beard has almost supplanted the Prince of Peace as the center of yuletide. The sparkle of tinsel and colored bulbs has cast into shade the memory of the star that guided the wise men to the manger. And the mistletoe memories and holly headaches of holiday drinking have replaced the sacred awe and holy fear which stirred the hearts of the shepherds on that day when they heard the angel chorus.

Even Christmas cards which once heralded the birthday of the King of Kings now contain mere sentimentality or so-called humorous jingles which leave one as cold as the snow depicted on their covers.

While Kris Kringle smokes his favorite brand of cigarettes, other blatant advertisements compete with Christmas carols for the interest of our fire-sides. And it is almost a truth that "Rudolph, the Red-nosed Reindeer" has achieved more popularity with some of our children than "Away in a Manger."

Such observance of Christmas today seems a far cry from the first Christmas. Perhaps the little girl who in repeating the Lord's Prayer at her bedside on Christmas Eve prayed, "Forgive us our Christmases," was not so wrong after all.

Maybe we, too, need to pray that prayer.

Christmas with No Christ

By LYLE PRESCOTT

Christmas with no Christ
To give the season meaning,
No King to earn the crown,
No shepherds ever leaning,
No angels looking down
Upon a humble manger
With a Babe in swaddling gown--

Would be a lonely camel
With no merchandise to bring,
Would be a stricken warbler
With no melody to sing,

Would be a dry arroyo
With no sparkling, laughing run,
Would be a barren heaven
With no rainbow, moon, or sun.

Thus I feel when looking
At Christless greeting cards,
The Santa-inspired commerce,
And liquor-inspired bards,
That these are selfish sponges
Who absorb a wealth not theirs,
That these would offer money
In place of praise and prayers.

O Lord, we beg Thy pardon
That in the season's glee
We laugh with those about us,
And little think of Thee!
Oh, fill this day with meaning
And worth divinely priced;
Give us, Lord, a Christmas
That is truly filled with Christ!
The New Testament account of the birth of Christ begins with the opening verse of Matthew's Gospel. Few indeed ever read it and the eighteen verses which follow, for who takes the time these days to read an uninteresting genealogy? But wait! This is no ordinary genealogy; it concerns the ancestry of Jesus Christ. Read on; He will soon arrive!

He always comes suddenly and in the night. He comes suddenly to those who seek Him in bitter, self-emptying repentance; in sin's blackest night, He always comes as the Dayspring from on high, replacing the emotion of fear and hate with the emotion of confidence and love.

The manger, symbolic of His own ministry, was a place of rest, food, and shelter. The animals were the first to be found there, followed by those who kept the animals. Next came the wise and learned men of the day. They too bowed in adoration of the Christ child, as should all true science and human wisdom. Hundreds of years before this, a great queen had made a similar pilgrimage. Harassed by unanswered heart questions which position and earthly possessions could not satisfy, she too brought gifts and returned another way, a new woman. All who come to Christ today return another way.

The angels sang at His birth, and there has been singing ever since. Here were moral loveliness and simplicity. Here were spiritual perfection and excellence, expressed in terms of absolute goodness, embodied in God's perfect man and man's perfect God. Here then are the condescension of Divinity and the exaltation of humanity.

Poor? Yes, but not because His earthly parents were poverty-stricken, for any worldly station would have been poverty compared to His former estate. Some have made much of His poverty, but there is no particular merit here, for our hope rests in something nobler than poverty. True, Mary offered turtledoves, instead of a lamb, but why should she do otherwise? She held the true Lamb in her arms.

He journeyed into Egypt, following the path of the first deliverer, Moses. He saw the great pyramids, which symbolized the Egyptian's love of life, and which immortalized their frantic search for eternal existence. Christ taught a better way to eternal preservation than being embalmed in a pyramid.

During the war a little girl asked her father why gold stars hung in the windows of some homes. The father explained that a son had been lost in battle. When the stars came out that night the little girl asked, "Daddy, did God lose a son too?" "Yes," answered the father, "God lost a Son too."

WHY I AM A NAZARENE*

C. William Fisher (Nazarene Publishing House, $1.50)

Why I am a Nazarene is decidely a vigorous book. The author clearly states that "this is not an expose." He does approach the subject, however, in a forthright manner—typically "Bill" Fisher. He discusses the Nazarene belief relative to Christ, the Bible, salvation, and immortality; then at these same points he compares the teachings of six nonevangelical groups: the Mormons, the Roman Catholics, Jehovah's Witnesses, Christian Scientists, and Seventh-day Adventists. The first chapter is splendid—"Why I am a Nazarene." Throughout, his position is fair, relative to the teachings of these different groups. He quotes extensively and documents all of his factual material.

He has made a good choice of the groups he studies, for these are aggressive and religious movements, and there is not a state in the Union nor a province in Canada where at least one of them is not working aggressively and insidiously. You will appreciate the frank and forthright presentation by Evangelist Fisher. His voice has been heard throughout the land in evangelism.

In Why I Am a Nazarene he gives us his best writing and his best thought in a carefully done, doctrinal presentation.

—Norman R. Oke, Book Editor

*May be ordered direct from the Nazarene Publishing House, P.O. Box 321, Kansas City 41, Missouri.
What Christ Means to Me

At this Christmas season I am thinking of what Christ means to me. First, He is the Son of God, the eternal Son of God, the only uncreated Son of God. That is, He is unique in His relation to God. No one else ever has been what He is, and no one else ever will be what He is. John says in the first verse of his Gospel: “In the beginning was the Word, and the Word was with God, and the Word was God.” No one can read this with any understanding of what it means and accept it without, from then on, believing that Jesus Christ was the Son of God in a unique sense.

Second, Jesus Christ is the Son of Man. This phrase is found something like eighty times in the Gospels. It embodies Christ’s favorite title for himself. He especially liked to speak of himself as the “Son of man.” He is not only related to God in a way in which no other person has been related to God; He is also related to man in a way in which no other person has ever been related to the human race. The Son of Man came to seek that which was lost.

Third, Jesus Christ is the God-Man. He is the Way, the Truth, and the Life. He is the Bridge between transcendent Deity and sinful humanity. He is both God and man; and because of this, He was able to die for man in a way that He could not have died for Him if this had not been the case. The old rugged Cross and the blood of Jesus have a significance that no other sacrifice has ever had or ever will have.

Fourth, to put it in still another way, Jesus Christ perfectly revealed the ultimate nature and being of God. I never can fathom or explain this. It is beyond human comprehension. No one who is finite, at least while he lives under the physical effects of sin, can adequately comprehend the divine-human personality of Jesus, which made possible this unusual revelation. He was God come down to earth. He was God made flesh and dwelling among us.

All that I have said above has emphasized the fact of the uniqueness of Jesus Christ. The same will be true of all I shall yet say in this article. “Unique” means that one stands in a class by himself. That is true of Jesus Christ as it is not true of anyone else who has ever walked on this earth. But I want to say something more as to what Jesus means to me. So far, I have been dealing with what we would ordinarily call Christian doctrine or theology. Let’s come closer to Christ, if possible. Jesus Christ is my Saviour and Sanctifier. Yes, as a condemned sinner I met Him one day, hopeless from the standpoint of my own abilities; then I fell at His feet and pleaded for His mercy, and He bestowed it. My sins were all washed away; they were cast into the sea of His forgetfulness. I was forgiven; I was born again. And what a day that was! Never before had I witnessed such a transformation. It came at once. Oh, do not misunderstand me here. There were processes leading up to it; there had been prayers, many of them, for me. But the culmination, the climax, was a crisis. In a moment’s time old things passed away; behold, all things became new. I was a new creature in Christ Jesus.

Later I came to the altar a second time. There I consecrated my all for time and eternity. There I said, “Thy will from now on will be my will. Whatever Thou dost want me to do, I’ll do it; I am Thine forever, for time and eternity. All that I have, all that I expect to have; all that I do, and
all that I expect to do, will be of Thee and for Thee." Then, yes, that very night, the blood of Jesus Christ, His Son, cleansed me from all sin. Jesus at that time became my Sanctifier through the efficacious agency of the Holy Ghost. You cannot appreciate what I am talking about unless you have gone through these experiences for yourself. There is nothing else that can happen to a person in this world that is like them. While they occur in this world, they take one out of it in wonder and blessing and glory and victory. Yes, Jesus Christ is my Saviour and my Sanctifier.

But I would not stop here in talking about what Jesus means to me. He is my personal Friend and constant Helper. I have friends on this earth, very dear ones—I know what friendship means. I grew up at Walnut Springs, Texas, and I had a very dear friend there, Threat Kemp. Not many years after our lives separated, he passed on to the other world; but he was one of the best friends I ever had. Then in college I had my special friends: Willie Franklin, Arthur Tunnel, and others. In seminary, there were Rose, Thompson, and Morgan, all very special friends, as well as others. Also, there was L. A. Reed, who was close to me in college, and closer still in seminary. His mother became my "eastern Mother." It was good to be in their home often, in Brooklyn, New York. I have had friends across the years, many of them—but none of them has equaled Jesus Christ. He is, today, my personal Friend and constant Helper today.

By Stephen L. White

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Some Observations . . .

As to the Early Holiness Movement in Texas and the South

As I have recently studied the history of the holiness movement in Texas and the South early in this century, I have been impressed with certain features. First, there was unity. The holiness people of that day differed on many things, they didn't see alike as to methods in certain areas; but they were united. Some of them were for staying with the older denominations; others were for organizing a new denomination; and still others were sure that the best work could be done in some kind of loose association on the part of the local bands. Nevertheless, they differed little as to doctrine or as to ethics.

Doctrinally, they were conservative, decidedly so; and when it came to conduct they were strict, even though many of them didn't seem to have as much time to discuss the latter as some of us do today. They were too busy doing something more important. What was that? Preaching holiness—getting people saved in order that they might get sanctified. They were united on this point and, after all, that was to them the main point. Two of them, or two bands, could get along with each other if their main business was preaching holiness. There was a striking unity among the holiness people of the early years of this century, though that unity was spiritual and internal rather than formal and external.

Another fact that caught my attention as I studied the holiness movement during these early days was that it was a missionary movement. Every band, individual church, association of churches, or organization of churches had no more than started until it felt the call of foreign missions. The people were sure that they must carry the gospel which they loved so much to the ends of the earth. They didn't have too much money, but they always had enough to divide with foreign missions. The missionary spirit was so intense at Texas Holiness University that Harmon Schmelzenbach hadn't been there long until he had to leave and go to Africa. Some thought he was unwise not to stay in school and get more education, but some of those same people were largely to blame for his going. Why? They had preached and talked foreign missions so much that this young man couldn't sleep or eat as long as he stayed in school. He went forth without much prospect of support, and God blessed him. He became one of the greatest missionaries the Church of the Nazarene has ever had, and the field to which he went has become our largest field. Those who lived when he left Peniel that might have differed with him then would not have differed with him later; they realized that God was in his leave-taking. By this they would not necessarily mean that such a move would be God's plan for every other person who is called to the mission field—most of them should remain in school and obtain more preparation. Truly, the early holiness movement in Texas and the South, as well as elsewhere, was on fire for foreign missions as it took on new life early in the present century.
Someone may say, What about home missions? The people didn’t know anything about home missions—that is, in the sense in which we talk about home missions today. All they knew was that they were evangelists, called to reach as many people as they could for God and the Kingdom. The holiness movement was a home missionary movement. Back in those days, they didn’t have pastors much; that is, the pastors they did have served the churches where they lived only once or twice a month and then spent the rest of the time holding meetings and starting other churches. Home missions—yes, plenty of them. The preachers were among the most active home missionaries the Christian Church has ever had—burning with zeal to spread the gospel of holiness to towns and people all about them. It might be added that laymen as well as preachers were home missionaries. They were evangelists, even if they didn’t actually preach much; theyBoosted for those who did preach and put all the money they could into evangelism.

(Continued in next issue)
Services of Your Nazarene Servicemen’s Commission:

There is a Nazarene chaplain or a Nazarene post pastor at each of the following locations. By phone, letter, and personal contact these ministers seek to serve your young people in nearby military bases. (This is a continuation of the list begun in the Herald of November 26.)

- Goodfellow Air Force Base, Texas
- Fort Gordon, Georgia
- Gray Air Force Base, Texas
- Great Lakes, Illinois
- Green Cove Springs, Florida
- Greenville Air Base, Mississippi
- Grenier Air Force Base, New Hampshire
- Griffis Air Force Base, New York
- Gunter Air Force Base, Alabama
- Hamilton Air Force Base, California
- Fort Hamilton, New York
- Fort Hancock, New Jersey
- Hancock Field, New York
- Camp Hanford, Washington
- Harlingen Air Force Base, Texas
- Fort Hayes, Ohio
- Hensley Field, Texas
- Hill Air Force Base, Utah
- Fort Hollabird, Maryland
- Holloman Air Force Base, N.M.
- Homestead Air Force Base, Florida
- Fort Hood, Texas
- Fort Sam Houston, Texas
- Fort Huachua, Arizona
- Port Hueneme, California
- Hunter Air Force Base, Georgia
- Hunter’s Point, California
- Hutchinson NAS, Kansas
- Camp Irwin, California
- Irwin, Pennsylvania
- Fort Jackson, South Carolina
- Jacksonville Air Force Base, Arkansas
- Keesler Air Force Base, Mississippi
- Kelley Field, Texas
- Killeen Air Force Base, Texas
- Camp Kilmer, New Jersey
- Kingsville Naval Air Aux. Sta., Texas
- Kinross Air Force Base, Michigan
- Kirtland Air Force Base, New Mexico
- Fort Knox, Kentucky
- Lackland Air Force Base, Texas
- Lake Charles Air Force Base, Louisiana
- Langley Air Force Base, Virginia
- Larson Air Force Base, Washington
- Fort Lawton, Washington
- Fort Leavenworth, Kansas
- Fort Lee, Virginia
- Camp Lejeune, North Carolina
- Fort Leonard Wood, Missouri
- Letterman Hospital, California
- Fort Lewis, Washington
- Limestone Air Force Base, Maine
- Lincoln Air Force Base, Nebraska
- Little Creek Am. Naval Base, Virginia

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ordinary man, for His teaching carried an insistence that would not permit man to rest until he had come to some decision. Others had various ideas as to who He was. But Peter, when asked the sublime question of all ages, “But whom say ye that I am?” replied, “Thou art the Christ.”

With this confession issues were lifted above the level of mere rules and beliefs to which one may subscribe. The supreme issue was Jesus, who is the Christ.

Even with his glorious confession, Peter could not quite understand all about the Christ. Jesus spoke of suffering, rejection, and death. But Peter was quick to take issue. We too may not fully grasp the necessity of His sufferings even though our Lord said, “The Son of man must suffer many things.” The writer to the Hebrews, however, tells us that “Christ was once offered to bear the sins of many” (Hebrews 9:28). There’s the answer. He suffered to become your Redeemer.

Lest the disciples would further misunderstand, He proceeded to clarify the meaning of true discipleship. First, “Let him deny himself.” Once and for all, turn aside from every appeal to self which lessens your desire to follow Christ. Second, “Take up his cross.” On a voluntary basis, take the way of complete acceptance. Let God’s will be your will. Let Him sanctify you wholly. Third, “Follow me.” This means a continual, day-by-day relationship. He is now your Lord and Master.

This lesson points once more to the fact that Christ, as the Son of God, claims absolute mastery over your life. Can He be both your Saviour and the Lord of your life?

Lesson material is based on International Sunday School Lessons, the International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education, and is used by its permission.

DECEMBER 17, 1958 • (1051) 15
Palmquists to New Zealand

Rev. and Mrs. H. S. Palmquist and their children, Arlene and Charles

On October 24, Rev. and Mrs. H. S. Palmquist and their family sailed from Vancouver, British Columbia, on the S.S. "Orcades" for Auckland, New Zealand, where Mr. Palmquist will serve as pastor of our Auckland First Church. More than fifty pastors and laymen from the Washington Pacific and Canada Pacific districts were on hand to bid them farewell. As the boat was leaving, they joined in singing "All Hail the Power of Jesus' Name" and "Victory in Jesus."

The Palmquists have been active in the Washington Pacific District for several years. Mr. Palmquist resigned the Hillcrest Church, Vancouver, Washington, to accept the appointment by General Superintendent Powers to the Auckland church. He had previously served as pastor of Seattle Central and Kelso churches. He was a member of the district advisory board and Mrs. Palmquist was vice-president of the district N.F. M.S. council. Their many friends on churches greatly in need of this year's goal of one million dollars in total Church Extension funds until part of the property we have purchased has been sold. (Negotiations for sale are now under way.) Chairs were borrowed from the Ancon church for the opening, and a used pulpit picked up. While the work is not yet completed, the building is very attractive and the people are thrilled to be able to move out of the rented school building and into their own church building for their services.

Pray for the Hysongs and also for Rev. and Mrs. Elmer O. Nelson, at the Ancon church, as they labor in this strategic area.

One Million Dollars in Church Extension Loan Funds

This is the last reminder we are able to include in the Herald this year on our Golden Anniversary goal of one million dollars in total Church Extension loan funds. Savings deposits have been coming in steadily for the General Church Loan Fund, and it is these deposits which will enable us to reach our goal. This column is being written in the last week of November. The total funds have already passed $950,000. One church has sent word they are sending in a deposit of $15,000 in a few days. Your co-operation will put us over the top in Church Extension, and applications are coming in almost daily from churches greatly in need of building loans. Nazarene dollars are helping in this great Nazarene task of spreading the gospel by helping our churches get buildings they need. Send in your deposit now!

Canal Zone Church Enters New Building

Property was purchased in Margarita, on the Atlantic side of the Panama Canal Zone, about a year ago for our home mission work in this area. (Our older church is located at Ancon, on the Pacific side.) Under the leadership of Rev. Ralph L. Hysong, our building has been remodeled, and it has now been possible to move into this building. When completed, it will adequately house our congregation for regular services and Sunday school. On the second floor there is a nice apartment for the Hysongs. The remodeling has not been completed, since there will not be sufficient funds until part of the property we have purchased has been sold. (Negotiations for sale are now under way.) Chairs were borrowed from the Ancon church for the opening, and a used pulpit picked up. While the work is not yet completed, the building is very attractive and the people are thrilled to be able to move out of the rented school building and into their own church building for their services.

Pray for the Hysongs and also for Rev. and Mrs. Elmer O. Nelson, at the Ancon church, as they labor in this strategic area.

Thought for the Day

by BERTHA MUNRO

Unwitting

Monday: "Had they known it, they would not have crucified the Lord of glory." "They," "the princes of this world." "It," "the hidden wisdom," God's only plan of salvation for them! His Son, in human flesh, come to die. It was a fatal mistake they made. Thinking to kill an upstart carpenter, they cheated themselves out of life's one intrinsic value. "Right reason" would have told them, God reveals His truth to those humble ones who seek His will. (I Corinthians 2:7-8; John 17:3c.)

Tuesday: "Samson "wist not that the Lord was departed from him." Self-willed, doing as he pleased, forgetting the claims of God upon him—he did not realize that..."
he was losing his sole glory. Losing and not knowing: but awaking to the lostness of a soul self-isolated from God. (Judges 16:20.)

Wednesday:
Saul persecuted the Church, not knowing that it was his own Messiah he was so zealous in crushing. Doing it ignorantly, misinterpreting the will of God, he was shown his error, and zeal to tear down was transformed to a like zeal to build up. But nothing could erase regrets: “chief of sinners,” “blasphemer,” “persecutor,” “injurious.” Always there was the shining face of Stephen to remind him, to testify against him. (Acts 9:1-5; I Timothy 1:13.)

Thursday:
Abraham entertained angels unawares. Only a simple act of hospitality, he thought. Shrewd forethought, worldly wisdom would judge it, and safe; the nobody might turn out to be a prince in disguise. But God lists kindness to the stranger among His commands to Israel. And Jesus says more: “I was a stranger, . . . Inasmuch . . . ye have done it unto me.” You will be surprised—and glad—when the glorified Christ thanks you for that little thoughtful deed. You did not know. (Hebrews 13:2; Genesis 18:1-5; Leviticus 19:33-34; Matthew 25:35-40.)

Friday:
“Moses wist not that . . . his face shone.” He was not concentrating on the way he appeared or on what others thought of him. Looking at God, he forgot to look in the mirror. The presence of God shining through—this is the unconscious influence that counts for most. (Exodus 34:29.)

Saturday:
Mary thought it was the gardener’s shadow falling on her. Like us; we do not recognize Christ standing by in our dark night of the soul. He is there. “The disciples knew not that it was Jesus”—close beside them in their ordinary activity. There He was, interested, caring, ready to give directions. “Their eyes were held that they should not know him,” those two on the Emmaus road. Thinking about Him, talking about Him, wondering, concerned—only He can truly teach us. And He will. (John 20:14; 21:4; Luke 24:15-16.)

Sunday:
“Surely the Lord is in this place,” Jacob said, “and I knew it not.” Terrifying to some, when they find it out; strength and reassurance to others. Better not risk being taken by surprise; reckon on that Presence. (Genesis 28:16.)

“Unwitting”—small wonder in this world of confused appearances if many times we “know not.” We must learn to act by dead reckoning, by the principles laid down in God’s Word, obeying His commands, trusting His promises, counting always on His presence—then willing or unwilling, His, and safe.

How can the germ theory as to disease be harmonized with the teaching of Jesus that demons are the immediate cause of disease in many cases? Would you say that Christians are ill because of germs, but demons have no control over Christians in the matter of health?

First, none of us know much about demonology. Even the best of conservative scholars debate much as to its nature and outreach. Further, medicine is making many advances today, and I am not a physician. It may be that the germ theory of disease has been modified much more than either you or I realize. Forgetting for the moment, however, the possibilities which I have just mentioned, let me say that demon possession was ethical and mental as well as physical. In the light of this fact, it is hard to know how much of physical sickness was due to demon possession, even in Jesus’ day. Plenty of room was left, even then, for diseases to be caused by germs, for both good and bad people.

This was true, although we may assume that the presence of germs ruled out demon possession completely. And this no one knows for sure, for it may be that demon possession causes disease through germs. The method by which disease arises in demon possession may be no different from that in which it arises without demon possession. The whole matter is a very complex one, and I certainly would not want to draw the conclusion that a disease caused by demon possession necessarily excludes the germ theory of disease. In addition, I certainly would not hold that all disease in those who are not Christians is caused by demons.

Will you please explain why the term “self-control” is not mentioned in the New Testament, when it is used in the Mormon Bible?

Some translations of the Bible, as I recall, do use the word self-control. Certainly, there are words in the Hebrew and Greek which would permit this translation. Besides, there are plenty of synonyms in the King James Version for self-control. Temperate, which brings to mind, “shone.” He was not concentrating on the way he appeared or on what others thought of him. Looking at God, he

Why is it that the churches of today are continually begging for money, when Jesus Christ would not allow His apostles to take any money with them when He sent them out to preach?

You are looking at this particular situation which you mention from only one end of the line. If you view it from the other, it means that the people to whom these disciples of Jesus were to minister were to take care of their upkeep. Then again, the Word says, “The labourer is worthy of his hire.” Once perseverance also is found three times in the New Testament. Further, choose, choosing, and many other words which imply the use of one’s will in controlling himself are certainly not excluded from the Bible—either in the Old or New Testaments. I doubt if the Mormon sacred book or the sacred book of any other religion equals the Bible in emphasis upon self-control.
Church Giving Reaches New Peak

A new all-time record for giving by the Protestant churches of America was hit in 1957. A total of $2,206,593,817 was given for all purposes, which was an increase of $165,000,000 over the previous high set in 1956. Two other records were established at the same time with gifts for foreign missions climbing from $59,000,000 to $64,000,000 and the promotional giving reaching 20 1/10 per cent of the total, the highest percentage of giving for others ever in the history of American Protestantism. Once more the Seventh-day Adventists topped all churches in per capita giving. In the same context the Church World Service Organization has set a project of $3,925,720 for next year, an increase of more than one-half million over 1958.

Evangelist Reports Religion on Wane in Russia

Contrary to the reports of a religious revival in Russia is the word of Rev. Tommy Hicks, an evangelist who has just returned from a month’s preaching tour of the Soviet Union. He challenges the idea that there is a revival of religion there and declares that from his observation religion will be dead in Russia in the next ten years. He adds, however, that he is an “inspirational” preacher and that preaching through an interpreter “cramped his style,” so that there was very little response to his ministry.

Teen-agers to Compete in Evolution Essay Contest

The Youth for Christ International announces a contest for teen-agers from January 1 to May 31, 1959. Prizes totaling five hundred dollars will be awarded for the best paper written by a teen-ager on the evolutionary hypothesis. Papers will be expected to defend the creationist point of view. Information concerning the contest is available at the Youth for Christ office in Wheaton, Illinois.

Twenty-three Catholic Cardinals Named

On December 17, twenty-three men will be elevated to the rank of cardinal. These include two new cardinals from America; John O’Hara, of Philadelphia; and James Cushing, of Boston. Two other American men—Frances Spellman, of New York; and James McIntyre, of Los Angeles—already fill the office of cardinal. This brings the total number of cardinals to seventy-five, the first time in four hundred years that the number has exceeded seventy. There are some indications that Pope John XXIII may increase the number to one hundred.

Mt. Pleasant, Michigan—In October, First Church experienced what many of the older members said was the best revival in years. God used the ministry of Evangelist H. W. Jerrett to stir the membership and convict the unsaved. Many times the altar was lined with seekers who became happy finders. Dr. Jerrett’s old-fashioned preaching was a blessing to all, and he was given a call to return, the Lord willing, in 1960.—Paul Mayfield, Pastor.

Bluffton, Indiana—October 8 marked the close of our fall revival—one of the greatest revivals this church has had in many years. Our pastor, Rev. Walter Graeflin, was the evangelist, with the Gospel Crusaders Quartet and the Stout Sisters as special singers. The Christians prayed and fasted for over three weeks, and God came in old-fashioned conviction, with many hard cases won for the Lord. One man, past sixty years of age and backslidden for twenty-seven years, prayed through to God. People of all ages found victory in God. The services continued for three days longer than scheduled because of the outpouring of God’s Spirit. We praise God for answered prayer and the victories won.—Henry Noonan, Reporter.

Sherman, Texas—After more than eight years as pastor of our Bonham church, we resigned to become pastor of First Church here. Rev. J. T. Crawford, former pastor, did an outstanding work in erecting a lovely church and it is a privilege to follow him. Recently we had an unusually good revival with Evangelist H. F. Crews and wife. Their special music and singing, together with the Bible-centered messages, resulted in twenty-seven definite victories and some new people uniting with the church. Many said this was the best revival in attendance and spiritual victories that the church had witnessed for some time. New people are attending our services and God is blessing. We have a fine group of people. If you have friends stationed at Perrin Air Base, write us and we’ll be glad to contact them.—Leon Martin, Pastor.

Regional Church Schools Convention

The “Deep South” Regional Church Schools Convention at the Robert E.
Manchester, Connecticut

The new church building, pictured here, was dedicated on Sunday, September 7, with Dr. Samuel Young delivering the dedicatory sermon. Rev. J. C. Albright, district superintendent, gave a charge to the trustees and offered the dedicatory prayer. Rev. C. F. Austin and Rev. James R. Bell, former pastors, participated in the service. Greetings and congratulations were extended by officials of the town, and the president of the Manchester Ministers' Conference. Recognition was accorded to five women, all members of the church since its early days—Mrs. John Cargo, Mrs. Stephen Phillips, Mrs. Teresa Stevenson, Mrs. Margaret Turkington, and Mrs. Thomas Wray. Barclay F. Wood, organist for the occasion, wrote the music for the special dedication number, "All Things Are Thine," which was sung by the forty-voice choir. The church, valued at $225,000, was built at a cost of $150,000. The difference was saved through the work of the pastor and the parishioners. The nave with the balcony and choir will seat 450; the chapel, on the same floor, will seat 100. The church and educational unit have a total of 15,000 square feet of floor space. Educational rooms will accommodate 30 Sunday school classes. The total value of the church, parsonage, and youth center is $300,000.—C. E. Winslow, Pastor.

British Isles South District N.Y.P.S. Rally

The Victoria Street Church in Sheffield was the place of a fine district N.Y.P.S. rally, held in the midst of Golden Anniversary celebrations, on Saturday, October 11.

The two services, which were led by District President James Rigby (newly elected) and Vice-president G. J. Green, were attended by capacity crowds. Many societies were represented, some of the young people having traveled long distances to be present.

The inspiring addresses by Rev. Sydney Martin of Glasgow proved to be a real challenge to all present. The musical and vocal contributions of Mr. J. Wood, Mr. Raymond Griffiths, and the Morley Sextette helped greatly in the
During our five-year pastorate with First Church in Sherman, God helped us to make substantial gains along all lines. Eight months after we moved to Sherman, the church building burned to the ground, and I lost my entire library. God helped us to erect the building pictured here, and move into it June 18, 1954; it is valued at $40,000. The six-room parsonage is valued at $10,000, and the total indebtedness on both is now $14,000. The church is furnished throughout with beautiful oak furniture and matching oak chairs throughout the Sunday school annex; also has a lovely fellowship hall with modern facilities. Many friends say we have one of the most beautiful baptismary paintings they have ever seen. Recently the last payments were made on the baby grand piano and new carpeting in the sanctuary. The building was dedicated in October of 1955, by Dr. G. B. Williamson. It was my privilege to receive 78 into church membership, most of them by profession of faith; 58 are still active members. The present church membership is 155, and we are serving on our second three-year call. It has been a privilege to work with such a wonderful, co-operative group of people, but feeling it to be God's will we have accepted the pastorate of Trinity Church in Yakima, Washington.—J. T. Crawford.

Saginaw, Michigan—Sheridan Avenue Church recently closed a good revival with Evangelist and Mrs. Gerald Laing as special workers. Brother Laing's messages were clear and gave us an awareness of the anointing of the Holy Spirit, and Sister Laing's Scene-o-felt pictures were a great blessing to young and old. A number of folks were saved, some reclaimed, and others sanctified. On the last Sunday morning several children accepted Jesus as Saviour during the Sunday school hour. This Golden Anniversary year has been rich in blessings to us. Our look is upward as we work with our church in the entire Nazarene program.—Hugh Putnam, Pastor.

North Arkansas District N.Y.P.S. Convention

The North Arkansas District young people's convention convened September 22 at Conway, Arkansas, with Rev. Eugene Hulsey, district president, in charge. A good report was given by Brother Hulsey, and he was re-elected by an overwhelming majority. The convention showed their appreciation of his work by giving him a good love offering.

The district showed substantial gains in the young people's work. Good reports were given by the municipal presidents, and everyone felt the challenge to do even better work in the new year.

The blessings of the Lord are upon the North Arkansas young people and a good spirit prevails.—J. E. Heasley, Reporter.

Tucson, Arizona—The Palmdale Church recently closed a good revival with Evangelist Joel Danner. Many of the members said it was the best revival in years. Brother Danner's ministry was anointed of God, and the Lord blessed with unusual conviction and power. More than a score of people found definite victory in God at the altar, and a class of eight was received into church membership. Finances came easily, and the pastor was given a raise in salary. Brother Danner was given a call to return in January of '60.—Dick Moore, Pastor.

Charleston, West Virginia—In September, North Side Church had a wonderful revival with Evangelist Clyde Morris, and music provided by local talent. Forty people sought God at the altar of prayer, and on the closing Sunday we had a great altar service in the junior and junior high department, resulting in twenty-seven teen-agers finding Christ. Our Sunday school is showing a commendable increase over last year; for October we averaged three hundred. We are on our sixth year, God is wonderfully blessing our people, and a spirit of love and unity exists.—C. F. Beckett, Pastor.

Augusta, Kentucky—The year of 1958 has been a time of special rejoicing for...
Radio Station WOMT of Manitowoc, Wisconsin, announced that it “...would accept advertisements for hard liquors after November 1, 1958. The Radio Act of 1927 provided that stations would be ... licensed only when their operation will serve the public interest, conveniences and necessities.” Right after the repeal of Prohibition, on February 2, 1933, the Federal Radio Commission interpreted the Act as prohibiting the advertising of distilled spirits by means of radio. In later stated policies of the Commission, television was included in this rule. The Federal Communications Commission on Interstate and Foreign Commerce recently said, on this matter, that it “...strongly disapproves of any subterfuge or any attempt to deviate from or violate the spirit of this policy.” Such advertising is also opposed by the Standards of Good Practice for Radio Broadcasters adopted by the National Association of Broadcasters.

Write to Federal Communications Commission, Pennsylvania Avenue at 12th Street, N.W., Washington 25, D.C., asking that the policy of Station WOMT be reviewed before its license is renewed.

J. KENNETH GRIDER
for the Committee on Public Morals

Five Nazarene churches in the Greater Little Rock (Arkansas) area were successful in slating evangelists for the date October 8 to 19, thus co-operating in making a greater impact on the city. Plans originated in the ministers’ association (Little Rock—North Little Rock) in the early spring of ’58, and were carried through by the president, Rev. Bill Jetton. The more than twelve churches in the area were interested. All local advertising for each of the five revivals was combined in newspapers and on radio with the title “Nazarene Co-operative Revivals.” Co-operating churches were: Little Rock Bresee, with Pastor Wm. Master and Evangelist C. C. Burton; Little Rock First, Pastor Kline F. Dickerson and Evangelist Ross Emrick; Cedar Lane, Mabelvale, Pastor N. B. Cain and C. M. Whitley and wife, evangelist and singers; North Little Rock Grace, with Pastor Bill Jetton, and Rev. and Mrs. Earl Wason, evangelist and singers; and North Little Rock First, Pastor Earl C. Darden, with Pastor W. L. French.—

Paden City, West Virginia—Recently we witnessed an outstanding revival here. It was preceded by much prayer and preaching concerning the need of a Holy Ghost revival. God came in the very first service, and about fifty-seven seekers bowed at the altar of prayer. The spiritual tide continues to rise in our services.—W. H. GARVIN, Pastor.

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Wizard Wells, Texas—From November 1 through 9, we enjoyed a revival with Evangelist Walter Patterson. This was the seventh time Brother Patterson has been with us in revival services. He is a forceful and convincing preacher of the Word of God, and we appreciated his ministry, especially his messages on holiness. Three souls were saved and two members were added to the church.
—Mrs. R. V. Jones, Reporter.

Lancaster, Kentucky—God has been blessing our church in an unusual way. When Rev. Charles Haselwood came as pastor about three years ago, there was an indebtedness of about $12,000 on the church. Under Brother Haselwood’s leadership we were able to make a payment on November 5, reducing the debt to around $3,800. Recently the church auditorium has been painted, also the Sunday school rooms, and a new walk laid in front of the church. The pastor has given a nice raise in salary. There is a good spirit among the people, with souls seeking and finding God in the regular Sunday evening services. We give God the praise.
—Dorothy Todd, Secretary

Deaths

REV. BISHOP MARVIN KILGORE was born April 20, 1878, at Greenville, Texas, and died at his home in Hemet, California, June 19, 1958, at the age of eighty. He was a true soldier of the Cross, and his life as a minister of the gospel extended over a period of more than sixty years. He was a man of deep religious perception, and his message to preach when only nineteen, and was ordained in 1980 at the Pilgrim Point, Texas. He was a member of the Holy Church of Christ, and was present at the union at Point Pilgrim in 1948. He was one of the pioneer holiness preachers in Texas, Oklahoma, and surrounding territory. God blessed his ministry as evangelist, pastor, and district superintendent. Since 1952 he had made his home in Hemet, where he was active in the local Church of the Nazarene. He is survived by his wife, Rev. Mary Jo Kilgore; and his children, Louis C., John Paul, Bishop Marvin, Jr., Mrs. Bird Brown, Mrs. Josephine Wetherbee, Mrs. Lorena Brewer, and Mrs. Jewel Foster; also three sisters and one brother. Funeral service was conducted in the Hemet church, with his pastor, Rev. Paul Uhrbich, officiating, assisted by Rev. T. M. Scott, Rev. Martin Leib, and Rev. Hugh Minus. Interment was in the San Jacinto Valley Cemetery, Hemet.

REV. EDCAR PIERCE was born January 12, 1893, in Wise County, Texas, and died October 12, 1958, at the age of sixty-five. The Lord gave him a long and fruitful ministry. He helped his father in a number of revivals, and at the age of seventeen began his own ministry. He organized and pastored the Church of the Nazarene at Olivet, Oklahoma; and in subsequent years, he pastored churches at El Reno and Duncan First, Oklahoma; Pittsburg, Kansas; Fair Park Church, Tulsa, and Chandler, Oklahoma. He retired from the pastoral ministry in 1949 due to heart condition. In 1951 he moved to Washington, D.C., where he served as assistant pastor for six years. He was on vacation, which included preaching in several places in Oklahoma and Kansas; at the conclusion of his message on Sunday night, October 12, he leaned over the pulpit as though to pronounce the benediction, and God called him home. He is survived by his wife, Rev. Dorothy Pierce, to whom he was married in 1944; two sons, Grover Charles and Edcar Norvin; and three daughters, Ruth Tinkle, Leota Shirley, and Dorothy Denney.

REV. WARREN WILLIAM CLAY was born in Frontier, Michigan, and died November 3, 1958, at St. Albans, Vermont. Converted at an early age, he joined the Michigan District, Church of the Nazarene. In 1921, taking the pastorate at Whidbey, Ontario—the first church of our denomination in Canada at the time. He pastored in Howell from 1933 to 1946, and at Reading, 1946 to 1951, and for two years of caring for an invalid wife, pastored the Chapman Memorial Church, Michigan, from 1953 until moving to St. Albans, Vermont, in 1957. He was united in marriage to Rev. Vera Weightman in 1954. He was always vitally interested in youth work, and was the founder of the Caravan movement in our church. He was prominent as a writer in our church periodicals. He was busy in church work all during the last week of October, also helping to build the new Sunday school rooms. At attending a young people’s gathering on Friday night, October 31, he was united with a heart attack, and died the next morning. Funeral service was held at the St. Albans church, District Superintendent Dr. W. C. Albright bringing the message; others assisting in the service were Dr. V. H. Lewis and Rev. Charles Washburn. Every Nazarene pastor in the state was present, as well as local pastors of various denominations, and others. Burial was in the family lot in Burlington.

—Mr. and Mrs. Lee A. Halbert of Nacogdoches, Texas, a daughter, Lisa Lajan, on November 11.

—to Rev. Donald J. and Martha L. Tickner of Waterford, California, a son, Aaron John, on November 7.

—to Rev. and Mrs. Ramon Robertson of Howard, Kansas, a daughter, Loretta Kay, on November 2.

SPECIAL PRAYER IS REQUESTED by a service­man in Ontario, Canada, who writes that he “is in very bad need of God’s help in more ways than one” and earnestly desires the prayers of the Christian people; by a brother in Washington state for a young Christian missionary of another denomination who has had to furlough home because of a serious back ailment, that God may undertake for him; also an unspoken request for himself; by a Christian lady in Florida that she and her husband may be sanctified, and that God will teach them how to guide their children in His way.

Announcements

BORN—to Leo and Reba (West) Carden of Poteau, Oklahoma, a son, James Chapman, on November 14.

—to Gene and Florence (Kelley) Breyer of Prospect Park, Pennsylvania, a son, Paul Gene, on November 12.

—to Mr. and Mrs. Lee A. Halbert of Nacogdoches, Texas, a daughter, Lisa Lajan, on November 11.

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