

December 22, 1965

# *herald*

OF HOLINESS

*Church of the Nazarene*

To: One of the Least

(See page 3.)



It was humbling to go . . .  
Back to Bethlehem  
(See page 9.)



# GOD HAS COME



*General  
Superintendent  
Coulter*

**THAT QUIET SCENE** in a stable in Bethlehem with a mother holding her Child still has a message for the world in 1965.

This is the message of Christmas—God has come!

So often this is the very truth that is overlooked in Christmas. Elaborate preparations are made for food, gifts, and decorations. But what is food if the “Bread from Heaven” is forgotten? And what are gifts if “God’s Gift” is neglected? And what are decorations—mere tinsel—if the “Fairest of all” is not welcomed?

God has come! The story is true! Real people are involved in the story. History verifies the facts. The journey to Bethlehem by Mary and Joseph is a matter of record. In the most unlikely place, under the most unlikely circumstances, the Christ child was born! Shepherds

heard the angels sing and they came to worship.

A staggering truth—God has come! The mighty God, the Eternal One, the Ancient of Days has come into the world in the form of a helpless Babe! Here is Heaven’s majesty clothed in earth’s humility!

This is the good news of Christmas! God cares! He has moved on man’s behalf! He is working out His grand design to reconcile men unto himself.

The story needs to be told! God has come! And, best of all, He is still with us. In the midst of earth’s confusions, let us repeat the joyful sound. He has come to dwell with men. He is with us now, mighty to save and strong to deliver.

Let the mystery and grandeur of this truth fill our hearts with wonder, love, and praise this Christmas.

THE FIRST TIME it happened, I did it on impulse. It came while a man was talking. He was a skillful speaker, able to be dramatic at times and including enough facts and figures to make his story entirely believable. It was indeed a sad story, though I had no thought of giving him any money.

But something snapped in my brain. While he was talking I began to see in my mind's eye the faces of five or six small children. They were very sad, very lonely, very hungry faces. He was talking about thousands, but I could picture only five or six at a time. Each of the faces belonged to a child who had lost both parents during the Korean War.

My fingers searched in my billfold, not in the compartment for bills, but in the section where all through my school days I kept an enormous amount of papers, cards, addresses, and plastic-coated calendars from insurance companies. I pulled out the tightly-folded twenty-dollar bill. It had been there for a week, ever since I had figured out how much I was going to spend on Christmas presents. I had decided to buy myself a Christmas present after Christmas just for the fun of spending twenty dollars on myself for anything I wanted. It was far more than I was spending on anyone else.

That was before I had seen the faces. When I saw those orphan children I thought, "Inasmuch as ye have done it unto one of the least of these . . . ye have done it unto me" (Matthew 25:40). That's when the impulse hit me: Why not give a Christmas present to Jesus Christ?

I tried to slip the folded bill under some others as the offering plate was passed. It would have spoiled the whole thing for me if anyone had known what I was doing.

For days I thought about those faces. I felt so good about the twenty dollars that I decided to give a Christmas present to Christ every year. Until I was married I did it every year without telling anyone. Since then, my wife and I have given it together.

We always stick to our rules. That gift must be the biggest one on our shopping list. We must do it with as few people knowing about it as possible (which usually means the only other people who know are those to whom we give), and it must

**For days, I thought about those faces . . .**



**By FRANK MORGAN**

be to someone from whom we will receive nothing in return.

Once we bought clothing for the children of a woman whose husband was in prison. Once we gave the money to a home mission pastor and his family "for anything you need." Once we bought some hymnals for a small church. Another time it went to a young woman who is witnessing to, and having Bible studies with, students of a large Latin-American university. Each year it has gone to something or someone different. This year we bought some lumber with the money. I'm doing the building and my wife the varnishing. The furniture we're building in our spare time will go to an impoverished widow with seven children. It's not much, but she has nothing.

In coming years our children will share with us in giving a present to Christ every Christmas. I hope your children may share such happiness with you. Close your eyes! *Can you see any faces?*



# MARY: MOTHER OF THE LORD

By ALBERT J. LOWN

TWO DANGERS must be avoided in assessing the faith and lifework of the Virgin of Nazareth. The Roman Catholic tendency—in practice, if not in theory—is to exalt her above Jesus, the one Mediator between God and man.

In the dark and middle ages of European history the majesty of God was exalted to the overshadowing of divine mercy. Consequently, a misguided hunger for forgiveness resulted in a misplaced emphasis upon the so-called efficacious mediatorial ministry of Mary, the "mother of God," instead of upon the free, pardoning love revealed in Christ and extended in the gospel to all truly contrite sinners. To Mary is ascribed the praise rightfully due to the Holy Spirit, who, coming upon her, created in Mary's womb "that holy thing . . . called the Son of God" (Luke 1:35).

The Protestant, revolted by Mariolatry and zealous for his Lord's unique place and role as the one Mediator between God and man, Revealer of divine compassion and Redeemer of sinners, tends to underestimate Mary's part in the plan of God and her contribution to the mission of Christ.

AVOIDING THESE opposing tendencies, a sincere and reverent appreciation of Mary's consecration and faith can fittingly begin with a wholehearted recognition that she was indeed a pure maiden. Popular opinion concerning her hometown, Nazareth, is indicated by the words of Nathanael to Philip: "Can there any good thing come out of Nazareth?" (John 1:46) Against the

background of life in this small Eastern city, with pure religion at a very low ebb, Mary's life shines out in the simplicity and splendor of youthful faith, with an eager devotion to spiritual things. Her experience is revealed in the greeting of the angel Gabriel, "Hail, thou that art highly favoured, the Lord is with thee" (Luke 1:28).

God's choice of Mary for Messiah's birth—an honor to which all Jewish

women aspired—was based upon her possession of a soul that at all times sought to magnify the Lord, and a pure spirit rejoicing in God her Saviour. Her price was far above rubies. She sought first the kingdom of God and His righteousness.

The cornerstone of the holy character that commended Mary to God was her love of His Word, a love inherited by her Son. His recorded words reveal a wide knowledge of the prophecies of Israel. With deep insight her life was modelled upon saintly women like Hannah, the mother of Samuel.

Outstanding in Mary's mental disposition is the quality of sensible, thoughtful consideration: "She . . . cast in her mind" the import of the angelic greeting. Her heart leaped at the thought of being God's human channel for Messiah's coming, but prudent reason queried, "How shall this be, seeing I know not a man?" (Luke 1:34) And in later years we read, "His mother kept all these sayings in her heart" (Luke 2:51).

NOT A VESTIGE OF PRIDE mars the beauty of her character. "The handmaid of the Lord" is her own description of her happy estate. Neither heavenly visitation nor unique privilege produced the least exhibition of vanity. A handmaid! Content to be used as God should choose, lowly, meek, and submissive. Yet behind that lowly submission is a sublime faith, and courage that excels. By all human reasoning that which God ordained for Mary was plainly impossible. Before the friend of

## About This Issue . . .

**"Alexander, Caesar, Charlemagne and I myself have founded empires; but upon what do these creations of our genius depend? Upon force. Jesus alone founded His empire upon love; and to this very day millions would die for Him."**

**Napoleon I, who died exiled in a dank English castle after his aides deserted him, wrote the foregoing paragraph.**

**Jesus "died like a criminal and was buried like a pauper. But the passing centuries have marked Him as the Greatest of the Great . . . His way of life has ever been man's highest hope of best living," said A. P. Gouthey.**

**The story on page 3, written by Frank Morgan, a linguist in South America working with an unknown tribe, hints of "His empire [founded] upon love." If living out the meaning of Christmas has any spiritual significance to us, it means giving ourselves.**

—Managing Editor

the bridegroom should lead her to Joseph, her betrothed and beloved, the residue of the two years' engagement period must run its course. To this legitimate questioning of the mind the angel replied with an assurance of the divine plan and power: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee" (Luke 1:35).

But it was by faith alone that Mary could walk that miracle way. Unwillingness and unbelief might well have been produced by the thought of Joseph's probable reaction, the recollection of Nazareth's many gossips, and the burden of making provision for the Child to be born. Faith plus courage made the simple, sufficient, sacrificial reply of obedience, "Be it unto me according to thy word"—the same courage displayed during the hard circumstances attending Christ's birth at Bethlehem.

Mary is a pattern for all who seek to do the will of God. The price of perfect obedience is very high and only those who count the cost, as Mary did, can give the cooperation needed for the fulfillment of God's purposes. Looking back upon the first Christmas we see the star, angels, shepherds, and wise men, choirs and costly treasures, grace and glory surrounding that holy night. As Mary looked forward to the first "Christ's Mass," these were not in view. Human vision could see nought but sacrifice and uncertainty.

**THE COST OF DOING** God's will had to be met first in life's dearest relationship, her espousal to Joseph. Though deeply in love with Mary he could not accept her story of a supernatural pregnancy due to divine revelation and agency. The announcement that had thrilled Mary at its first reception almost killed Joseph in its sharing. Love so cruelly betrayed could think only of an immediate cancellation of the betrothal vow; but he would still save Mary from the possible final punishment of stoning by making it a private petition and separation.

A divine communication to the tortured mind during a sleepless night confirmed Mary's amazing story. Assured and humbled, Joseph hastened to complete the marriage contract, showing the same unflinching obedience that Mary had displayed in a triumphant acceptance of God's will. The protection of Mary and the unborn Child was now Joseph's first concern.

Mercifully, Mary had not been called upon to bear more than she was able; the sword of sacrifice was not permitted to pierce to the heart's deepest depth, as later it was to do at Calvary. But there was still a social price to pay; Joseph's love could shield and share, but a respite from Nazareth's suspicions and surmises was advisable. Refuge,



spiritual companionship, and prophetic confirmation were found in the house of Zacharias and Elisabeth, involving a probable journey of seventy miles to the hill country of Judea.

**EVEN IN THE DARKEST** hours and under the heaviest crosses the consolations of faith were not lacking. Mary's implicit obedience was sealed by the spirit of praise, by a new sense of the

almightiness of God, by the new and revolutionary sense of values expressed in the Magnificat, and by the providence of God working through Joseph, Elisabeth, an unsuspecting Roman emperor, an unnamed innkeeper, and the unrecorded compassionate hearts and friendly hands that lightened the load and path of two who conveyed God's Christmas Gift to the world. Obedience may begin in ecstasy; it can be proved and perfected only by endurance of trials that are allowed to the measure we can bear, and always overruled by the wisdom and love that overshadowed Mary's consecrated life.

Mary's privilege of welcoming an infant Christ in the flesh was a unique honor meriting the tribute of all generations. Inspired by her example and devotion, and with the same willingness to pay any price attached to faith and obedience, we too may pray:

*O holy Child of Bethlehem,*

*Descend on us, we pray.*

*Cast out our sin, and enter in;*

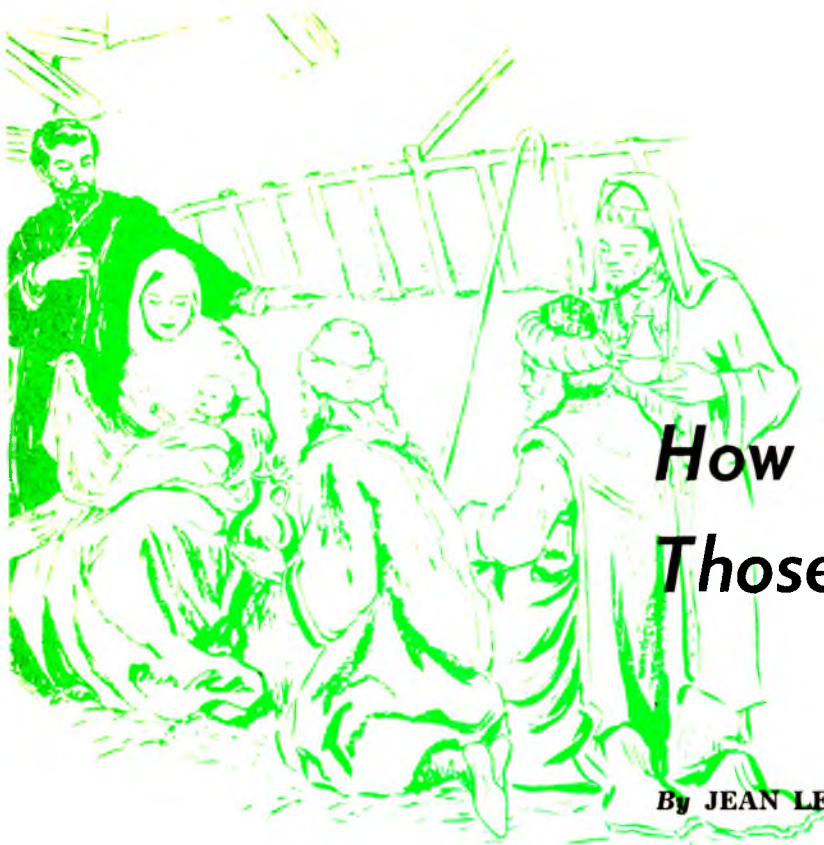
*Be born in us today.*

## Christmas Choral Quiz

By OVELLA SATRE SHAFER

1. What carol, usually credited now to Martin Luther, first appeared as an unsigned poem in a children's book published in 1885?
2. The United States has known few darker days than those before Christmas, 1863—after Gettysburg and Vicksburg. What carol did Longfellow, favorite poet of both North and South, write as he thought of the "Prince of Peace"?
3. John Henry Hopkins, Jr., wrote words and music to a popular carol that depicts distinguished men bringing gifts to the Christ child. What is this carol?
4. What favorite Christmas carol depicting beauty and simplicity the night of Jesus' birth was written by a schoolmaster who picked out the melody on a guitar?
5. Can you name the carol which tradition says has been handed down to us from the eighteenth-century French?
6. What Christmas carol was inspired when the minister-author was visiting the city of Jesus' birth in Palestine?
7. Name an old Czech carol of worship in which "pa-rum-pa-pum-pum" is given a very important part.
8. What is the American Indian's favorite Christmas carol, which is sung like a march with a bass drum playing what the bass on the piano would be?
9. What majestic melody combined with words retelling the events of "the night of nights" comes to us from France and still appears many times under the name in which it made its debut?
10. What English folk song expresses the usual American Christmas greeting, that nearly every carol-singing group includes in its repertoire?

(Answers on page 12)



## How Wise Those Wise Men!

By JEAN LEATHERS PHILLIPS

*Now when Jesus was born in Bethlehem . . . there came wise men from the east to Jerusalem (Matthew 2:1).*

Our appreciation of people sometimes suffers from the things we know about them. Not so with the wise men. There are many traditions, although the inspired Scriptures give us the barest bits of information. The East is a large area, but it was commonly used to indicate Babylonia, the Tigris and Euphrates valleys, and the Persian Gulf coast.

Tradition has told us there were three wise men, that they were kings, and that they were of three different races. The term by which they are commonly known, the Magi, comes from the Greek, *Magos*, "magician." The Jews probably would have called them singularly, *Rab Mag*, for there had grown up enough of Eastern superstition in Judaism during and since the Captivity to cause them to respect such as these men seem to have been.

The general opinion gleaned from many sources seems to be that the wise men were Persian astrologers. The original Persians were an unusual people for the time and place. The population of Canaan and also that of the Babylonia area were almost totally Semitic, though the eastern area was not Jewish as to religion at all.

What the wise men may have seen in the stars no man knows. But they were versed in the prophecies of the Jews,

whom they had helped to return to their native land half a thousand years earlier. The hand of God seems to have been with them, and this would indicate they were walking in all the dim light they had.

They seem to have been led of the Spirit against many odds. The inhabitants of their area must have opposed them and ridiculed them. There must have been genuine fear among their families that they never would return, but the pull was too great. They were undaunted.

They must have staked everything on this adventure. It took a great deal of personal wealth to arrange such a trip, to provide camels, burros, camping paraphernalia, servants, assorted provisions. They could not cut across as a crow flies, but must follow the horseshoe route north, west, and south for safety's sake, and for availability of provender for their animals and additional food for themselves.

The wise men brought gifts that must have been the accumulation of a lifetime. Gold and precious resins are not found scattered on the ground. These men surely brought their all without reserve. How precious it must have seemed in the sight of God!

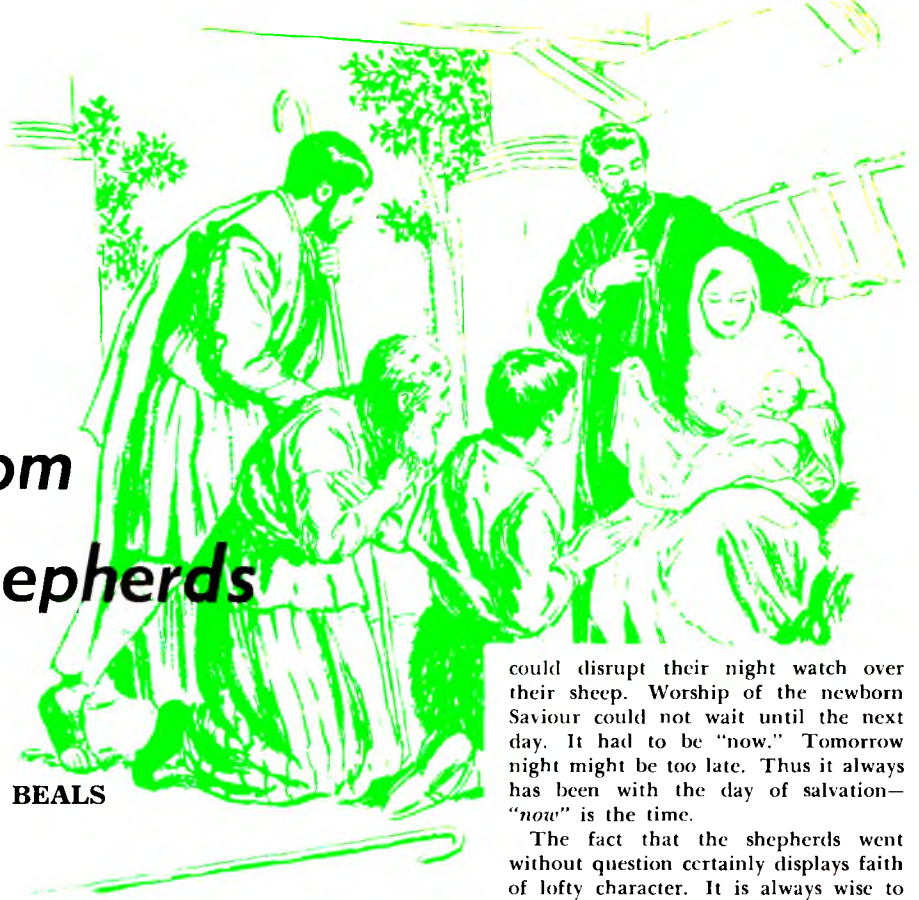
They saw a King in a strange situation. In Judea then and in a great part of the world today, babies are born wherever their time overtakes their mothers. It might be a roadside or a

harvest field. In the stall of the stable of a khan was not unusual. Poorer travelers often slept in the roomy stalls upon the straw, close to their burros, for safety and the heat of the animals' bodies.

The wise men sensed the fulfillment of their mission. They "rejoiced with exceeding great joy," the Holy Record tells us. They fell down and worshipped Him, then opened their treasures and poured out to Him without restraint the wealth they had brought.

But their wisdom was not yet spent. They dared to be led of the invisible but very real Spirit, and in complete trust, to disobey and incur the enmity of the local king. Herod had told them to bring him word that he might go and worship, but all the time he was whetting his sword for the destruction of the Child which might indeed be in line for the throne of David, and might cause him trouble and overthrow his dynasty. Herod's wrath really boiled over when he found he had been "out-smarted" by the foreigners, who were by then safely out of his jurisdiction and reach.

The wisdom of the wise men puts much of the Christian world to shame. But it is still significant in this world. The King is still drawing to His service those who are truly wise. May we take on a new seriousness in this holy season, and indeed employ the wisdom of the ancient wise men.



# The Wisdom Of the Shepherds

By IVAN A. BEALS

WISDOM HAS BEEN commonly associated with the Magi, who followed the star to find the Christ child. One is likely to overlook the simple, unassuming wisdom displayed earlier by the shepherds. We generally think of their heavenly experience on that Bethlehem hillside and their finding the Babe merely as a matter of cause and effect. But more than this, it is a demonstration of wisdom by humble, unlearned men.

Wisdom such as this is knowledge of divine truth personally acted upon. Perhaps some have thought that just because the shepherds were personally confronted with the angelic messenger announcing the Saviour's birth they would certainly go and find Him in due course. However, others have been faced with heavenly messages, even to hearing the voice of God himself, yet they did not find Christ. Let us, therefore, consider the process of wisdom involved.

I. *The shepherds heard.* "The angel said unto them" (Luke 2:10). Several hundred years had passed since God last spoke through a prophet, telling of the coming Messiah. The priests and scribes of King Herod's court knew that according to prophecy (Micah 5:2) Christ was to be born in Bethlehem. These educated men, along with most of the people, had become indifferent to the significance of the messages of God's prophets.

Although a promised Messiah was

common knowledge among the Jews, they had been generally indifferent to divine truth. They precluded their reception of any further word announcing Christ's birth. Avoiding the proud, God sent His angel to speak to the humble. Bypassing the supposedly wise, God's messenger spoke in terms that the most unlearned could understand.

The wisdom of the shepherds was not that they were able to unravel hidden truths. Rather, their wisdom is immediately indicated by their serious regard and strict attention to the heavenly messenger. They heard the "good tidings" with open, expectant ears. Others may have heard the news of the Saviour's birth, but apparently only the shepherds believed what the "angel said unto them."

II. *The shepherds went.* "The shepherds said one to another, Let us now go" (Luke 2:15). The decision to go was in keeping with a fundamental of wisdom—obedience to the truth. It is one thing to hear and know, but it is of vital importance to act accordingly. This the shepherds did without question or procrastination. They said to one another, "Let us now go." The immediacy of their action points to the main-spring of their wisdom—they believed God had spoken.

What else could motivate these faithful shepherds to lay aside the responsibilities of their flocks? Nothing but the realization of a supreme call to worship

could disrupt their night watch over their sheep. Worship of the newborn Saviour could not wait until the next day. It had to be "now." Tomorrow night might be too late. Thus it always has been with the day of salvation—"now" is the time.

The fact that the shepherds went without question certainly displays faith of lofty character. It is always wise to place our faith unquestioningly in God. For whenever one begins to question, he opens the door for doubt and confusion. By thus going in faith, the shepherds wisely pursued the course of divine direction until they found the Babe, as the angel had said.

III. *The shepherds found.* "They came with haste, and found . . . the babe lying in a manger" (Luke 2:16).

We are not told any details of the shepherds' search for the manger where the Christ child lay. The Scripture simply says, "They came with haste, and found . . . the babe lying in a manger." It may have been a stable well known or often used by them. In any event, no matter the circumstances involved, the wisdom of the shepherds bore the joyful fruit of finding the Saviour.

Actually, it can be said of the shepherds that their wisdom was a God-given faith in action. They gave heed to the voice of divine instruction. Their hearing and going were not in vain, for the truth was soon confirmed by the momentous event of finding. But without the vitality of faith, there could be no demonstration of wisdom, and certainly no expectation of finding.

Whenever one finds Christ, he must exercise wisdom such as that exemplified by the shepherds. Careful attention must be given to the Word of God in its personal application. Immediate action should be taken on the truth lest the day of salvation passes by. Then, as the shepherds found the Saviour born, the seeker finds the life of Christ born in his own life.





# The child of Bethlehem brought to Ruth more than she had left behind . . .

## BACK TO BETHLEHEM

By LOUIS A. BOUCK

WHILE BETHLEHEM means *House of Bread*, nevertheless bread sometimes became a little scarce there. Those who held steady always weathered the depression. But a man named Elimelech was restless. He wanted more than bread. Perhaps it was fine clothing that he craved, or a fancy chariot, or a split-level house. And when times became hard he picked up the family and moved to Moab.

More than literal bread had been left behind when Bethlehem faded out of sight. There the true God was known. There was food for soul as well as body.

Moab offered none of this Bread of Life. But "things" were plentiful there. It was pleasant to be relieved of the pinch of poverty.

Elimelech had meant to pay only a brief visit to the heathen land. But the family stayed on, basking in creature comforts. They settled down, became residents. The boys grew up and married Moabite girls. The House of Bread was being rapidly forgotten.

Then, in the mercy of God, came a painful but strong reminder. Death beckoned—first to the father, then to the two sons.

Stricken by grief, the bereaved wife and mother, Naomi, longed to get away from the scene of her sorrow. Memories of the House of Bread stirred in her soul. She resolved to go back to Bethlehem.

The love of *things* had taken a heavy toll. Naomi had gone out full; she must return empty. From plenty to poverty she had declined, from sturdy health to age and weakness. Worse still, Naomi the pleasant had become Mara the bitter. The loss of *things* revealed a soured spirit of carnal complaining against God.

It is to her everlasting credit that Naomi did return to the House of Bread. "Things" had lost their seductive appeal. Back to Bethlehem! Naomi summoned her flagging strength and prepared for the long, rough journey.

Her decision compelled her widowed

daughters-in-law also to make a choice. They must either go with her back to Bethlehem or return to their old homes among heathen relatives.

Despite the fretfulness of the older woman, Ruth and Orpah had seen in her and in her God something far gentler and purer than the ways of Moab. They clung to her.

Naomi warned them firmly, almost grimly, that with her they could expect only toil and tears. If they sought a normal, easygoing life, they must look for it among their own people.

Orpah kissed her mother-in-law in affectionate, reluctant farewell. Then she turned back to Moab. No doubt she found what she wanted—a husband and a home, the things of this world. Likely she had children. Possibly she even attained wealth and social standing.

Ruth clung to Naomi with a desperate resolution. "Entreat me not to leave thee . . . whither thou goest, I will go . . . thy people shall be my people, and thy God my God" (Ruth 1:16).

*So the two went until they came to Bethlehem.*

Hard work and deep poverty in a land of strangers—this Ruth expected, and found, in the land of Judah. But there were some delightful surprises, too, in the House of Bread. A kinsman redeemer offered her his heart and home. A little boy was born—a babe of Bethlehem. He was to be the grandfather of King David, and an ancestor of David's greater Son.

The babe shamed and silenced Naomi's carnal complainings, and refreshed and healed her drooping spirits.

The child of Bethlehem brought to Ruth more than she had left behind. She found pleasure without guilt, love without shame, happiness without regret. She had lost her life to come to the House of Bread; but there she found it again in abundant measure.

There are modern Orpahs and Elimelechs who never come back to Bethlehem. Not prodigals, necessarily, but pagans for sure—these serve the great god Mammon. Ignoring the Bread of Life, they live and die with their backs to Bethlehem, grasping for things—things that perish with the using.

Many peevish Naomis are fretful because things have slipped from their grasp. But the House of Bread still offers cleansing, healing, and satisfaction.

Ruths are always welcome at Bethlehem. No matter what the birth or background, the House of Bread receives and rewards those steadfastly purposed to turn to God and walk with Him.

Back to Bethlehem! Back to the humility, the sincerity, the simplicity, that becomes followers of the manger Babe! Christmas is a wonderful time to make the journey.

# EDITORIALS

By W. T. PURKISER

## GOD'S SILENT GIFTS

The beautiful Christmas carol written by Bishop Phillips Brooks has a stanza that speaks of God's silent Gift at Bethlehem so many centuries ago. It reminds us that many of our Heavenly Father's most precious bestowments come as silently and unobtrusively into our lives.

*How silently, how silently  
The wondrous Gift is giv'n!  
So God imparts to human hearts  
The blessings of His heav'n.  
No ear may hear His coming;  
But in this world of sin,  
Where meek souls will receive Him still,  
The dear Christ enters in.*

It was certainly so in the stable of the village inn at Bethlehem. Without fanfare or public notice, the most important birth in history took place. "And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn" (Luke 2:7).

Who would have looked for the King of Kings in the straw of a cattle-feeding trough? Who would have sought the Redeemer of mankind in a little Palestinian village far from the power-centers of the ancient world? Who would have thought that the event which marks the fullness of time would have begun so quietly that only a few shepherds and some Persian wise men seemed to know, and they hardly to understand?

Yet so it was. The greatest Gift was given in silence. Its meaning was unrecognized. Its benefits were not appreciated. Yet it came like the quiet dawn of a spiritual day. "The Sun of righteousness" arose "with healing in his wings" (Malachi 4:2).

And so God's other gifts are given. Those gifts which the Father gives freely with His Son come with the same silence and absence of display. As the Kingdom "cometh not with observation"—that is, with flourish and show—so the many gifts which are by-products of the greatest Gift may come silently but nonetheless really.

PEACE IS SUCH A GIFT. "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you" (John 14:27). The peace of God does not come with the ringing of bells and blowing of whistles. It comes like the silent

flow of the tide, filling every nook and cranny along the shoreline.

Doesn't it seem strange that so many moderns who are ready to dismiss the old-fashioned religion as hopelessly out-of-date are still crying inwardly for the peace and courage faith has brought to Christians of all ages?

There is a false peace, of course, which is an attempt to escape the hard realities of life. But there is a peace that comes from above, the "peace of God, which passeth all understanding."

Matthew Arnold's prayer is important for us today:

*Calm Soul of all things! make it mine  
To feel, amid the city's jar,  
That there abides a peace of Thine,  
Man did not make, and cannot mar.*

Such peace is possible only when we have been set right with God. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Romans 5:1). Only in the forgiveness of sins, and reconciliation with the God and Father of our Lord Jesus Christ, can we find peace that satisfies and abides.

There is not only peace *with* God; there is also the peace *of* God. Both are His gifts. The peace of God will keep our hearts and minds (Philippians 4:7) if we allow it to "rule in" our hearts (Colossians 3:15).

REST IS ANOTHER SILENT GIFT that comes from above. The universal invitation of the gospel is, "Come unto me, all ye that labour and are heavy laden." The universal promise of the gospel

## WHAT IS CHRISTMAS?

*Christmas is—*

*A cheerful child with smiling eyes,  
A thrilling moment of surprise;  
A happy, laughing family  
Encircled 'neath a Christmas tree;  
An unexpected visitor,  
A welcome mat at every door;  
A friendly feeling of great joy,  
A manger and a Baby Boy;  
And room for welcoming this One  
Who is God's Gift—His saving Son!*

By JACK M. SCHARN

is, "And I will give you rest. . . . and ye shall find rest unto your souls" (Matthew 11:28-29).

Rest is akin to peace, yet adds to its meaning. Peace is serenity in the face of conflict. Rest is relaxation in spite of toil.

Rest is certainly not inactivity. Many kinds of work are actually restful, and some kinds of inactivity are tiring to an extreme. Rest is the absence of strain and pressure.

"We which have believed," said the writer to the Hebrews, "do enter into rest" (4:3), a rest beyond the rest of regeneration, for it "remaineth . . . to the people of God" (v. 9). It is a rest in which our works are no longer our own, but God working in us "both to will and to do of his good pleasure" (Philippians 2:13). It is a state in which the heart may echo the words of the song writer:

*Oh, at last I have found it,  
This blessed sweet rest.  
'Tis Christ in His fullness,  
The Blessor, possessed;  
And no more weary waiting  
For Jesus to come,  
For Christ dwelleth in me;  
My heart is His home.*

**YET ANOTHER SILENT GIFT** that comes through Christ is grace. "But he giveth more grace," is the triumphant exclamation of James 4:6. Who can tell how it comes? As quietly as the renewal of strength in sound sleep, as unnoticed as the coming of the dawn, God's sufficient grace is given.

Grace means two things in the Christian life. It means the unmerited favor of God, who imparts His saving and sanctifying power through faith and not by works. In this simple yet profound gospel fact is safety against the distortion of both the legalist and the careless who would be a law unto themselves.

That this gospel of grace has been misused must be admitted. We need to consider well such a caution as given by one writer when he says: "Freedom in Christ is no soft spot for the lazy. And the grace that does not enlist a man to serve but is misused as a license for Christian sloppiness and dilettante slovenliness degenerates from costly to cheap grace."

But grace in the Christian life means more than God's love and mercy freely given to those who receive. It also means the support of His strong arm, His sustaining power, His adequate help in the time of need.

No wonder we have exhausted our list of adjectives in an effort to describe such grace. "Amazing," "wonderful," "rich," "full"—it is all that and more.

Peter finds a word which is more descriptive than them all. He calls it "the manifold grace of God"

(I Peter 4:10)—literally, "the many-colored grace of God." As William Barclay explains: "The idea is that there is no colour in the human situation which the grace of God cannot match. Whatever be a man's experience, whatever be a man's temperament, Jesus Christ has that which can meet man's need."

In his great hymn, Thomas Moore conveys the invitation of divine grace, God's silent gift:

*Come, ye disconsolate, where'er ye languish;  
Come to the mercy seat, fervently kneel.  
Here bring your wounded heart, here tell your  
anguish;  
Earth has no sorrow that Heav'n cannot heal.*

## **"PERPLEXED, BUT NOT IN DESPAIR"**

A California church received a postcard from a congregation in East Germany expressing thanks for some help which had been sent. At the bottom of the card was a Scripture reference: II Corinthians 4:8-9.

Wesley Hager, who tells the story, adds: "Had the Communist authorities looked it up they might have read a telling description of the life our fellow Christians are living behind the iron curtain."

The passage gives Paul's testimony: "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed."

Yet one does not have to live behind an iron curtain to experience the condition Paul described. So long as we live in a world whose ruling spirit is the power of darkness, so long may we expect trouble, perplexity, persecution, and the harsh stroke of circumstance.

Trouble tends to breed perplexity. It did for Job. He never did understand what was happening to him, or the reasons for it. And his Pollyanna friends were of small comfort to him.

Trouble is real and not to be minimized. Yet as Paul's experience illustrated, and his words confirmed, it need not hem us in or bind us down—which is the meaning of the term the apostle used.

It is really not the trouble that makes the difference. It is the way we face it that counts.

There is no life exempt from suffering. If the Cross should teach us anything at all in regard to life in general, it should be that the disciple cannot escape what his Master bore.

Yet the answer to trouble is not Stoic resignation, but the courage and faith that makes it a stepping-stone to higher things. It is God's grace that imparts the lift of spirit expressed in Olaf Norlie's translation of these verses: "And so, though we are oppressed on every hand, we are not crushed; and though we are at times perplexed, we are never at a loss. Though we are persecuted, we are not forsaken; and though struck down, we are not destroyed."\*

\*©Zondervan Publishing House, 1961.



**FIFTIETH NEW NAZARENE**—Mrs. Dean Fevold receives a memento from her new pastor, Rev. Charles McKinney, noting that she is the fiftieth new Nazarene to become a member of the Oxnard, California, church in the last sixteen months. Thirty-eight of the new members have been received by profession of faith, and twelve by transfer from another denomination.

## NEW STATE A MISSION FIELD

# Alaskan Pastorate Is At Least "Different"

By **DWAYNE HILDIE**  
Pastor, First Church, Fairbanks, Alaska

Fairbanks, Alaska, is the metropolis nearest to the North Pole, and as I write this it is forty-nine degrees below zero. The air can almost be "chewed."

Pastoring one of the two Nazarene churches located here is to say the least "different." The principal difference is the cold weather. Last winter was the coldest in the recorded history of Alaska. For those who have never lived in extreme cold conditions, there are some rather remarkable circumstances to contend with.

First of all, the matter of automobile transportation. Most of the time during sub-zero weather the car just won't start. Devices are installed, from infrared heat lamps under the car to battery warmers. A "block heater," which is a heating element inserted in the deep "innards" of the motor, keeps your engine oil warm and cozy.

After the engine is running comes a different set of problems. After ten minutes of running the motor, the car heater will begin to show grudging signs of life. Now comes phase two of problem one—getting the wheels to turn. The grease in the transmission and differential of the car is but a shade more malleable than concrete. If you can get it broken up in sufficiently small pieces so it will go through the various gear-teeth which make the wheels go round

and round, you are in business—almost. The wheels have grease which sometimes freezes their bearings too. It is not unusual to see a car being towed to a place of warmth—all four wheels rigid in place, making like sled runners.

Next the tires are often literally frozen "flat." Where the tires have been on the ground there is a flat spot, and you bump down the street for at least two blocks until they are pounded back into shape.

The houses in which we live are warm and comfortable, thanks to ex-



**Saturday afternoon dog race on main street of Fairbanks, Alaska.**

## THE CHURCH AT WORK

tensive insulation and excellent heating equipment. Of course, the cost for heating does somewhat resemble the national debt. During the month of January we consumed ten gallons of fuel oil per day, for a month's heating bill of \$95.00. Our bill for electricity (cooking and lighting) was just under \$50.00. This, with the high cost of living in buying groceries, is Alaska's way of saving. "You can't take it with you."

And speaking of buying groceries—head lettuce runs at about 65c per pound, milk 55c per quart, bread 55c per loaf, for an example of prices. Clothing, especially the nationally advertised brands, costs about the same as in other states.

What we may lose in buying necessary fresh produce at Alaska prices we make up in the economy of our meat. It so happens that we enjoy wild game. Our deepfreeze (in the summer our deepfreeze is a garage for the car) is well stocked with moose and caribou which we harvested in the hunting season last fall. But even securing wild game for meat is expensive.

The nature of the country in Alaska's interior is such that an airplane is

### ANSWERS to Christmas Carol Quiz

- (1) Away in a Manger, (2) I Heard the Bells on Christmas Day, (3) We Three Kings, (4) Silent Night, (5) The First Noel, (6) O Little Town of Bethlehem, (7) Carol of the Drum, (8) Jesus Wadon'ta, (9) O Holy Night, (10) We Wish You a Merry Christmas.

needed to get where the game is, and more especially to bring it out after it has been killed. There is some game taking along the highways, but with the exception of the caribou this is becoming less each year.

To get a moose this year I found it the most economical to hire a bush pilot. We found a moose standing near the edge of a frozen lake. We landed the plane; I shot the animal, hacked him up into chunks small enough to be loaded into the little "Super-Cub," and we were home for lunch. My total cost, including the nonresident license and tags, figured about 25c per pound. (You must live in Alaska a year to

have resident hunting license privileges.) Caribou are much easier to come by, but are not equal in eating quality to the moose. They are much smaller, about the size of a deer.

We do not live among the Eskimo people here, although there are some Eskimos here. Their home is on the north coast, accessible from here only by plane. Indians inhabit much of interior Alaska. But though natives, they are in minority on Fairbanks streets. Two large military installations are adjacent to the city: Fort Wainwright and Eilson Air Force Base. The economy of the city is largely dependent on these military establishments.

Our church here is commodious and large. It would compare favorably with church buildings in other states. Unfortunately, the church membership is transitory, due to the fact that many of our folk are in the military service. Our Sunday school superintendent is Lieutenant Colonel Bryan, U.S. Army. We are already dreading the day when he will be transferred. Our choir director is Sergeant Ken Dewey, U.S. Air Force, and he is due for rotation this summer. We have a group of permanent residents who are loyal and devoted, and these comprise the hard core of our leadership. It is their vision and sacrifice which has largely accounted for the continuance of progress in the church here.

Alaska is a mission field. The one thing which would make all our churches to blossom would be laymen and women who would feel a call to work in Alaska. There is a place for the skilled: schoolteachers, doctors, dentists, and folk of like capacity. They can be employed readily in Alaska. The labor market is not favorable to unskilled labor however.

## Christmas Is a State of Mind

By JOE WALTON

Sometimes we feel that by being in the sanctuary we are always near to God. We meet God in His house and, therefore, just the fact of being there makes us close to Him.

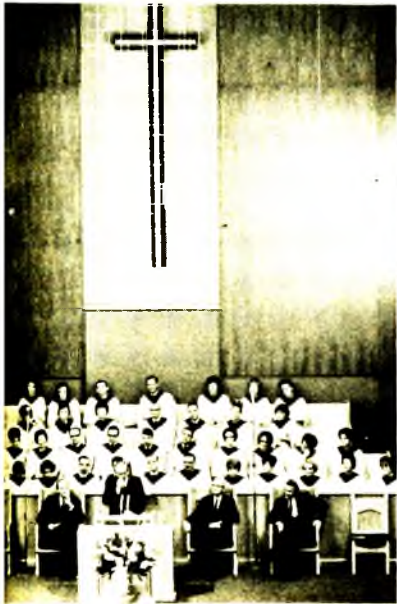
In reading the Christmas story through again this year the thought came to me that being near to God geographically is not necessarily synonymous with being near to Him spiritually. In other words, being in His sanctuary is not always a proof that we recognize His presence.

The Scriptures are very clear in telling us of the great crowd of people that came to the little city of Bethlehem during the night Jesus was born. Geographically, these people were very close to the Saviour of the world. In fact they were near enough to crowd Him out of the inn and into a stable.

It was the shepherds outside the city who came to the recognition that the Saviour was born. The wise men, who traveled a great distance to see the young Child, were really nearer to Him than those living inside the sacred city itself.

It is to those who seek to find Christ that He reveals himself, not to the busy crowds whose greatest concern is themselves. Like the wise men of old, we too must be wise enough to look for the signs of His coming, lest by our nearness we are far away.

Our day is marked by people who attend church only physically. Our minds are sometimes well into the business of Monday morning. We may be in the city of Bethlehem. But mentally our reason for being there is just to register our presence.



**DEDICATE NEW SANCTUARY**—"Stewardship of life is the willingness to accept God as He calls the signals," Dr. Samuel Young, general superintendent (left), told nearly one thousand persons who attended the dedication of the Kansas City (Missouri) First Church remodeled sanctuary and new educational unit. The work has been completed over a two-year span. Cheryl Hodges (right) poses in the completed sanctuary. She was one of about fifty teen-agers, identified by blue carnations, who served as hosts and hostesses for the dedication. Rev. C. Wm. Ellwanger is pastor.

## MAN IS MORE THAN A MACHINE

# Personal Responsibility Cited as Modern Need

Dr. JOHN EASTWOOD

The Bible says, "The soul that sinneth, it shall die." The Bible holds man responsible for his sins and it is our belief that God does too, in this present world and in the judgment to come.

In our modern age we do not like to be held responsible for our sins. We like to blame our wives, or husbands, our parents, our environment, or society. Boys turn thieves and the public cries, "Their parents are to blame." The police say, "The excitement of danger and the exuberance of youth are to blame." The kids explain, "Pinball machines took our money and we began stealing to get money to play the machines." No one really blames the boys.

Or when Junior sets fire to the house we wonder if his teacher has been unduly severe with him of late. Or has his mother been giving too much attention to Sister?

The unfaithful married man blames his immorality on his wife. She in turn blames her failures on her parents, because of the way they brought her up.

Modern psychiatry is partly responsible for this habit of analyzing ourselves

to discover what element in our environment or what inner urge is responsible for our sins.

We forget that we are more than the sum of our inner urges and external environment. The Christian knows man as something more than a machine that can be wholly explained in terms of external stimuli and inner appetites. The Christian knows man as a moral agent with a will, capable of rising above his environment and his past. He is not a helpless lump of clay, but a living soul, wholly responsible for what he does and what he is.

We have continued to call ourselves Christian, but far too often we have interpreted human life and behavior as if we were unbelievers or Communists. It is high time we return to the Christian view of man and hold him responsible for what he does.

It is a matter of fact that the same parents who produced Al Capone also produced his brother, Richard J. Hart, who for thirty years was a law enforcement officer and U.S. marshal. The soil that produces weeds also produces flow-

ers. We cannot fix the whole blame on the soil.

The next time you are tempted to think, "That boy went wrong because he was an underprivileged Negro, you should remember that George Washington Carver went right . . . with a consuming ambition to do something for his race . . . because he was an underprivileged Negro.

Does this all sound a bit harsh? Perhaps it does, but it is no more harsh or exacting or demanding than the world our good Lord has created. There is absolutely no hope for the person who will not accept responsibility for his own behavior, either in this world or in the next. There can be no self-improvement, no forgiveness of sin, until we are willing to face the facts and accept responsibility for what we are. In Christ's parables the publican prayed, "God be merciful to me a sinner." He did not blame his parents or society; he blamed himself. And the Lord said he went down to his house justified.

You have no friends? Before you blame others, take a good look at yourself and consider what kind of friend you are.

You are failing in school? Before you blame the teachers or parents, or circumstances, examine yourself. If your ability is below average, accept this fact and work twice as hard as others. When you begin accepting responsibility for yourself, there will be some hope. But as long as you refuse to accept responsibility for mastering the material at hand, not even God can teach you.

You have an uncontrollable habit? Before you blame others or your environment, accept the fact of your problem. Look it in the face and accept full responsibility for what you are.

You are in moral difficulty? Your marriage is in danger? You are failing at your job? You cannot get a job because you have no real skill?

No matter what your problem, the first thing to do is look it in the face, recognize it for what it is, and call it by its true name. There is no use to run from it or attempt to hide it.

Second, accept responsibility for the problem. Man is responsible for what he has done or failed to do. As long as we blame others or circumstances, there is no hope of improvement in this world, nor forgiveness in the world to come.

Third, having confessed all sin, turn to God for help; with courage and determination set out to correct your errors and turn failure into success.

God will have no mercy on those who persistently blame their parents, their race, their community for their sorry lot. But if we recognize the facts, accept responsibility, and appeal to God for help to put our lives in order, it is amazing what He will do. Like the Father in the parable of the prodigal son, He will come out to meet us, kill the fatted calf, put a robe on our backs and shoes on our feet.

"It's not my mother, nor my father . . . but it's me, O Lord, standing in the need of prayer."



**SATURDAY NIGHT EVANGELISM**—More than 700 persons listen to Dr. Edward Lawlor, evangelism secretary, as he speaks in a Saturday night evangelistic service at Nampa (Idaho) College Church. The revival week concluded "Operation DARE," made up of ringing Doorbells, Anointing the sick, preparing for Rally day, and an emphasis on Sunday school Enrollment. Rev. Jim Bond is pastor.

## Nearly Four Thousand Seek Spiritual Help in Houston Crusade

HOUSTON—(CIS) Evangelist Billy Graham drew 106,286 people during the first three days of the Greater Houston Crusade being held here in the famed Astrodome—"Sports arena turned cathedral."

"Inquirers" numbered 3,948 for the trio of opening services.

Graham, who postponed the crusade twice because of illness, began the meeting seven weeks later than originally planned. Observers said he looked tanned and healthy as he "preached with the same enthusiasm" for which he is known.

The largest single service was Sunday afternoon, when the near-capacity crowd clicked the turnstiles 43,691 times. They heard the evangelist warn, "There is a day of judgment coming," and it could be anytime.

The Sunday sermon—"A World on Fire"—was preached following Graham's arrival from LBJ Ranch immediately prior to the service.

Graham, and an associate evangelist, Grady Wilson, were guests at the presidential ranch Saturday night. Graham preached to President Johnson and his White House staff Sunday morning before returning to Houston.

During his third sermon since his operation, September 9, Graham declared that God is a God of judgment.

"America is not God's pet," Graham declared. "It will be judged too."

Previously the famed North Carolina preacher had charged that parents, the Church, and the educational system have failed today's youth.

### ... OF LOCAL INTEREST

"Camp Meeting Sunday, November 21, in Phoenix, Arizona. First Church was a wonderful experience for some of God's finest people," according to Dr. M. L. Mann, Arizona District superintendent. During the ten weeks of special evangelism, forty-eight members were received into membership, thirty-eight of which were by profession of faith. Rev. J. Paul Downey is pastor.

In a united effort, Brooklyn, New York, churches totaled 637 in attendance during a Sunday school attendance campaign, according to Rev. J. H. White, New York District superintendent. Normal attendance for the cooperating churches was 247.

Rev. Dale Martin, formerly a full-time evangelist, has accepted the position of associate minister of Atlanta (Georgia) First Church, according to Rev. W. E. McCumber, pastor.

Rev. Byron B. Conner, pastor of the West Mifflin (Pennsylvania) Terrace Church for eight years, has resigned to accept the pastorate at Norwood, Massachusetts.

Mr. and Mrs. Frank A. York, Monta-



**DECISIONS IN THE DOME**—More than fifteen hundred inquirers stand before Billy Graham (standing on round platform) in the Astrodome during the first Sunday's service of the Greater Houston Crusade. Nearly forty-four thousand people filled five tiers of seats in the famed domed sports arena. The picture was taken about two hundred feet up in the steel rafters.

gue, California, and Rev. T. W. Stofer, pastor of the Indianapolis (Indiana) Winter Avenue Church, and Mrs. Stofer have recently celebrated their fiftieth anniversary.

The Mannington, West Virginia, church celebrated, November 7, its fiftieth anniversary. Dr. H. H. Hendershot, district superintendent, was the special speaker.

Rev. Ken Hendrick, pastor of the Independence (Missouri) Fairmount Church, reported that fifty-two persons found spiritual help during a revival which closed November 21 with Rev. E. M. Elrod. One young couple stated that they received a call to full-time Christian service during the revival meeting.

Rev. Arthur L. Allen, formerly in full-time evangelism, has accepted the pastorate of the Danielson, Connecticut, church.

The Cloverdale (Oregon) Hemlock Church has recently celebrated its fiftieth anniversary. Dr. W. D. McGraw, superintendent of the Oregon Pacific District, spoke during the anniversary service. Four former pastors were in attendance.

Rev. Chadron Orton, pastor of the Pierre, South Dakota, church, reports that his church has recently experienced a "wonderful, Spirit-filled revival" in which several significant conversions took place.



**VISITING MINISTERIAL STUDENTS**—Twenty-five Olivet Nazarene College ministerial students, with two of their professors and their college pastor, visited the Nazarene Headquarters and Publishing House recently. Pausing with the group in front of one of the Publishing House buildings are Dr. Clyde Ridall, far left, and Professor Forrest Benner, next to Dr. Ridall, and Dr. Forrest Nash, second from right, Colledge Church pastor.

## "LIKE AS A FATHER"?

# Parents Reject Youth Arrested with Friends

By CECYL E. CUPP

Not long ago a group of six boys—sixteen- and seventeen-year olds—were arrested on a charge of disturbing the peace. They were all in high spirits that night, bumming around the town and making a lot of noise. Someone complained, the marshal came, and the boys found themselves in jail.

Word was sent to their parents, and after a night in jail the boys were given a small fine and released in the custody of their parents. But one seventeen-year-old found he had no parent there to represent him. His father sent word that the boy was on his own—he might "rot in jail" for all he cared. He had disgraced them all, and was never to darken the door of his home again.

One of the other fathers paid the boy's fine and took him home with him. The boy stayed in his friend's home until he found a job and was able to get along. The boys *were* doing wrong. They themselves admitted this, and that they deserved punishment.

But not one of the boys had been in trouble with the authorities before. They were a fairly well-behaved group who strayed from the right path because of exuberant spirits. They accepted their punishment, and promised to be more careful of their actions in the future.

But what if it had not been their first

mistake? Does God turn us out for a mistake—or even for many mistakes if we are repentant and try to do better? No. Jesus told Peter he must forgive "seventy times seven" times. What about the father who expelled the boy from his home?

The Bible so often likens God to our earthly fathers. Do you think it would do much good to tell this boy that his Heavenly Father loved him? What does the word father mean to him? Aren't self-righteousness and hardhearted severity as much sin as what the boy committed?

We fathers and mothers must punish our children often. That is a part of their training, and we are not doing our God-given duty if we do not train them in God's ways. But we should be sure it is *God's* way—not simply ours. The Bible tells us he whom God loveth He chasteneth. But He does not turn him out—away from His love and care.

How many times has God forgiven you? Or has He turned you out because you forgot Him for a while, even though you said you *were* sorry, and honestly promised to do better? Our God does not work that way. If our Heavenly Father were like this earthly father, how many of us would be saved? I think God and His heavenly angels might get a bit lonely up there, and

His earth experiment would be a most complete failure.

The Lord's Prayer says, "Forgive us . . . as we forgive" others. God so loved the world that He gave His only begotten Son that *we* might be saved. If we never make a mistake? Oh, no! God loves us, and is always trying to help us try again. He extends a way of salvation for us. Salvation with love! Our God is strict, righteous. He despises anything else, but He loves us. So He is willing to help us through Christ to be made clean.

If one of these boys had been mine, I believe I would have made him work out his fine at not-too-easy labor. Then I would have had a serious heart-to-heart talk with him. It was an excellent time for the fathers to get close to their sons and lead them to Christ and right living. By love! Punishment is a necessary part of all our lives. But punishment without love never is, nor ever can be.

I know another father who turned his daughter from her home because he did not approve of her marriage. What idea of their Heavenly Father are your children getting from you, their earthly father? Is their father one who represents truth and right to them, but who will also stand by his boy or girl when he needs help? Do you represent love to your boy or girl?

This young seventeen-year-old needed help. With love! What an opportunity his father threw away! And the girl who married unwisely—if she *really* was marrying unwisely—then (and in the

## THE REAL TEST

The place to take the true measure of a man is not the forum or the field, not the marketplace or the "Amen" corner, but at his own fireside. There he lays aside his mask and you may judge whether he is imp or angel, king or cur, hero or humbug.

I care not what the world says of him, whether it crowns him with bays or pelts him with bad eggs; I never care a copper what his reputation or religion may be; if his babes dread his homecoming, and his better half swallows her heart every time she has to ask him for a five-dollar bill, he's a fraud of the first water, even though he howls, "Hallelujah!" till he shakes the eternal hills.

But if his children rush to the front gate to greet him, and love's own sunshine illumines t'be face of his wife when she hears his footfall, you may take it for granted that he's true gold, for his home is a heaven, and the humbug never acts that near to the great white throne of God.—from a local church bulletin.



future) was the time she needed help. A father's love, standing by!

We as Christians are supposed to be representatives of God on earth. How are you representing Him to your own children? What do the words "like as a father" mean to them? Will they turn naturally toward the love and righteousness of their Heavenly Father because of your example?

"Like as a father"—what does it mean to you? And to your children?

Center Church. In addition to his wife, Lucy, he is survived by three daughters: Mrs. Grace Messer, Mrs. Lois Messer, and Mrs. Lockie Crumpler; two sons, Mendell and Charles; nine grandchildren; and sixteen great-grandchildren.

**GEORGE RAYMOND PEASE**, sixty-four, died November 18 in Belding, Michigan. He is survived by his wife, Gertrude; one son, Raymond; one stepson; one sister; and four grandchildren.

**W. H. HILLERY**, seventy-three, died July 22 at Meade, Kansas. He is survived by his wife; two sons, Lee and Paul; two daughters, Mrs. Vivian Chambers and Mrs. Wilma Nassworthy; and eleven grandchildren.

**ORIN MONROE**, eighty-eight, died August 18 in South Gate, California. Surviving are a daughter, Dorothy Pierce; a son, Harry; a stepson; a stepdaughter; six grandchildren; and four great-grandchildren.

### Announcements

#### BORN

—to Rev. and Mrs. Ronald C. Crosley of Wellington, Texas, a son, Randall Dean, on November 15.

#### ADOPTED

—by William R. and Evelyn Duncan of Brandon, Florida, a boy, Daniel Lee; he was born October 3, 1962.

#### SPECIAL PRAYER IS REQUESTED

—by a Nazarene lady in Pennsylvania "that teenagers may realize the seriousness of the age in which they live . . . we love our teens and can't afford to lose them."

### Directories

#### BOARD OF GENERAL SUPERINTENDENTS

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### THIS SUNDAY'S LESSON

Brian L. Farmer

#### Topic for December 26:

### Nehemiah: Committed to a Task

SCRIPTURE: Nehemiah 1:1-6:3; 12:27-13:31 (Printed: Nehemiah 4:6-14, 21-23)

GOLDEN TEXT: *Let the beauty of the Lord our God be upon us: and establish thou the work of our hands* (Psalms 90:17).

While he mused in Babylonia, the fire burned in Nehemiah's heart. He contemplated his brethren in their dejected state in Jerusalem. He prayed, and as he prayed an idea took shape in his mind: he would go himself to Jerusalem to supervise a work of reconstruction. This, he knew, would hearten the people and honor his God.

In the dead of night Nehemiah meandered around the ruined walls of the city and climbed over the rubble. It was a sorry sight, but it intensified his determination to rebuild.

Now I, for one, have great respect for a man who can build a wall. Any wall! It takes a good foundation, a keen eye, and a steady hand—and not a little experience. To build up the walls of Jerusalem was a mammoth task. Problems were probable. And they certainly materialized!

Nehemiah recruited his labor force and allocated the tasks. The people worked well, but forces of evil mobilized against them.

The work was beset first by ridicule. "Will they revive the stones out of the heaps of the rubbish which are burned?" (4:2) Then the mockers said of the section that had been rebuilt that even a fox could knock it down (4:3). Nehemiah prayed his way out of this annoyance.

Next, some of the workers became tired, discouraged, and afraid, but Nehemiah bolstered their faith and enthused them afresh in the greatness of their God. Then the work was bedeviled by greed and heartlessness of the workers, but Nehemiah set a fine example of unselfishness and spurred them on again. Even when the work was practically finished (just the doors to hang) Sanballat, Tobiah, and Geshem tried to divert him from his purpose. (This was clever. Nehemiah must have been extremely wearied at the latter end of his oversight. A lesser man would have seized the suggested respite.)

But Nehemiah made it clear that he still had a job to do and that he could see no reason why he should take time to visit with them. At last the wall was finished and all "perceived that this work was wrought of our God" (6:16).

What an inspiration this story is to any man or woman, boy or girl who feels he has a job to do for God in 1966! Difficulties or no difficulties, opposition or no opposition, problems of any kind, it makes you feel you want to lend a pair of hands and be up and at it.

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.

### "SHOWERS of BLESSING" Program Schedule

December 26—"The New Year and Its Possibilities," by Russell V. DeLong

January 2—"The Most Controversial Story Jesus Told," by Russell V. DeLong

January 9—"The Man God Called a Fool," by Russell V. DeLong

### Deaths

REV. THOMAS LEE TAYLOR, eighty-six, died August 16 at Glendora, California. Funeral services were conducted in the San Dimas (California) Valley

**Season's Greetings**

Officers of General Superintendents

Hardy C. Powers	Hugh C. Benner
W. H. Lewis	Samuel Young
George Coulter	Charles Crumpler

Headquarters Executives  
and Directors

W. T. Parkour
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Paul Stiles
W. J. Humberger
Earl Woods
Walter Dabney
H. Dale Mitchell
W. J. Allen
Paul Phillips

and all the Headquarters Staff

# Interest Rates Raised On Loan Fund Deposits

The General Board investments committee recently approved an increase in



## Nearly 6,000 Attend Haitian Church Service

Haitians gathered in record numbers again—more than 25,000 in all—during the district's Fall Rally day, November 21. In the Avenue Dessalines church, Missionary Harry Rich reported 5,649 persons crowded into the morning service. This is 431 ahead of the Easter record attendance of 5,218. Rev. Joseph Simon is the pastor.

More than 3,000 attended the Gonaives church, and two other congregations swelled to more than 1,000 for the special day. A new home mission church reported an attendance of 350.

The record attendance in the Avenue Dessalines church is also an all-time high for a Church of the Nazarene.

## . . . Of People and Places

Evangelist Russell Heriford was hospitalized in Red Deer, Alberta, Canada, following an airplane accident November 30 as he was attempting to land in Joffre, about fifteen miles from Red Deer. A paralytic since World War II, the evangelist from the Northeast Oklahoma District was to have preached in a revival meeting in Joffre.

Dr. Hugh C. Benner, general superintendent, spoke to 220 Nazarenes, November 28, in Overland Park, Kansas, during a founding rally for a new home mission project on the Kansas City District. Superintendent Wilson R. Lanpher is the temporary pastor, assisted by District Secretary Harper L. Cole. Dr. Samuel Young, general superintendent, who was originally scheduled to speak, was called out of town to assist in funeral services for his uncle.

Ministers traveling by train to the Conference on Evangelism, January 11-13, in Kansas City may secure round-trip clergy-fare tickets if they have valid certificates in the area in which they begin their trip. This arrangement will be honored by the Trans-Continent, Western, and Southwestern Railroad Passenger Association lines, according to Transportation Secretary Marlow Salter.

interest rates by .25 and .5 percent, effective January 1, on three categories of savings deposits in the General Church Loan Fund. The announcement was made by Dr. Orville W. Jenkins, executive secretary of the Division of Church Extension and Department of Home Missions.

The new rates will be:

- 4 percent per annum on deposits of \$100 or above for less than five years. The rate was formerly 3.5 percent.
- 4.25 percent per annum on deposits of \$100 or above for five or more years, an increase of .25 percent.
- 4.75 percent per annum on deposits of \$10,000 and above for more than five years, also a .25 percent increase.

This is the second time during the ten-year history of the loan fund that interest rates have been raised. The new rates will be retroactive to November 1, 1965, according to Dr. Jenkins; however, the interest increase will not be reflected in higher rates charged churches on building loans.

Loan funds totaled \$2.8 million November 1. Of this, savings deposits were \$1.5 million. While the loan fund is ten years old, Church Extension has been making church building loans on a smaller scale since 1947. The department has loaned \$6.2 million to 600 churches without loss of principal or interest.

Dr. Jenkins said a letter of announcement has been sent to all depositors.

## Don Hughes Named to Church Schools Post

Don H. Hughes, Pasadena College Christian education professor since 1963, has been appointed director of Sunday school administration and editor of junior high Sunday school curriculum for the Department of Church Schools in Kansas City. He will assume his new duties February 1, according to Church Schools Secretary Kenneth S. Rice.

He fills the vacancy of Rev. Eugene Hudgens, who resigned recently as director of Sunday school administration to accept a position in Christian education at Detroit First Church.

Hughes took his ministerial training at Pasadena College, and completed his Master of Arts degree there. He has taken graduate work in religious education at Fuller Theological Seminary and University of Southern California.

Before joining the Pasadena College staff, he was Los Angeles District youth director. Mr. and Mrs. Hughes have two daughters.

## Mrs. Stanfield "Low"

Prayer was requested for Mrs. Evelyn Stanfield, who with her husband is a missionary to Bolivia. A week following what was termed as "rather routine" surgery late in November in the American clinic in La Paz, the Department of World Missions received a cable stating Mrs. Stanfield was "very low." The Stanfields have been in Bolivia since 1959. He is field superintendent.



Hughes

# Freshened Curriculum Due in Church School

When Nazarenes—primary through adults—gather for Sunday school January 2, they will be studying, working, and reading from a curriculum with an all-new look.

Color has been added, sizes changed, names altered, and formats revised. A second color now appears in all of the church school periodicals. A few have been printed in at least two colors, and in some cases, four-colors, for several months.

Most significant to adults, and particularly teachers of adults, is the quarterly (rather than monthly) *Bible School Journal*, which wears a two-color cover, and appears more like a soft-bound book than a teacher's periodical. New editorial features have also been added.

The big change in the primary curriculum is the addition of a third grade *Let's Think and Do* book, which, still based on primary material, is specifically graded for the older child in the age range.

In some cases names have been changed in take-home papers. The former *Junior Joys* is now *Junior Discoveries*. *Wonder Time* is the new name for the primary paper, *Sunshine Teens Today* has replaced the title of the youth paper, *Youth's Conrade*.

Changes have come about, according to Dr. A. F. Harper, Church Schools editorial chief, because of latitude afforded by new production equipment and a quadrennium of study into the purpose and function of the Sunday school curriculum.

## A Letter to God

"SOMETIMES when I don't feel like praying, I go kneel by my bed and just pretend I'm writing a letter to God. I tell Him about what I've been doing. I've been doing this quite a bit lately, and it's really kinda fun!"

So went the unsolicited testimony of a little nine-year-old girl who did not have the heritage of a Christian home.

As I meditated on this childlike experience, I could not help but exclaim, "How simple, yet how profound an expression of devotion!" I wonder if the Father does not often yearn for this spontaneous fellowship with many of His children.

Too often we enter into the closet of prayer to petition His assistance when we know of no other source of help, or we piously offer our routine phrases which we have "learned" to pray. But do we, like this child, take time simply to "visit" with Him as friend with Friend?

God created man in His own image, thus setting him above all of His

other creatures, for the express purpose of having fellowship with the highest of His creation. He came in the cool of the day to walk and to talk with Adam. Then that fellowship was

broken, as was the heart of God. Because of the supreme importance of fellowship with man, God gave His most precious Possession, His only begotten Son, to reconcile man to himself and thus restore this fellowship. How He must have loved us!

"O Lord, Creator and Redeemer, grant that we may share with Thee our joys as well as our sorrows; may our praises equal or surpass our petitions as we fellowship with Thee. Amen."—*Eva J. Cummings, Lincoln, Nebraska.*

## "Do Not Forget the General!"

"Jesus himself stood in the midst of them" (Luke 24:36).

THE STORY IS TOLD that one day as the battle was going against the armies of the Duke of Wellington, the Duke himself rode into the lines. One of his soldiers upon seeing him exclaimed, "It's the Duke! I would rather see him than five thousand soldiers!" The story continues that the reassured, revived, revitalized army successfully repulsed the enemy attack and won the battle.

In our battle against the forces of evil are we not prone as a church to depend upon the soldiers and the reinforcements to wage the battle? Certainly it is wonderful to have fine buildings and facilities, new members, and a fine "old guard," but do we not need first and foremost our "General" in our midst to lead, guide, and direct our attack?

If the Church of today is to fight the good fight of faith, subdue king-

# the Answer corner

Conducted by W. T. PURKISER, Editor

Is there any record (biblical or otherwise) to show that the Apostle Paul ever visited Africa? I have recently heard this claim.

There is no biblical record, and I know of no evidence of any other kind which would show that Paul ever visited Africa. Because of the similarity in the

names, I would suspect the party making the claim was confusing Africa with Arabia (Galatians 1:17).

What is the application as to the "speckled bird" of Jeremiah 12:9?

According to the context, the speckled bird is the kingdom of Judah. This is part of the prophet's oracle of judgment against the idolatrous and backslidden nation.

Just as a bird of different plumage is attacked by other birds, Judah would be attacked by the nations about. The fulfillment of the prophecy took place in 586 B.C.

Of the many records in the New Testament of people being raised from the dead, why is there no mention of their detailed testimony of their temporary experiences in the world of spirits? With what interest would these testimonies be read? Did God have some special purpose in withholding this information? Would II Corinthians 12:1-4 be something of an answer? What credibility should be given to testimonies of saintly people today who have evidently died but who have returned to bodily existence and have given very detailed accounts of their experiences in paradise? Am I in error in being very reluctant to believe their reports, however sincere the persons may be?

The only answer I could give to your first question would be II Corinthians 12:2-4—"I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell; God knoweth;) such an one caught up to the third heaven. And I knew such a man, (whether in the body, or out of the body, I cannot tell; God knoweth;) how that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter."

While reports of persons brought back from the dead would be of great interest, they are not necessary for salvation. In fact, they could be confusing. Such a person would be able to experience only a fraction of all heaven must be, and we would be apt to take the fraction for the whole. And Jesus said, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead" (Luke 16:31).

As to persons "who have evidently died but who have returned to bodily existence," I have never heard of such outside of the Bible. I have heard of those who have had visions of the after-life while approaching death or in a deep coma from which they later revived. But they certainly were not dead in a theological sense of the word, although to all human appearance life may have seemed extinct.

I hear such reports with interest and caution. Insofar as the persons involved are saints, I take what they experience to be God's way of encouraging their hearts and ours with the prospect of a holy and happy heaven.

But the fact still remains, "We are saved by [Greek, 'in'] hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?" (Romans 8:24) This just means that something greater than we know is in store for us, or it could not rightly be called hope.

doms, and win a lost world, it will be not alone with money, people, church buildings, preachers, preaching, or singing. It will be because we have Jesus, our General, standing in our midst.

Let us not lose sight of this most important requirement of the Church as we busy ourselves with "ways and means." Let us "keep the glory down," and allow our great "General" to direct our program as He

pleases and let us take heart to fight and win.

When He comes, He will encourage the brokenhearted soldier, enlighten the bewildered, revive the downcast, reassure the doubter, give joy in service to the disgruntled, and victorious peace at the close of the battle.

In our battle for souls, let us not plan our strategy without our General!—*R. E. Baker, Pastor, Geneva, Indiana.*



*...deserves  
a place  
in your  
home!*

**herald**  
**OF HOLINESS**

Church of the Nazarene