

HERALD of HOLINESS

CHURCH OF THE NAZARENE / DECEMBER 15, 1980



THE WONDER OF CHRISTMAS

Christmas is a wonderful season of the year—the beautiful wintry scenes; the preparation for homecoming gatherings and holiday meals and entertainment; the purchasing, wrapping, and secretive storing of gifts; the look of wonder and anticipation in the faces of little children around the Christmas tree; the logs burning in the fireplace casting out their warmth and cheery glow; the great church music that lifts the heart and inspires the soul of every worshiper; the church's children's Christmas program which always brings its laughter and tears, its joys and surprises. These and hundreds of other things mean Christmas to Christians around the world.



by General Superintendent Orville W. Jenkins

Christmas is wonderful because we celebrate the birth of our Lord and Savior Jesus Christ. In the first chapter of his Gospel, John the Beloved gives the great account of Christ's first advent into our world. In the 14th verse he simply says, "The Word became flesh." These four words, so sublime and yet so simple, are the foundation of all our knowledge of God, of man, of the relationship between God and man, the basis for all our hopes, the guarantee of all our peace, and the pledge of all blessedness. "He tabernacled among us"—as the divine glory of the Old Testament dwelt between the cherubim, so Jesus is among men the true Temple, and we see a fuller glory than that radiant

light which filled the closed chambers of the holy of holies.

Rapturous adoration and remembrance filled the heart and mind of the apostle as he wrote, "We beheld his glory." The glory that shone from the Incarnate Word was no menacing or dazzling light. He was Perfect Love bending down to inferiors and sinners, with hands full of gifts and a heart full of tenderness toward all men everywhere.

The wonder of Christmas is that in a world where there is war, poverty, want, and need. His grace is still available to meet man's need in all his sin and lowliness. His love is still extended to us. His truth teaches all that our ignorance requires. All our gifts and all our grace come from the Incarnate Word, in whom, believing, we are the children of God and have eternal life begun here in this earth. The wonder of it all! □

A Sign of Christmas



by MICHAEL B. ROSS
Bradenton, Florida

ABUSY STREET near my home has become a commercial battleground. Small businesses are using portable signs to compete for the attention of passing motorists. Flashing lights and clever epigrams are promoting half-priced chicken, discounted clothing, and book bargains. An electronics store is advertising a \$4.99 transistor radio—batteries not included, of course.

The contrast is obvious between these retailers' electric displays and the sign that would direct the shepherds to the baby Jesus. An angel interrupted an ordinary night to announce the birth of the Savior. The angels' chorus still echoed through the hills as the shepherds hurried to Bethlehem. Hope was becoming reality.

But where would they look for the Christ in the City of David? How would they know Him when they did find Him?

Certainly there were no flashy billboards to give direction. There was no plane circling the city with a trailing message. No one released colorful balloons into the morning sky. There was no toll-free number to call for information. The shepherds heard no catchy jingle that would replay in their minds.

The angel instructed the shepherds to look for a sign that would be easily distinguished—a babe wrapped in swaddling clothes, lying in a manger. The uniqueness was that the sign itself reflected the nature of the One it publicized. The beauty of the sign was in its simplicity and humanness. It said that God was with us—that He was one of us.

The sign which the angel described says that no discounts were available to Christ. The sinfulness of man had reaped death, and the redemption of the world would be costly. Even though it was man who set the price, and even though it equaled all that Christ could afford, He paid it. It was divine initiative that resulted in the birth of the Savior. The sign

says that there would be no "markdowns" that would cheapen the beauty and value of the Incarnation.

The sign to which God still leads men does not resort to the use of any promotional gimmicks. He who was in the beginning and by whom all things were made, became flesh

and lived among us. The infant Baby was no deception. God never just assumed the appearance of flesh; He became flesh.

But that reaffirms the beauty of humanness. The meaning of Christmas is that God wants a redeemed, restored people. Being human is not wrong or sinful. It is not even unfortunate. It is to be created in the image of God. God wants to restore the fallen race, not destroy it. He wants only to destroy the sin which cripples and kills human life.

The sign also says that salvation is not a limited offer available only to a few. The sign notes that Christ was born for all men of all time.

The Babe, wrapped in swaddling clothes, lying in a manger, symbolizes the length of God's arm of mercy. The newborn Infant would become the Lamb of God who would take away the sin of the world.

God reached into history all the way to Adam, and then He extended His grace to the last child who will ever be born. He has stepped across cultural and racial lines. He has carried the rich and the poor to Bethlehem. Anyone who reads the sign given to the shepherds will know that this is no limited offer. He will say: "Christ included me."

Lights burn out, and stores go out of business. Promotions and gimmicks soon become a nuisance to the world's passersby. But the sign which led the shepherds to Jesus still attracts people in every part of the world. When God became a babe, wrapped in swaddling clothes, lying in a manger, that is a sign for everyone. It says: "God loves you." □



HERALD of HOLINESS

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ON CHRISTMAS EVE I visited a married couple who had three children. They were thrilled as they showed me all the preparations they had made for Christmas. They had decorated both the inside and the outside of the house with coloured lights. They had trimmed the fireplace with holly and candles and the tree with beautiful ornaments, a garland, and twinkling lights. They had a good turkey as well as ample supplies of other food. As one and another of them whispered to me, they had bought attractive presents for each other to enjoy on the following day.

When I was about ready to leave the house, the father said to me, "We are all ready for Christmas now."

Walking home, I thought about his words. I wondered whether they were all ready. If Christmas consists of giving and getting, of glitter and sparkle, they were quite ready. But is that the only sort of preparation that ought to be made for Christmas?

Some people I knew and highly respected had been making a vastly different kind of preparation for Christmas. Theirs was a preparation of the heart. Was it possible that this family was not really ready for Christmas, although they had made such elaborate preparations?

Ever since the days of the first Christmas, the world has been divided into two groups: those who were ready for Christmas; those who were not ready.

The people of Bethlehem were not ready for Christ-

Ever since the days of the first Christmas, the world has been divided into two

mas. Their minds were full of commercial matters. They were concerned for the taxing and the census that was about to take place, but they were not interested in the One who was about to be born in their midst.

King Herod was not ready for Christmas. He was insanely jealous of everyone who could be a rival to his throne. He had no concern for anyone except himself. Even the lives of little children were nothing to him if any of them could later be a challenge to his rule. So the King of Kings was hated, not received joyously.

The religious rulers were not ready for Christmas.

Litho in U.S.A.

ARE YOU READY FOR CHRISTMAS?



Alan Churn

They were keen on ritual and wanted everyone to observe it in minute and burdensome detail. Especially were they zealous for any commercial benefits that religion could bring to them. They were not looking for the promised Redeemer.

Some people were quite ready for the first Christmas. Mary was prepared, though it meant having to endure misunderstanding and criticism; also nearly causing her a divorce. Her readiness showed in her words to the angel: "Behold the handmaid of the Lord; be it unto me according to thy word" (Luke 1:38).

Joseph too was ready for Christmas. He had recovered from the shock of hearing that his beloved Mary, whom he thought was a pure virgin, was in fact pregnant. Yet when the angel of the Lord spoke to him in a dream, instructing him to marry her, he had no hesitation in obeying God. "Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife" (Matthew 1:24).

The shepherds in the fields were ready for the first Christmas. They heard the angel say, "Fear not: for,

groups: those who were ready for Christmas; those who were not ready.

behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger" (Luke 2:10-12).

At once they said to one another: "Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary, and Joseph, and the babe lying in a manger" (Luke 2:15-16).

The wise men also were ready for Christmas. As

usual, they were watching the stars when they noticed one that spoke to them of the birth of Jesus Christ. They made the hazardous and difficult journey to Bethlehem. They were laden with valuable and suitable gifts and ready to worship the Lord of Glory. "When they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh" (Matthew 2:11).

Readiness for Christmas does not lie in decorations, food or gifts, but in a spiritual preparation. These people who were ready for Christmas knew Scripture and meditated on it. Our spiritual preparation for Christmas includes a careful study of what Scripture has to say about it. As we meditate each day on what we read, we shall increase our devotion to the Lord. With our reading, we spend time in prayer seeking to come closer to God.

These people who were prepared for Christmas had faith in God. When Mary and Joseph were told that Mary would be Jesus' mother, they believed God. The shepherds believed the angels' words and the wise men believed God was leading them to His Son's home by a star. Since God is thoroughly trustworthy and faithful to all His promises, we should have little difficulty in believing them this Christmas.

These people had their hope in God. They expected God's Son to be their Messiah and Redeemer. Our hope lies wholly in God. Once we set our hopes on ourselves, our friends, or what we or they can do, we are liable to failure.

Through our meditation, our trust in God is renewed. Our hope is that He will guide us, provide us with what we need.

These people obeyed God in every command He gave to them. Joseph was told to take Mary as his wife. He did it at once. The angel told the shepherds to go to the manger and find the Babe. They did it at once. We shall find the true meaning of Christmas when we too give an unqualified and immediate obedience to all His commands.

Are you ready for Christmas, spiritually ready?

Christmas, and a world in confusion! Those two realities do not seem to fit together. "Peace on earth, good will toward men" is the thought that we associate with Christmas, but there is little peace upon the earth, and in many parts of the world, goodwill is eclipsed by bitterness, fear and hate.

The thought and temper of Christmas belong to this year, as to other years. They are needed more now than ever before. More than a hundred years ago, Charles Dickens wrote the immortal story, *A Christmas Carol*. At that time, England was blighted with the cruelties of the new Industrial Age, its skies blackened with dirt and smoke, its children exploited, the slums of its cities filled with human degradation and misery.

Everything about life seemed dismal as *A Christmas Carol* begins:

It was cold, bleak, biting weather. . . . The city clocks had just gone three, but it was quite dark already, and candles were flaring in the windows like ruddy smears upon the palpable brown air. The fog came pouring in at every chink and keyhole. . . . a dingy cloud, obscuring everything.

Out of this dismal atmosphere emerge the figures of Dickens's immortal story, with their invincible chorus of "Merry Christmas" and with the final words of Tiny Tim, "God bless us, every one!"

What word of cheer does Christmas have for us this year? First, there is the remembrance that it is not the seemingly big things but the little intimate things that matter most. The story of Christmas centers in a family—the holy family of Joseph and Mary and the little Child. But every family has in it something that can make it holy—something which lifts people up and makes them better than they would have been alone.

In Saroyan's *The Human Comedy*, two boys on a trolley train talk of the home one of them has and the other one wishes that he had, the home in the little town where simple, warmhearted people keep the fires of affection burning. Hundreds of thousands of people scattered all over the world will be thinking wistfully and proudly this Christmas of homes like that.

A second thing which Christmas can help us to remember is that the human spirit is more powerful and important than any external force. Looking out

upon our present world, we might say that "things are in the saddle and ride mankind." We may be tempted to ask: "What can any individual do?"

With that question before us, we turn back and consider the contrast out of which the whole commemoration of Christmas grew. The civilization which the first century knew was hard and cruel. Rome had subjugated the Western World and Emperor Caesar Augustus had centered supreme authority in himself. According to the Gospel of Luke, "There went out a decree from Caesar Augustus that

all the world should be taxed"; and it was in obedience to that edict that Joseph and Mary had to go up to Bethlehem for the tax enrollment, and so in Bethlehem occurred the birth of Jesus on Christmas Day.

These two facts were linked together; and to the majority of men then living, the important fact was the taxing that the Emperor ordered; that a child was born was insignificant. That is the way men are inclined to think. The actions of government, the practical matters of taxes, the big decisions by the seemingly big people—these things are supposed to be of supreme consequence. The

new hope that may be aroused in some soul that the world has not yet heard of goes unnoticed.

But who cares today about Augustus? Nobody feels any distress if his name should disappear from the records; but millions of people, including multitudes who are not Christians, know that something definitely enriching and ennobling would be lost if we should ever lose the influence of Him whose birthday has become our Christmas Day.

At Christmastime some years ago, Hugh Walpole wrote:

It is only the great spiritual teachers who have really made changes in the world. It is simple sentences like "Suffer the little children to come unto me" or "He that is without sin among you, let him cast the first stone" that have transmuted the life of man on this earth.

A third thing which Christmas may bring to us is the belief that to each of us might come everlasting peace. Isaiah prophesied of His coming and said, "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor. The



Harold M. Lambert

mighty God, the everlasting Father, The Prince of Peace" (Isaiah 9:6).

Paradoxically, the land where Jesus, the Prince of Peace, was born, has been torn by war and strife for many years. Adlai Stevenson, writing for *Look Magazine* (August 11, 1953) wrote: "... Walking about Jerusalem, I was burdened with the overtones of hate in this city, sacred to Christianity, Judaism and Islam...."

At this season of the year, we may remind ourselves that through Him who is the Prince of Peace, we may have peace individually with ourselves, our neighbors, and our God.

Finally, Christmas may remind us that this may be the year when the promise of His second coming may be fulfilled. Even as all the conditions of the world were favorable for His first Advent, even so they are now favorable to His second coming. As we look for Him to come, may the words with which Dickens concluded *A Christmas Carol* come true: "God bless us, every one!" □



Christmas

PRAYER

Lord,
help me this Christmas
as I celebrate
Your coming as a child
to also remember
Your growing to a man—
so that my life
not only reflects the manger
but the rising
from the grave.

—CAROL WIGHT GRITTON
Kansas City, Missouri

He Did Not Believe Enough!

by C. NEIL STRAIT
Grand Rapids, Michigan

MARCUS AURELIUS, the second-century Roman Emperor, was looked upon as one of the noblest pagans in history. At a time when corruption and self-indulgence were characteristic of leaders, Aurelius was humble and self-denying, even pure. But still he was a pagan. T. R. Glover summarized the character of Marcus Aurelius by saying, "He did not believe enough to be great."

That's not a very good summary for a man who had so much—position, popularity, power. And that's not a very complimentary statement for a man who had so many good traits—humility, selflessness, purity. But Glover's statement is uncontested—"He did not believe enough to be great."

If Glover's statement is true, then what a man believes, and how strongly he believes it, is important. Charles L. Allen wrote in his autobiography, *What I Have Lived By*, that "your belief determines the possibilities of your life." Glover's conclusion on the life of Aurelius is true of many—failure to believe enough for it to make a great difference.

Someone has said that the greatest day in a man's life is when he can believe, and do it strongly enough to allow it to make a difference. Aurelius is not unlike many of us—good in so many areas, but not good in the area of greatest importance—believing. We are told that the writings of Aurelius were pessimistic, melancholy, and filled with the note of futility. He so desperately needed to let the fresh, uplifting winds of belief impact his heart and creep into his thinking.

Maybe some of us are there—needing the uplift of belief. Maybe the missing note in our daily repertoire is belief—a belief that is firm and decisive. Glover was saying that had Aurelius believed enough, things would have been different. His pessimism would have given way to optimism, his melancholy would have given place to a happier stance, and his futility would have been replaced with hope.

Life needs something—or Someone—to believe in, and to believe in strongly and deeply, for it is along the paths of believing that the greater things in life open to us, lifting us, restoring us, strengthening us.

So free life to believe. Free the heart and the mind to discover the great truths that change and challenge. For it is in believing that life comes to better things. □



The Costas

“WHAT HAPPENED TO THE LOOT, DAD?”

by HAROLD IVAN SMITH
Kansas City, Missouri



His son's question remained. What *did* happen to all the gifts? He had seen two dozen or more Christmas pageants in his years as a Christian. In most, the role of the three wise men was routine: they made their grand entrance, marched down the center aisle to the tune of “We Three Kings,” occasionally allowing each wise man a one-verse solo as he presented his gift, and the curtains soon closed on “Joy to the World.”

In our traditional pageants, some would maintain that we have opted to consider the familiar rather than plow new ground.

Perhaps we've fostered a distorted perception of time. Since the Christmas pageant is generally portrayed in 45 minutes or less, we've nourished the notion that the shepherds and wise men appeared the same night. The Word does not give us specifics, for the arrival was the important event rather than the time. Their world was not as impressed with minutes and seconds.

The wise men reported the star which had summoned them (Matthew 2:2). The date of the first recognition of the star influenced Herod's decision to execute all the male babies under age two. The wise men probably found the family in a different locale than did the shepherds, a possibility few tableaux consider.

Secondly, the gifts—gold, incense, and myrrh—were as practical as symbolic. People often choose to give money to the parents of a new baby; some gifts are impractical or quickly outgrown. So we trust the parents to best know the needs of the infant and the family.

Suppose you journeyed to a distant city. While there, your wife gave birth to a child. Instead of returning home, in the middle of the night you fled to a foreign country. Could you survive economically for two years from your job and home in a strange land?

Some scholars believe the gifts funded the flight to Egypt and at least partially financed the couple while there. It is probable that Joseph worked as a carpenter, but at first he was without inventory or established clientele or reputation.

The gifts testify to God's awareness of our needs. The One who calls always enables. He is able to

THE ANNUAL CHRISTMAS pageant was over; the couple who had portrayed Mary and Joseph were now parents putting their own children to bed. The father had just turned out the bedroom lights when his eight-year-old son asked, “Dad, what happened to all the loot?”

“What loot?” the father responded.

“The stuff the wise men brought to the baby Jesus,” his son replied.

The father, tired after a hard day as an amateur actor, longed for a simplistic answer to his son's question.

“Well, David, I don't know. I've never thought about it.” The father admired his son's thinking. He had feared the boy's humor at seeing him in the biblical costume and fake beard would disrupt other children watching the play.

“Well, I was just wondering if they put it in the bank.”

The father laughed. He remembered his mad dash to the bank the day before to deposit a check before closing time; his son had accompanied him.

“Let me think about it, Son.”

direct those with resources to our aid. God could as easily had Joseph discover a bag of gold alongside the road to Bethlehem. Yet He chose to work through the obedience of the wise men.

“And my God will meet all your needs according to his glorious riches in Christ Jesus” (Philippians 4:19, NIV). Perhaps Jesus marveled when He later learned of the faithfulness of His Heavenly Father to the details of His care and survival as a babe.

Our materialistic society defines needs as a synonym for wants. Do the wise men bringing gifts suggest a lesson we need to explore in our devotions or in our family times during the Christmas season?

“What happened to the loot?” requires a speculative answer; but it is a question for all of us to consider.

At Christmas, most of us are financially stretched. Christmas savings clubs—whatever the amount—are seldom enough. In the temptation to use or overuse plastic money (credit cards), do we overlook some who may need our financial assistance? There are so

many “relational” gifts to buy or contribute toward that some of us become calloused to the season.

Consider the story of 2 Kings 4. Creditors were ready to take the widow’s two sons for payment of the debts. She appealed to Elisha who asked her to collect vessels from her neighbors. After the prophet prayed, the Lord filled the vessels with enough oil to pay the debt; there was no windfall.

Perhaps the neighbors could not have contributed cash but they gave what they had and helped solve the problem. Could you, through obedience, participate in the solution of someone’s problems in this season?

By obedience, the wise men helped underwrite Joseph and Mary’s obedience.

The father discovered, in trying to answer his son’s question, the freshness of the Christmas season. Christmas offers an opportunity to explore *new* ground, to seek new meanings. We are so tempted to fish in familiar waters.

The Christmas passages are mines with rich nuggets waiting to be discovered . . . and shared. □

A MUSICIAN’S PRAYER

*Lord,
We used to create harsh
dissonances.
Because of our sinful natures,
We shattered the unison
of our relationship with
You.
We rejected the beauty
of Your perfect plan for
our lives,
And preferred instead,
Anger—Cynicism—Greed—
Self-centeredness—and all
kinds of ugly things;
And it seemed that we could
do no better.

But then,
Just when we needed help so
desperately,*

*You sent us LOVE!
He dwelt among us,
And restored harmony
to our fragmented lives,
And put music
in our silent hearts,
And taught us to sing
the new song of the
redeemed!

Thank You for the LOVE, God,
And also, God,
Thank You for the music
that allows us to release our
joy into the air
on this beautiful Lord’s Day
and many other mornings
to come.

Amen.*

—LYNDELL LEATHERMAN
Kansas City, Missouri



When God Put His

Knees into Life's Mu

ALITTLE BOY, who was frightened because of the lengthening shadows in his room, called for his mother. She told him he should never be afraid in the dark because "God is here with you."

"Yes, I know," responded the child, "but I want someone with a face!"

The little fellow did not intend to be sacrilegious, but was simply expressing a deep longing of the human heart. It is hard to conceive of God as infinite Spirit, but it is easy to picture the Lord Jesus Christ when we pray or reflect upon Him. Even Plato, the pagan philosopher, had declared that he hoped one day to see God walk down the streets of Athens. The desire of the youngster who wanted "someone with a face," and of the Greek philosopher who wished God to reveal himself in human form, was realized when the baby Jesus was born in Bethlehem's manger.

Jesus was born. His arrival was an act God had promised. "Behold a virgin shall conceive, and bear a son, and shall call his name Immanuel" (Isaiah 7:14).

The seed was untainted, divine. "And the angel answered and said unto her, 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" (Luke 1:35).

So the miracle of Incarnation was accomplished. God, in fullness, resided in Man. "For in him dwelleth all the fullness of the Godhead bodily" (Colossians 2:9). Jesus Christ is the God-Man. The "bridge" was an accomplished fact.

Christmas really means that God himself came into the world. The angel said, "they shall call his name Emmanuel, which being interpreted is, God with us" (Matthew 1:23). Christmas is not centered in earthly things but in the truth that God has come to the world, that God is here with us.

Christ was not merely a revealer of God. He was the full and complete REVELATION of God. He did not say, "I am come to tell men about the Father." He said, "He that hath seen me hath seen the Father" (John 14:9).

Years ago, the mayor of Boston let his beard grow for days, put on a suit of old clothes, and went out to see how "the other half of the world lives." He

by MORRIS CHALFANT

Norwood, Ohio

scouted through the slums of the city and spent a night in a very cheap boarding house. He was told to chop wood for his bed and a breakfast of thin oatmeal with skimmed milk.

He had never used an axe in his life and was having a hard time. Finally, a young man stepped up and said, "Give it here, mister. You don't know how to swing an axe.

When the young man had finished, the mayor said, "Here's my card, son. Call on me at four this afternoon, and I'll see that you get a job."

The young man looked at the card and said to himself, "Poor man, he's crazy. Thinks he's the mayor." But curiosity got the better of him; at four he was ushered into the mayor's office. He was given the job as promised, with the exhortation, "Now don't tell anybody about this."

But the young man did tell; and the city newspapers later carried the headline **THE GREATEST SOCIAL STOOP IN THE WORLD.**

Yet that "stoop" is pallid, insipid, when compared with the stoop our blessed Lord accomplished when He humbled himself to become our Savior. His, indeed, is the greatest stoop in all the world.

Irenaeus, in the second century of the Christian era, wrote that "the Word of God, Jesus Christ, on account of His great love for mankind, became what we are in order to make us what He is himself."

God "hath made him to be sin [in the Old Testament sense of a sin offering] for us, who knew no sin; that we might be made the righteousness of God in him" (2 Corinthians 5:21).

Reconciliation is always costly, and the reconciliation of man to God is the costliest of all. The shadow of the Cross falls across the manger. Christmas and Calvary are part of one and the same "Christ event."

"That we might be made the righteousness of God in him," "to make us what He is himself"—how can these things be?

Certainly not by our striving, by our own human effort! His saving grace and His sanctifying, transforming power are brought to us in the Word become flesh.

"He came unto his own, and his own received him not. But as many as received him, to them gave he



Keystone View Co

power to become the sons of God, even to them that believe on his name" (John 1:11-12).

God got down on His knees in the mud of life, lifting us to know the forever of God. He is not "up there" or "out there." He is here! Immanuel—God

with us! The secret of Christmas joy is to echo the carpenter's wife of long ago! Let your soul magnify the Lord. Rejoice in the Savior! Submit to the power of God!

A little boy in a family of four died and his death changed a happy family into an almost-always-sad family. Dad was a supervisor in the post office. Letters and postcards to Santa Claus were left on his desk for disposal. As he rummaged through the letters, he recognized the handwriting on one to be that of his daughter. He opened it and read: "Dear Santa: Our family was once so happy till my little brother died. Mommie and Daddy are not like they used to be. And when I ask Daddy about it, he says that only eternity will ever change it. I don't know what eternity is, but if you've got any extra eternities, would you leave one of them at our house on Christmas Eve night?"

When the father went home from work that day, his daughter noted that the eternity she had requested of Santa Claus had arrived ahead of schedule. A child had returned that family to Kingdom living.

Christmas features God's greatest Gift wrapped with eternities! Get in tune! Sing the victory song of Mary! □

PEN POINTS

THE IRON KILLER

The last bell had sounded. There would be no more lectures, no more assembly meetings, no more chemistry labs. Jefferson Senior High was in the process of being demolished by a wrecking crew. The property had been sold to another owner who decided that the old school was worthless to him.

I watched the skilled operator of a wrecking crane swing his 30-foot steel cable back and forth across the southeast corner of the vacant, dungeon-like building. Windows and sashes, interior doors and fixtures, and other odds and ends of value had been scavenged from the school. All that was left was the shell, the hull of what used to be. Invisible

to my eye, the interior had already suffered nicks and blows in all the appropriate places to weaken the structure. All that was needed were the few final blows to be dealt by the wrecking ball.

Slowly, steadily, the crane man swung the ball. I could not detect any real damage being done, other than a few holes in the red-bricked corner. Out he would hoist the iron killer, in it would come. Out again, and then in as the ball sunk deeply into the brick and mortar. It reminded me of a prizefighter working on a weak spot in his opponent. Suddenly I felt a rumbling and shaking in the ground and watched as the five-story school crumpled and belched a cloud of dust.



I mused that the enemy does not need a wrecking ball to create his havoc in you. He works quietly, silently in your interior. He reasons that if he can make you his property, he can also determine your worth. He lets the world pick you clean of things valuable, of things holy. He works as a master demolitionist in little unseen ways, in the vital spots, much as a termite in wood. He works in the underpinnings of your attitude, moods, personality, mind, and conscience until you are sickly and thin in spirit, until you are poor in faith. And then the good you might have been perishes without a single blow from an iron killer. □

—JIM SPRUCE
Champaign, Ill.



WATERFALL

*I love to see water,
 Clear flowing water,
 As it gathers momentum for the
 abyss beyond.
 It seems to be eager,
 Even excited!
 To rush, and then plunge with a
 thunderous sound.
 It creates fascination—
 One feels elation,
 As it hurls itself downward in
 gorgeous display.
 It borrows the sun's
 Prismatic colors,
 A splendorous rainbow to reveal
 in its spray.
 For creative beauty
 And magnificent grandeur,
 Cascading clear water inspires
 one to say:
 It didn't just happen,
 This display of splendor,
 Our God, the Creator, planned it
 that way.*

—GEORGE EPLIN
 Loon Lake, Washington

by JOHN W. MAY
 Mount. Sterling, Kentucky

ASOMBER NOTE cuts through the mixture of opinion prevalent in the world today concerning the church. Some say it is dying and will continue to do so. Some say it must change or else. Some say it does not fit in our modern technical world. All church people have their eyes to the future, asking, "The Church: whither bound?"

The Bible has something to say about the direction and course of the Church. This is uniquely presented in St. Paul's Letter to the Ephesians.

What he has to say about it appears parenthetically, as he illustrates and expounds on the love relationship of husband and wife. He declares that Christ loved the Church specifically. This may be compared to God's love for the world (John 3:16). It does not contradict it but complements it. The apostle declares that Christ gave himself wholly that the Church might be holy. And the love relationship which He establishes with the Church results in transformed lives.

He describes the power which Christ exerts on behalf of the Church, His Bride: "That he might sanctify and cleanse it" (5:26). The ASV puts it, "sanctify, having cleansed it." Dual words are used which are dual experiences as well: water and word. Christ uses the concept of water in reference to the new birth in John 3:5, and the concept of the word in John 17:17 in reference to sanctification.

In spite of the dirty world in which we live, there is sanctifying power still available to the Church. It is not a dead issue in the Church nor in the purpose of Christ for His people, though it is a costly purpose, for it called for Christ to give himself wholly.

We deal daily with pollution—in our cars, in our homes, in our rivers, in our world—but we too often forget the pollution of human nature. The only cure for this is the provision of Christ for His people, sanctification.

There is power for the hour "by the washing of regeneration, and renewing of the Holy Ghost" (Titus 3:5). Pentecostal power has not been sapped away in these 2,000 years since the Holy Spirit descended in mighty power. In a great act of love, Christ brings

His power to play on behalf of His Church: "That he might endue all his members with the principle of holiness, and deliver

**Helps to
 HOLY Living**



THE CHURCH:

Whither Bound?

them from the guilt, the pollution, and the dominion of sin." says Matthew Henry.

If it so desires, the Church may receive as great a power in this generation as any that have preceded our day. Christ is no respecter of persons or periods of time. Sanctification was real to the historical New Testament Church and it is real to the contemporary New Testament Church as well.

In his unique approach, Paul speaks of a specific purpose Christ has for His love relationship with the Church: "That he might present it to himself a glorious church" (5:27). Sanctification in this sense is a promise irrevocably connected to the tomorrows of the Church. Matthew Henry says it is the purpose of Christ to sanctify the Church in this world and to glorify it in the next.

Obviously, holy living is part of the believer's preparation for the next world. Growth in the vital ethics of holiness is required. Sanctification is a paramount experience which operates on practical levels of human experience.

Paul describes the type of Church that Christ is giving himself, holy and without blemish (5:27). This kind of living is demanded of people who walk in the light. The demand is not made, however, without the gift of enabling power to do the will of God. Certainly these words testify to the ability of God to make us pure and to keep us pure.



Without spot, without wrinkle, without blame! These characteristics are made a reality in the lives of His people. Growth in holy graces is more than an idealistic philosophy. It becomes a vital life-sign of the Church of God as it travels toward its great appointment with Him.

To be without spot is to be able to live without contracting moral impurity from encounters with the world. To be without wrinkle is to maintain and persevere in a state of grace without decay. To be without blame is to be free from condemnation and carnality. These are not automatic but are glorious possibilities to the people of God.

There is no question of the proper direction of the Church as long as it maintains the consciousness of His presence in its ministry. It will continue to survive in an unfriendly world. Christ's visible body of believers will make it through as the Bride. Sanctification works—in the hearts of individuals and in the large areas of the life of the Church. □



The Lamb of Christmas

*A Lamb was born on Christmas night,
Not where wind was raw
Out on a starlit hillside,
But in a lamplit stable
He snuggled in fragrant straw.*

*A Lamb was born on Christmas night,
A special Lamb indeed;
Pure, without spot or blemish,*

*His unique destiny
To conquer hatred and greed.*

*For the Lamb who was born that night
Was sent from God above
To be the final sacrifice
Reconciling sinful man
With the eternal Lord of love.*

—WANDA MILNER
Indianapolis, Indiana

KNOWN BY OUR CONVERSATION



by LOLA M. WILLIAMS

Dixon, Illinois

IT HAS BEEN SAID that we are known by the company we keep. Whether we like it or not, we are also known by our conversation.

Five preachers had enjoyed breakfast and fellowship together in a restaurant. When they got

up to leave, a man sitting across from them said, "Would you men pray for me right now? I know you're preachers. I could tell by your conversation."

The man was out of work and had come up north seeking employment. The job he thought was waiting for him had fallen through; he was concerned about being able to take care of his family. After casually listening in on the relaxed conversation of those preachers as they visited over their meal, he had enough confidence in them to seek their prayers in his behalf.

Anyone can appear to be better than they are when they know others are watching and listening. We all tend to put our best foot forward when we are on display. It is in those unguarded bits of conversation that the real test comes.

Our words tell on us. The way we pronounce our words and the words we use may give away the region of the country we are from. While living in a Southern state for a while, I was crossing a busy street one day. Coming from the other direction were a thin little man and a very obese lady. I overheard him say to her, "I'll carry you home." I stopped right there in amazement. I thought he surely had taken on quite a feat for himself. Later, I discovered that "carry" is a Southern expression for "take." Probably the man intended to take her home in his car.

The way we use words reveals much about us. A well-groomed woman stood out in a crowd. Her flawless complexion was complemented by a stylish coiffeur; not one hair was out of place. She was impeccably dressed. In contrast to the unfussy, even careless appearance of some standing around her, this woman appeared to be cultured and well bred. Then she opened her mouth and began to speak. She smashed to smithereens the image she had projected earlier. Her words were crude and vulgar, her grammar murderous, and her voice harsh and loud. Her conversation told what she was really like.

Our conversation discloses where we came from, our education (or lack of it), and our breeding. It also tells even the most disinterested listener what things in life are most important to us.

An acquaintance of mine taught school, and loved doing it. Certainly there is nothing wrong with teaching school, but this lady could talk of nothing else. Every time I was in her presence, she monopolized the conversation, turning it into a monologue about what she and her class were doing in the schoolroom. She seemed to blank out on any other subject, and managed to turn every discussion to her one topic of interest, teaching school.

Another time, I was in a laundromat doing the family wash, while we were out west on vacation. A woman struck up a conversation with me, telling me many personal details of her life, though I had asked no questions of her. In about five minutes time I knew that she and her family had moved out west five years before because of her health. She and her husband had later obtained a divorce. She was now working to support her three teenage children, who were giving her all kinds of problems.

I had told this woman nothing about myself, yet I knew her life history in a nutshell, whether I wanted to or not. We are known by our conversation.

Sometimes, our real thoughts and desires come to light because of what we consistently, even vehemently deny. The man who often says to his wife "Honey, don't do anything special for my birthday this year" is probably hoping she *will* do something special.

The lady who testifies, "I thank God that I'm just a humble person" is really telling how puffed up she is about her "humility."

The person who says to a friend who is a writer, "Now don't you write anything about *me*," may be secretly hoping he *will* be written about.

The kind of conversation professing Christians have when they are away from the church crowd often tells the world how deep their Christianity really goes. The Psalmist gives good advice here. "I will watch my ways and keep my tongue from sin; I will put a muzzle on my mouth as long as the wicked are in my presence" (Psalm 39:1, NIV).

Our conversation does not need to drip with "churchy" language, but we do need to learn to think before we speak. Rev. Don Smith said, "Some people

"BE YE HOLY IN ALL MANNER OF CONVERSATION."

1 Peter 1:15

put their mouth in motion before they put their brain in gear. A shady story, a half-truth, a critical word all tell their own story.

Sooner or later, our conversation will announce to

the world the kind of person we really are, no matter how carefully we try to conceal it, "for out of the abundance of the heart, the mouth speaks" (Matthew 12:34, RSV). □

COPING WITH A CRISIS

CAN YOU COPE with a crisis? Can you handle a crucial experience?

I am very fond of Oswald Chambers' book *My Utmost for His Highest*. Let me share with you two statements from that book:

"We imagine we would be all right if a big crisis arose; but the big crisis will only reveal the stuff we are made of; it will not put anything into us."

"There are stages in life when there is no storm, no crisis. In those times we do our human best; it is when a crisis arises that we instantly reveal upon whom we rely."

The nature of your crisis and mine may be very different, but the rules for coping with crises are the same.

As these statements from Oswald Chambers clearly show, we need to prepare in advance if we are going to be able to cope successfully with a crisis. This preparation can be summed up in a sentence or two. We should keep the Lord's commands so that we can abide in fellowship with Christ. When we are totally committed to God, and are prayed up to date, we will not be at our wits' end when a crisis comes, for our dependence will not be upon our own resources.

I want to tell you briefly about a personal experience. In December, 1977, I faced my second cancer surgery.

God used the written testimony of a young Christian wife and mother to help me. Her crisis was similar to mine, but graver. She wrote about coping with her crisis and about praying until she was able to say "either way I win."

I too prayed until I could rest in the Lord and was able to say "whichever way this goes, I win." Also,

I prayed that this crisis might be used to glorify God. In the hospital the Lord gave me several opportunities to speak for Him. He gave me a calmness that I believe He also used to witness for Him.

I doubt that will be my last crisis; and probably you may not have met your last crisis.

Our *Herald* editor writes, "God spared not His own Son and will not spare you and me. But the Father loved the Son and He loves you and me. That was the faith of Jesus on the Cross, and it can be our faith in the midst of our deepest trials and darkest nights."

I am sure you've proven that when anchored in Jesus, the anchor holds in the time of storm. And no doubt you know much better than I do about how to cope with a crisis, but let me share a few things that I have found helpful.

- 1) First, abide in Christ continually.
- 2) Don't absent yourself from God's house or separate yourself from Christian friends any more than you absolutely have to.
- 3) Find someone to talk to, to confide in—and who better than your pastor?
- 4) Pitying yourself does not help; it hinders.
- 5) Look for ways to help someone else carry his heavy load; that will lighten yours.
- 6) Smile! You may not feel like it, but if you smile you feel better.
- 7) Pick yourself up and go on, remembering to say, "Not my will, Lord, but Thine."
- 8) Remember Romans 8:28: "And we *know* [no uncertainty] that *all things* [including crises] work together for good to them that love God, to them who are the called according to his purpose." □

by LINA STEDMAN
Syracuse, New York



THE UNSEEN HAND

by RAYMOND C. KRATZER
Yakima, Washington

EACH OF US has felt at times the pressure of an unseen hand guiding us, leading us, pushing us, or helping us at some point of need. Perhaps we have been unaware in some instances why we suddenly felt stronger, more courageous, and more adequate for the task at hand. In each crisis, if we could have looked beyond the observable data, we would have seen the strong and helpful hand of Jesus assisting us.

A few years ago one of our pastors and his family were out making a pastoral call in the wintertime. His journey took him over winding roads to a distant farm home away from the well-traveled highway. It had been snowing, and as they began their return trip to the parsonage, the wind began to blow. Small drifts formed on the road which slowed their progress at times to almost a standstill.

The pastor recognized the seriousness of the situation. Night was drawing near, and they might be marooned. He told his family they should pray and ask Jesus to help them get home safely, for if they

were stuck in a snowdrift, they might suffer a real calamity.

Presently, as they rounded a curve, the car plowed into the largest snowdrift so far encountered. Progress came to a halt as the car wheels spun. Then the pastor and his wife heard a plaintive little voice in the backseat coming from their four-year-old boy, Sammy. He was praying. It was short, but faith-packed—just two words: “Jesus, PUSH!”

It was as though an unseen hand was placed on the car—a strong hand; and immediately the car moved ahead and soon they were home.

The apostle Paul once said “I can do all things through Christ which strengtheneth me” (Philippians 4:13). This is adequacy with a “plus” in it, or a “PUSH” in it! It is no sign of weakness to acknowl-

The little boy in the backseat prayed two words: “JESUS, PUSH!”

edge that life is too much for us to go it alone. We must have help. Whether we admit it or not, we are constantly in need of the unseen hand of God.

All life is supported by the hand of God. Even those who refuse to acknowledge His existence are dependent upon Him for the very breath they breathe. The Bible says: “For in him we live, and move, and have our being” (Acts 17:28). If it were not for His grace given to all creatures, not one of us would be alive today, whether we are Christians or not. Satan would see to it that we were destroyed so that opportunity for eternal life would be denied us.

The Psalmist said, “What is man that thou art mindful of him?” Yes, when we think of our insignificance, we marvel that God, in His grace, considers us and cares for us. The hand of God has made the stars and put them in their places. And yet it is gentle enough to touch us with tenderness and affection. When we have placed our fortunes in His hand, we need never fear for the future. Hath not Jesus said, “And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand” (John 10:28)? Here is unequalled security, conditioned upon obedience and trust in One whose hand is able to save and strong to deliver.

Someone asked a Christian, whose life was constantly fraught with danger, if he were not afraid at time. He replied, “No sir. You see, when I see trouble coming, I just look up and say, ‘Master, Your property is in danger; take care of it.’ And He always does!” Of course divine protection is contingent upon complete consecration and obedience.

Let us live in the assurance that God loves and cares for us, that His hand is ever near to protect us and guide us through life. “When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God . . .” (Isaiah 43:2-3). □

HUMOUR AND HAPPINESS

by JOHN R. WEATHERILL

Leeds, England

LISTENING to two comedians on TV, I was disappointed with their brand of humour. It was highly suggestive at times, and not the kind of humour one could wholly appreciate. I suppose some would class their humour as witty, but it certainly lacked that quality which one can describe as happy. The experience caused me to think about humorous people, and I concluded that truly wholesome humorous people are Christian people.

We admit that some people who profess to be Christians are far from being humorous or happy. In fact, they give the contrary impression, like the chapel steward who went to the railway station to meet the weekend preacher. The steward expected to recognize his guest by the clerical collar, but when the train arrived no person alighted who was wearing such a collar. Noticing a man with a rather pained expression on his face, the steward approached him saying, “Excuse me, are you the Rev. ———”

“Oh no,” replied the traveler. “It’s my indigestion that makes me like this.”

Neither the steward nor the traveler had a very good impression of the Christian life. For myself the truly humorous people I know are Christian people: it is they who have the humour I can appreciate, humour that is not only witty, but is clean, happy humour.

The little boy in the Sunday School appreciated the happy humour of his teacher, and one day said to his mother, “When I get to heaven I’m going to ask Jesus if I can live next door to Auntie Olive.”

“Why?” asked Mum.

“Because,” said the boy, “she’s such a happy lady.”

“When is that happy man coming again?” a 12-year-old girl asked her minister. The pastor was puzzled as to whom she meant, but upon inquiry realised it was the evangelist who had recently visited the church. The girl did not understand the profound sermon, but she did appreciate the humour and happiness the man experienced, and she exclaimed, “He had such a happy face.”

The humour of the Christian is not only witty, but clean, happy humour because the Christian is happy. The Psalmist said, “Happy is that people whose God is the Lord.” Jesus said, “Happy are the pure in heart, for they shall see God.”

To know Jesus Christ as Lord sanctifies our humour, for it springs from a happy-hearted person who knows the purifying influence of His presence. □

the editor's STANDPOINT

CHRISTMAS REMINDERS

Christmas reminds us that babies are important.

The world's greatest festival celebrates the birth of a baby, not the exploits of a king, or a warrior, or a money-maker. When Jesus was born, somewhere in the world armies were marching into battle, senates were debating important legislation, and fortunes were being made and lost. Somewhere a king was in his countinghouse, counting all his money, and a queen was in the parlor eating bread and honey, as an old nursery rhyme puts it. But the most important event of the day, both for that generation and all subsequent history, was the birth of Jesus Christ.

We need to be reminded of this today. If Mary had possessed the mentality of many modern "liberated" women, Jesus would never have been born. Instead, Mary would have opted for an abortion. Given her circumstances, she could have supplied a number of logical reasons for aborting the life developing within her womb. The birth of her child declares that no woman has a higher calling than motherhood.

Christmas reminds us, also, that Jesus is for everyone.

At His birth, Jewish shepherds and Gentile wise men came to worship and to wonder. He grew to manhood with the world in His heart. When He died, it was to atone for the sins of all people, and after He arose, His disciples were given orders to proclaim the gospel to all nations. The babe of Bethlehem was a product of His time, nation, and culture. But God's purpose in sending Him into the world embraced all times, all nations, all cultures. He is the Christ for everyone.

Christmas reminds us that mighty events can quietly happen.

Angels sang, but only to a handful of peasants, not to the lords and ladies of the realm packed into a great music hall. Wise men came to His crib, but guided by a silent star, not with blare of bugles and roll of drums. The infant was laid in a manger, not presented from the balcony of a palace to a cast of thousands cheering wildly in the street below.

God is not a Hollywood producer. On a tiny stage, with unknown people, without hoopla and fanfare, He produced the drama of the ages. There must be a lesson there for our image-conscious, publicity-hungry, generation of ballyhoosers! □

THE LONELY SEASON

For most people, Christmas is the happiest time of the year. There are parties, parties, parties! Eating and drinking together, many experience great warmth and friendship at this season. Gifts are exchanged and the air is filled with cheery greetings and lively music. The jingle bells, mistletoe, "I'm okay—you're okay" atmosphere is infectious, making it difficult for anyone to remain a Scrooge.

But to many people, Christmas is the loneliest time of the year. The camaraderie of the crowds serves only to accent their inward pain. The merry music seems to mock their heavy spirits. Sorrow fills their hearts. They eat, too, but the food is like ashes in their mouths. They drink, too; some of them drink too much of the wrong stuff, for they drink in an effort to forget.

Who are these lonely ones? Who can be sad when all the world seems glad? They are people whose mates have died, and who face Christmas for the first time without a husband or wife who meant more to them than life itself. They are people recently

divorced, still bleeding from the wounds of a broken marriage, and often suffering unspeakable agony in knowing that the one they loved and lost is spending Christmas with another. They are people who placed gaily-wrapped presents under the tree for children who will not unwrap them, because death swept their children away during the holiday season. They are people who lost jobs, and even their homes, while the world around them was celebrating. They are people far from home, out of touch with family and friends, unable to join festive boards as they did in other years.

Yes, there are lots of sad, lonely people at Christmas. Of course, God loves them, and offers His own best gift to them. But they need expressions of friendship, caring, and love on a human level, too. It's easy for us to overlook them in our preoccupation with holiday plans and activities. We need to make special efforts to reach out to them, to include them, to bring a measure of encouragement and cheer into their lives. We can't remove their hurts, but we can let them know that life is not all pain, grief, and loneliness. □

The world's greatest festival celebrates the birth of a baby, not the exploits of a king, or a warrior, or a money-maker.

The **Herald of Holiness** staff unites in wishing for all our readers, a holy and happy Christmas. We send our greetings in these lines from Mabel.



Mabel P. Adamson,
editorial assistant

Ivan A. Beals,
managing editor

W. E. McCumber,
editor in chief

Amid the gaiety
and excitement of Christmas,
between the shopping,
and the baking,
and the visiting,
My mind dwells often
on the wonder of God's love
and His Gift to us . . .
Somehow Bethlehem seems very close,
and I wonder
what it must have been like
to have been one of the shepherds
hastening to find the Babe.
Just common, ordinary people they were—
Not so very different
from you and me—
yet among the first
to hear the glad tidings
and to find
and worship the Christ . . .
Or to have been one of the Magi,
journeying long, weary miles and days,
trusting only the word of prophecy
and the star
to guide them in their quest;
But finding their reward
when they knelt and presented themselves—
and their gifts—
to Jesus.
Though the lowly shepherds
and the wealthy, highly educated wise men
little understood what His birth
would mean to the world—
they worshiped Him!
And in this Christmas season of 1980,
may we also experience the wonder
and awe of finding
and worshiping
God's Son—JESUS!

IN THE NEWS

PEOPLE AND PLACES

Arthur L. Small graduated from California Graduate School of Theology in Glendale, Calif., May 30 with a Doctor of Ministry degree. Dr. Small is pastor of the West Covina, Calif., church. □



Pastor Don McCullough of Anchorage, Alaska, First Church has been appointed chaplain-on-call for the local Holiday Inn. The appointment opens the door to a ministry with guests and employees of the Inn. While establishing a church in North Pole, Alaska, McCullough served as a volunteer chaplain to construction workers on the Alaska pipeline and traveled extensively to camps north of the Yukon River. He has also served as chaplain for a fire department. □

John W. Varian graduated from Western Michigan University in three years and passed the Certified Public Accounting test at age 20. He is one of the youngest to pass the test on his first attempt. John is a member of the Houston Spring Branch Church. He is the son of Evangelist and Mrs. Bill Varian of Bradley, Ill. □



Dr. Harold Stewart, a member of the Rockville, Md., church, represented the United States at the United Nations World Health Organization meeting at Geneva, Switzerland, in September. He served on committees forming international safety guidelines for ultrasound. A member of the organization and an employee of the U.S. government's Public Health Service, Dr. Stewart develops instruments for measuring ultrasound and tests ultrasound medical equipment. He has also worked with x-ray radiation, microwaves, and lasers. For his inventions,



he is the cosigner of two U.S. government patents.

He is a graduate of Sterling College and received a master's degree from the University of Kansas and a Ph.D. degree from Colorado State University. He is a charter member of the Rockville church and serves as adult Sunday School teacher. He and his wife, Helen, also own and manage two Christian bookstores. Dr. and Mrs. Stewart are the parents of four sons: Jay, Fred, David, and Daniel. Fred is currently teaching at Mid-America Nazarene College. □

DIMAS ELECTED NORTH AMERICAN MINORITY REPRESENTATIVE TO GENERAL COUNCIL

The General NYI Council elected Rev. Joe Dimas as the North American Minority Representative on the first ballot.



Rev. Dimas has been involved with youth on the local level for many years, including the office of NYPS president. He served as zone and district president and participated in IMPACT and Ambassadors musical groups. He was a delegate to International Institute, General Conventions, and named most-involved youth leader among Spanish-American Nazarenes.

Rev. Dimas's educational background includes a B.A. degree from

San Antonio Spanish-American Nazarene Seminary and the M.A. from Bethany Nazarene College.

He will now contribute to the General NYI Council, as well as to a continued ministry in the Spanish-American church. □

HEMPEL NEW FIELD REPRESENTATIVE FOR LIFE INCOME GIFTS AND BEQUESTS

Robert W. Crew, executive consultant of Life Income Gifts and Bequests, announces the appointment of Bob Hempel to the position of field representative for the Northwest Zone. He will serve in a cooperative program with Northwest Nazarene College. He succeeds Dr. E. E. Zachary, who has retired.



Bob Hempel of Hutchinson, Kans., has pastored several churches in the Northwest, but most recently has served Hutchinson First Church.

Rev. Hempel attended Northwest College, Nampa, Ida., and earned his master's degree at Whitworth College in Spokane, Wash. While in college, he was president of the Associated Student Body.

He and his wife, Mary Helen, have three married daughters, a son, and seven grandchildren. Their son, Bob II, is a junior at Mid-America Nazarene College this fall. □

TLC UPDATE

The TLC (Teaching/Learning Conference) program sponsored by the Division of Christian Life has been receiving very positive response from those districts that have been hosting the program over the past several months. Since August, the South Arkansas, Sacramento, Central California, Northern California, Maine,



West team in Sacramento—(l. to r.) are Marge Karman, Ed Robinson, Vickie Boone (assistant coordinator), Dwight Douglas (coordinator), Esther Wesche, Tom Goble, Bud Downing and his wife, Nita.



Participants in adult workshop in Little Rock.

Houston, Minneapolis, Kansas City, Southwest Ohio, Eastern Michigan, Georgia, and Joplin districts, and Boise, Ida., First Church have sponsored a TLC. In all, over 3,500 registrants have participated in the TLC experience.

The Division of Christian Life encourages everyone who is interested in Sunday School and administrative ministries and who lives on or near a



Midcontinent team in Little Rock—(l. to r.) are Dee Freeborn, Karen Gookin, Dwight Douglas (coordinator), Deletta Tompkins, Gene Sanders, and Gene Van Note.



East team at Maine TLC—(l. to r.) are Dee Freeborn, Linda Burba, Louise Curl, Howard Marks, and Rev. Larry Fairbanks, district chairman of the Board of Christian Life (Rev. Jerry Lambert not pictured).

district that is sponsoring a TLC to participate in the conference in their area. The TLC workshops will deal with teaching methodologies and skills; curriculum study and evaluation; lesson preparation; and administrative skills and patterns for preschool, elementary, youth, adult, and administrative leaders of local churches.

Those districts interested in hosting a TLC in the future should contact Dwight Douglas in the Division of Christian Life at Nazarene Headquarters. The TLC office is presently scheduling its 1982 dates.

1981 TLC Schedule

January 9-10 Grand Rapids, Mich.
 January 16-17 East Liverpool, Ohio
 January 19-24 Alaska (Fairbanks, Anchorage, Sitka)

January 30-31 Washington Pacific District
 February 6-7 San Antonio District
 February 13-14 East Tennessee District
 February 20-21 Illinois District
 February 27-28 Southern California District
 March 28 Pittsburgh District
 April 9-10 Northwest District
 April 24-25 Northwestern Illinois District
 May 20 South Arkansas District
 August 6 Kansas District
 September 4-5 North Florida District
 September 11-12 New England District
 September 18-19 Central Ohio District
 September 18-19 Eastern Kentucky District
 September 25-26 New York District
 October 9-10 Michigan District
 October 16-17 North Central Ohio District



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Pictured (l. to r.) at newly named Williamson Student Center are: Dr. Eugene L. Stowe, Dr. and Mrs. G. B. Williamson, Dr. L. S. Oliver, and Dr. Mark R. Moore.

WILLIAMSONS HONORED AT NBC

The Student Union Building at Nazarene Bible College was named The Williamson Student Center on October 28, in honor of Dr. Gideon B. and Audrey Williamson.

Dr. Eugene L. Stowe, general superintendent, brought the message and Dr. Mark R. Moore, executive director of Education and the Ministry at International Nazarene Headquarters, paid special tribute and unveiled a portrait of Dr. and Mrs. Williamson to be hung in the Student Center.

The Service of Commemoration was under the direction of President L. S. Oliver. Dr. Oliver expressed appreciation for the Williamsons and their



Last year, Superintendent Bert Daniels of the Southwest Oklahoma District, appointed a committee of laymen headed by the Advisory Board laymen, James Emmert and Ken Hughen, to spearhead the thrust for getting all budgets paid in full. Through the efforts of that committee, some of the larger churches assisted the smaller churches that were having a difficult time financially, and other financial resources were recruited. Rev. Daniels is shown holding the poster proclaiming success for the first time. General Superintendent Eugene L. Stowe is in the background.

contribution to Nazarene Bible College.

Among the guests were family members, Joe Williamson, Mr. and Mrs. Franklin Cook, and Mr. and Mrs. John Williamson. □

FOUR DISTRICTS EXCEED 100% PAYMENT OF PENSIONS FUND

The denominational average for district payment of the Pensions and Benefits Fund during the 1979-80 assembly year was 92.38 percent. This is only one percent lower than the all-time high recorded in the history of the fund.

The Washington Pacific District led all districts this year with 101.87 percent. Next was the Hawaii Pacific District which has paid in full or overpaid their Pensions and Benefits Fund amount for 12 consecutive years! The Alaska District paid at least 100 percent for the fifth straight year. Also paying in excess of 100 percent for the 1979-80 assembly year is the Canada Pacific District.

There were 10 districts which paid at least 95 percent, but less than 100 percent. Of the 78 United States and Canadian districts participating, all except one reached the 90 percent level.

As in previous years, each ordained and district-licensed minister who is enrolled in the Basic Group Term Life Insurance program through the Department of Pensions and Benefits, receives double coverage if the district of which he or she is a member paid at least 90 percent of its official Pensions and Benefits Fund goal during the previous assembly year. Because all districts except one achieved the 90 percent level nearly 10,000 Nazarene ministers will receive the benefit of double coverage this year.

The Pensions and Benefits Fund also currently provides a monthly retirement pension for almost 2,000 retired ministers and widows of ministers. Dr.

Dean Wessels, executive director of the Department of Pensions and Benefits, reports that these retirement checks and the insurance benefits affecting those 10,000 ministers mentioned previously, will continue to be provided as each church on every district pays its Pensions and Benefits Fund in full every year. □



On September 7, the Plainfield, Ind., Trinity Church had a special day in honor of Dr. and Mrs. Glen Miles. Rev. John Hay, superintendent of the Indianapolis District, presented a plaque to the couple for their outstanding support of the church. Dr. Miles is a research specialist with the Allison Corporation. Pictured with the Mileses and Rev. Hay is Pastor Samuel Stewart (l.).

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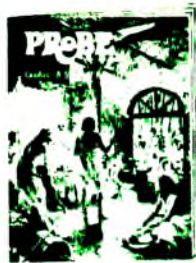
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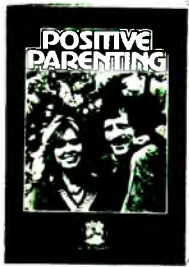


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Dr. Roger Parrott (*l.*), director of Financial Development at MANC, presents the keys to the van purchased by MANC students to Rev. Norman Cash, pastor at Wounded Knee, S.D. Rev. Phil Riley (*r.*), Dakota district superintendent, looks on.

MANC HELPS CHURCH PROJECT FOR INDIANS

Each year at Mid-America Nazarene College, one week in the fall is designated as "We Care" week. A special emphasis is highlighted on campus and in chapel services with an opportunity provided to assist a worthy need.

MANC students demonstrated their concern this fall when they were challenged with the "We Care, Project Wounded Knee" campaign. After Rev. Norman Cash, Wounded Knee, S.D., and Superintendent Phil Riley, of the Dakota District, told MANC students during a chapel service of the new work opened on the Pine Ridge Oglala Sioux Reservation, they responded generously.

Students raised nearly \$4,200 in cash and pledges enough money to buy a 1979 Ford van for Rev. Cash to use in his work. The van was made available by Nazarene Headquarters Services.

Cash has done missionary work among the Indian people for the past 12 years. When the Church of the Nazarene opened the new work in Wounded Knee, he began to see his dream for a church on the Pine Ridge Reservation become a reality. During October, Rev. Cash ministered to around 30 people each Sunday.

A modest chapel is now under construction on a site in Wounded Knee provided by Mr. Albert Hollowhorn. □

NAZARENE INDIAN BIBLE COLLEGE STUDY COMMITTEE MEETS

A committee, authorized at the 1980 meeting of the General Board to study the Nazarene Indian Bible College, met October 19-21 in Albuquerque, N.M., where the school is located.

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On October 12, 31 people gathered in the Middlebrook Elementary School building for the first worship service of the Cleveland Southwest Church, a new home mission church on the North Central Ohio District. Special music was provided by Living Witness Team No. 1 from Mount Vernon Nazarene College, and Sunday School classes were offered for both children and adults. The new church, located in Middleburg Heights, is being opened in an area of over 150,000 people without any holiness witness. The October 1 special issue of the *Herald of Holiness* was used in house-to-house canvassing. The pastor of the new church is Tom Zuercher.



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The work of the committee was facilitated by R. Franklin Cook, coordinator of urban missions in the Department of Home Missions. He spent several days observing the school and interviewing staff, faculty, and students.

A dramatic increase in enrollment this year is straining present facilities. President Wayne Stark and his staff are setting a new course for the school which was founded as a grade and high school in 1948. Presently the focus is at a Bible college level, training pastors and Christian workers.

The committee studied purpose, curriculum, facilities, and accreditation. The school is seeking to conform to standards of the American Association of Bible Colleges for accreditation.

Committee members in addition to Cook included Dr. Gerard Reed of Mid-America Nazarene College, chairman; Mr. James Couchenour, lay member of the General Board, secretary; Dr. R. T. Bolerjack, dean of Nazarene Bible College; Rev. Julian Gunn, superintendent of the North American Indian District; Rev. Johnny Nells, pastor of Ramah, N.M., Navajo church; and President Wayne Stark. □

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Pictured (back row, l. to r.) are: David and Sharon Benson; Jerry Abbitt, his wife Norma in front; Phyllis and Jerry Cox; Mike and Becky Hancock; and Janice and Larry Hamilton. Front row (l. to r.) are Jerry and Jane Earles; Phil and Darlene Kellerman; Arlan and Denise Hoskins; Marilyn and J. Paul Turner; and Faye and Jay Smith.

SOUTHWESTERN OHIO DISTRICT SPONSORS MARRIAGE ENRICHMENT TRAINING

The District Adult Ministries, under the leadership of Rev. David Benson and Rev. Arlan Hoskins, sponsored two regular Marriage Enrichment retreats—one for clergy couples, the other for lay couples. From these two events four clergy couples and one lay couple were selected for training: David and Sharon Benson, Arlan and Denise Hoskins, Mike and Becky Hancock, Larry and Janice Hamilton, and Jerry and Phyllis Cox.

The district invited four other applicant couples to the event: Jerry and Norma Abbitt, Southwest Indiana Marriage and Family Life Directors; Jay and Faye Smith, Central Ohio Marriage and Family Life Directors; Jerry and Jane Earles, chaplain, U.S. Army; and Phil and Darlene Kellerman, associate pastors at Sterling, Ill.

Couples who receive marriage enrichment training do so with the intent of establishing it as an ongoing equipping ministry of marriages in the local church. □

—J. Paul and Marilyn Turner,
Department of Adult Ministries,
Marriage and Family Life Office.

HUTCHINSON FIRST OBSERVES DIAMOND YEAR

Sunday, November 2, the Hutchinson, Kans., First Church celebrated

its 75th anniversary with the opening day and dedication of a relocation property. A \$2 million church facility was built on a 70-acre site. Dr. Jerald D. Johnson, general superintendent, preached the dedicatory sermon at 3 p.m. to a congregation of more than 800.

The day began with a "farewell to the old church" with former pastor, Rev. Mark Smith, speaking. Rev. Eu-



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gene Chambers, grandson of Rev. H. M. Chambers, one of the early pastors of the church, sang. Noah King, a charter member, prayed a farewell prayer.

At 10:45 a.m., a ribbon-cutting ceremony took place at the new sanctuary doors with architect Rick Conklin and District Superintendent Marselle Knight, joined by the building committee and others. Pastor Robert Hempel preached the first sermon in the new church.

The day was concluded with a Communion service, followed by a farewell for Pastor and Mrs. Hempel.

The new church is circular in design with one quarter being a rectangular gymnasium. A quarter section on the second floor has a number of classrooms and a small chapel seating between 125 and 150. An elevator makes this area available to the handicapped and infirm. The building is valued near \$2.5 million with actual cost approaching \$2 million. Mr. Marvin Cook of Nampa, Ida., served as construction superintendent. Thousands of hours of volunteer labor were given by the congregation. □

YOUTH LEADER TO VISIT AUSTRALIA AND NEW ZEALAND

Rev. Gary Henecke, executive director of the Department of Youth, will be speaking at youth camps and local churches in Australia and New Zealand during December, 1980, and January, 1981.




Enthusiasm is high since the visit will be the first by a general youth leader in this part of the world. In New Zealand, young people are meeting at 6:30 a.m. daily in prayer for the winning of their country for the Lord. □

—NCN

THE CHRISTIAN HOLINESS ASSOCIATION TO CONVENE

The Christian Holiness Association will host its 113th annual convention at the Blue Grass Convention Center/Ramada Inn, Louisville, Ky., April 21-23, 1981. The theme for the convention will be "Holiness for the Healing of the People."

Featured speakers include Dr. David Seamands, pastor of the Wilmore, Ky., United Methodist Church; Dr. Frank B. Stanger, president of Asbury Theological Seminary; and Rev. John E. Hendrickson, pastor of the Spring Arbor College Free Methodist Church in Michigan. The Bible teacher for the morning sessions will be Commission-



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er Arthur Pitcher, of the Salvation Army.

A wide range of seminars, workshops, and music is being planned. Special seminars will focus on conducting and promoting camp meetings, and also resources available for the initiation and structuring of Christian day schools for holiness churches and denominations. □

WISCONSIN PLANS 12 CHURCHES

The Wisconsin District, under the leadership of Superintendent Ted Holstein, has developed a plan for impacting the cities of that highly populated state. A church planting committee was formed in April and during the district assembly in May presented a plan that involved raising about \$30,000 (which was oversubscribed) to provide basic expense mon-

ey for the launching of six new churches.

The components of the plan included \$7,800 for food; \$10,800 for housing; \$3,600 for insurance; and \$8,000 for moving costs to bring six couples to Wisconsin. They also established a canning co-op that was very active throughout the summer preparing food for the pastoral leaders of the new churches. By early fall, there were still openings on the district for those who would be willing to come and pioneer a new church.

A missionary profile of Wisconsin District includes a population of 4,919,500 with 3.1 million unsaved people. There are 56 cities of over 5,000 population with no Nazarene church. This does not include the underchurched cities of Madison and Milwaukee.

Already Rev. Holstein, in one and a half years, has organized four new churches. □

HISTORIC CHURCH CELEBRATES MILESTONE

The Keene, N.H., church observed its 90th anniversary as a local congregation. In February, 1890, a holiness work was organized in Keene known as "Bethany Mission," which later united with the Pentecostal Association of North America. This group then united with others to form the Church of the Nazarene.

This year, in April, the pastor of the "daughter" church in Claremont,

N.H., Rev. Elwood O'Dell, held the spring revival. This was followed by a week of meetings beginning September 30 with Dr. Richard Howard, son-in-law of a former pastor, Stewart Maddox. He conducted a series on "The Spirit and Human Nature," based on Galatians 5, and a Saturday morning seminar on "Holiness and Human Frailty." An anniversary banquet was held in the evening with David Nolan of the Nashua, N.H., church speaking on church growth.

Sunday morning, Leila Ellis was recognized as the oldest member of the church. She has been associated with the Church of the Nazarene since January 5, 1913.

In the closing service, Dr. Howard challenged the church to make the next decade the best years of its history. District Superintendent William Taylor congratulated the congregation on behalf of the district. Rev. Fay Gemmel brought greetings and notes of support from the local churches.

Rev. James Kelley has been pastor of the Keene church since November, 1968. His efforts helped prepare the church for this milestone in its history. □

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HURN RECEIVES NATIONAL AWARD FOR CHURCH GROWTH LEADERSHIP

Dr. Raymond W. Hurn, executive director of the Department of Church Extension, was honored by the American Institute of Church Growth November 11, in Niagara Falls, N.Y., for outstanding "executive leadership in church growth."

The award was presented by Dr. Win Arn, executive director of the Institute, on behalf of Dr. Donald McGavran, chairman of the board.

Dr. Arn presented the award at the Eastern Great Lakes Regional Conference on New Churches Evangelism in Niagara Falls which was attended by over 200 persons involved in church planting activities. □



Dr. Win Arn (l.) presents the citation to Dr. Raymond W. Hurn (r.), honoring him "as an outstanding church growth leader in America."

FOR THE RECORD

MOVING MINISTERS

ALDEN W. AIKENS from Brantford, Ontario, Canada, to student, Cornwall, Ontario, Canada

L. WAYNE BOGUE from Kokomo, Ind., to Tipton, Ind.

CECIL C. BURNS from Long Beach (Calif.) North to evangelism

ERNEST CONRAD from associate. Temple (Tex.) Trinity to Quanah. Tex.
 MICHAEL D. COONROD from associate. Camas, Wash., to Tacoma (Wash.) Westgate
 STEVEN CRITES from West Bend. Wis., to Monroe. Wis.
 MARK L. DENEEN from Ronceverte. W.Va., to Youngstown (Ohio) Boardman
 R. DALE FRUEHLING from Bucyrus, Ohio, to Elyria, Ohio
 DANNY GODDARD from Greensboro (N.C.) Southeast to Columbus, Neb.
 ELWYN A. GROBE from Cody (Wy.) First to associate. Calgary (Alberta, Canada) North Hill
 STEVEN R. HADDIX from associate. Huntington (Ind.) First to Caldwell (Ohio) First
 MARK A. HAMILTON from associate. Dallas (Tex.) Central to instructor. Eastern Nazarene College, Wollaston, Mass.
 ODELL HARRIS from Belton, Tex., to Forestburg (Tex.) Prairie Point
 ROBERT F. HUFF from Waycross, Ga., to New Lynn (Auckland) New Zealand
 DAN P. KETCHEN from St. Louis (Mo.) North County to Wasco, Calif.
 DENNIS E. KNIGHT from Regent, N.D., to Whitney (Tex.) First
 DALE W. LIVINGSTON from Chino, Calif., to Riverton, Wyo.
 MAYNARD A. MAHLEN from Central Point, Ore., to Gillette, Wyo.
 D. L. MARSTEN from Orkney, Ontario, Canada, to Yorkton, Sask., Canada
 DENNIS MIDDLETON from Gary (Ind.) Aetna to Catlettsburg (Ky.) Southside
 DORMAN J. PATTERSON from Lake Placid, N.Y., to evangelism
 WILLIAM L. POTEET from Melrose, Mass., to Union, Mo.
 GARY A. SLUSHER from student, Nazarene Bible College, Colorado Springs, to Jacksonville (Fla.) Grace
 JERRY L. SUDDUTH from student, Nazarene Theological Seminary, to Ronceverte, W.Va.
 PAUL C. TUBBS from Angola, Ind., to Redkey, Ind.
 ESTEBAN VELASQUEZ from Kansas City (Kans.) First Spanish Church, to associate, Sterling, Ill.
 FRANK D. VOSS from Redkey, Ind., to Rochester, Ind.
 CHARLES WATERS from Jacksonville (Fla.) North to Greensboro (N.C.) White Rock



Participants in the ordination service of the Southeast Oklahoma District are pictured (l. to r.): Rev. and Mrs. Bill Buettner; Rev. and Mrs. Robert Butler; Rev. Wendell O. Paris, district superintendent; Rev. and Mrs. Kenneth Brown; Dr. Jerald D. Johnson, general superintendent; Rev. and Mrs. Paul Clifford; and Rev. and Mrs. John D. Ward.

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 WESLEY HARRIS, Bolivia, Field Address: c/o Harry Stevenson, Casilla 5958, La Paz, Bolivia
 STEVE LANGFORD, Peru, Field Address: c/o Robert Gray, P.O. Box 3179, Lima 100, Peru
 RUTH MATCHETT, R.S.A. North, Field Address: Box 21, Letaba, 0870 Republic of South Africa
 JACK PATTON, Papua New Guinea, Furlough Address: 1417 W. 220th St., Torrance, CA 90501
 MARK RUDEEN, Panama, Field Address: Box 2097, Balboa, (Canal Zone), Panama
 TED ZUERCHER, R.S.A. North, Field Address: P.O. Box 21, Letaba 0870, Republic of South Africa

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 Calgary, Alberta, Canada
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CORRECTION

In the obituary for BERTHA MAY DILLMAN, which appeared in the November 1 issue, Beryl Reese Dillman was listed as a surviving daughter. In fact, Beryl Dillman is a surviving son, who teaches at Point Loma College and is a personal friend of the editor.

We extend to him our deepest apologies for this mistake. □

VITAL STATISTICS

MRS. KATHERINE NEASE DIES

Mrs. Katherine Nease, 91, widow of former General Superintendent Orval J. Nease, dies in Arcadia, Calif., Oct. 24. Dr. Nease passed away in 1950.

Memorial services were held for Mrs. Nease Oct. 27 at Pasadena, Calif., First Church. Rev. Paul Hetrick, associate pastor, officiated.

Katherine Nease is survived by her sons, Robert of Arcadia, Calif., and Orval of Redlands, Calif., as well as seven grandchildren and three great-grandchildren. She was living with Robert and his family at the time of her death.

DEATHS

JACK BRACKETT, 58, died Oct. 7 in Decatur, Ill. Funeral services were conducted by Rev. Ed Abila and Rev. Ray Kern. Surviving are his wife, Vicki; one foster son, Butch Jones; three grandchildren; and five sisters.

JOSEPH DANIEL CARDENAS, 2 years, 3 months, died Sept. 10 in San Francisco, following heart surgery. Funeral services were conducted by Rev. Walter Hubbard, superintendent of the Sacramento District, and Rev. Ted Allen, in Reno, Nev. He is survived by his parents, Joe and Linda (Fisher) Cardenas; one sister, Christina; and both sets of grandparents.

ERNEST C. CARLSON, 87, died July 31 in Tujunga, Calif. Graveside services were in San Fernando, Calif., conducted by Rev. Bob Bray and Rev. Frank Tolson. He is survived by his wife, Hilda; two sons, Chester and Loren; two daughters, Edith and Phyllis McClusky; and two granddaughters.

REV. RICHARD J. KISSEE, 59, died July 5 in Hammond, Ind. Funeral services were conducted by Rev. John Kisse and District Superintendent George Scutt. Interment was in Schererville, Ind. Rev. Kisse's ministry included various churches in Canada, Minnesota, Illinois, and Indiana. Survivors include his wife, Freida; three daughters, Louise Gilley, Glenda Glisson, Karen Martin; seven grandchildren; his mother and father; four brothers; and two sisters.

HIGH COURT TO DECIDE KEY CHURCH-STATE CASE. The Supreme Court has agreed to decide whether church-related schools can be forced to comply with a U.S. Department of Labor ruling that they provide unemployment compensation to teacher and other employees. In spite of the fact churches and associations and conventions of churches are specifically exempted from coverage under the Federal Unemployment Tax Act, Secretary of Labor Ray Marshall issued a ruling last year declaring that schools owned and operated by churches are covered.

Secretary Marshall's application of the law has resulted in a flurry of legal challenges. The case accepted by the high court came on appeal from the South Dakota Supreme Court.

In that state, St. Martin Evangelical Lutheran Church and Northwestern Lutheran Academy challenged a state law implementing Secretary Marshall's order. The church and school lost at an administrative hearing but won when they took their case to a South Dakota circuit court. That court reversed, however, in a ruling last March. Since that decision, neighboring North Dakota's high court ruled in June that Secretary Marshall's order was invalid and that the church exemption in federal law applies to church-run schools as well. In addition to those legal tests, the matter is presently alive in several other state courts. □

WORLD VISION OPENS PHNOM PENH PEDIATRIC HOSPITAL.

The nation of Kampuchea (Cambodia) got its first new medical facility in nearly 20 years when World Vision International opened its hospital for children October 15 in Phnom Penh. The 75-bed hospital is also the first pediatric hospital in the history of the ancient kingdom, according to Dr. Stanley Mooneyham, president of the international humanitarian organization.

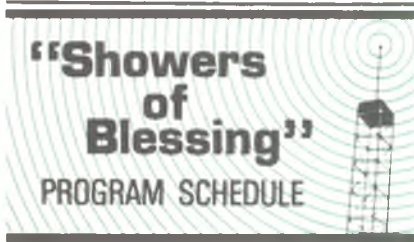
The hospital was dedicated October 14 and the first patients were admitted the next day. The Kampuchean foreign and health ministers and the mayor of Phnom Penh joined World Vision officials for the dedication ceremony. The hospital was completed by World Vision five years ago. It was never allowed to open as the Khmer Rouge took control of the country the day following dedication ceremonies in April, 1975. Called the National Pediatric Hospital, the medical center will not only provide treatment and surgical facilities, but will also serve as a teaching hospital for the more than 700 students enrolled at the faculty of medicine in Phnom Penh. □

CASH SHORTAGE SEEN AS BIGGEST HINDRANCE TO BIBLE DISTRIBUTION.

Severe cash shortages could be the biggest threat to Bible printing and distribution during the next decade, according to top officials of the United Bible Societies meeting in Chiang Mai, Thailand. The 220 leaders from 90 nations say that more than wars, antagonistic regimes, and the closing of borders, the major factor holding up the distribution of Scriptures in the 1980s is the shortage of cash to pay for printing them.

The UBS General Committee, which meets once every 10 years to map strategy for the next decade, says demand for Bibles and other Scripture publications has been going up dramatically year by year, throughout the world.

In response, the Bible Societies have greatly increased Scripture production. But expanding programs are hampered by the lack of substantial capital funds, the committee said. The present shortfall in capital is estimated to be about \$7 million (U.S.) worldwide. The Scripture famine of the 1980s is already starting to affect some countries—particularly in Africa, Asia, and Latin America, officials stated. □



"Showers of Blessing"
PROGRAM SCHEDULE

December 21
"The Word Became Flesh"

December 28
"Purposeful Living"

by W. E. McCumber, speaker

REV. LOWELL H. YOUNG, 71, died July 5 in Perris, Calif. He had pastored in Compton, Yucaipa, Colton, Lake Elsinore, and San Jacinto on the Southern California District. Funeral services were conducted by Rev. Nick Hull and Rev. Robert Scott. He is survived by his wife, Audrey; a daughter, Eileen Lawrence; one son, James; six grandchildren; and five great-grandchildren.

BIRTHS

to DAVID C. AND SANDRA (JILBERT) ALEXANDER, Whittier, Calif., a boy, Matthew David, Oct. 16

to STEVEN AND REBECCA (GILMORE) CRAWFORD, Independence, Mo., a girl, Megan Joy, Nov. 5

to RAY AND GAIL GOLDSMITH, Nampa, Ida., a boy, Benjamin Joseph, Sept. 28

to TOM AND JANE (JORDAN) HENDERSON, Brewton, Ala., a boy, Bret Thomas, Nov. 2

to CARL AND GAIL (LYONS) HERBERT, Rochelle, Ill., a girl, Laura Kathleen, Sept. 29

to LES AND LIBBY (SULLIVAN) HUFFMAN, Kansas City, Mo., a boy, Nathanael Lee, Nov. 1

to CLAUDE AND CRYSTAL (McKAMIE) HUT-

CHINS, Newberg, Ore., a girl, Jessica Ann-Francis, Aug. 20

to DAVID AND GLENDA (JERGENSEN) LEIDY, Lynn Haven, Fla., a boy, Samuel Lerie, Oct. 27

to MICHAEL AND ILENE (FRAZIER) McHONE, Indianapolis, Ind., a boy, Jay Michael, June 5

to SGT. GARY AND NANCY (SPARKMEN) MICHEL, Landstuhl, West Germany, a girl, Kimberly Dawn, Oct. 10

to DAVID AND LINDA (SULLIVAN) OLTMAN, Columbus, Ind., a boy, James David, Oct. 16

to KENNETH AND DEBORAH (NIXON) PEERCY, Nashville, Tenn., a girl, Margaret Amelia, Sept. 23

ADOPTIONS

by REV. DAVID AND KATHY (MARTIN) MacMILLAN, Kolapore, Ontario, a girl, Mary Corinne, Oct. 31

BY JIM AND ROSA KRUSE, Houston, Tex., a girl, Milinda Rose, Oct. 29

MARRIAGES

DORIS ANNE LAY and MARK BODENSTAB at Portland, Ore., Aug. 9

DOLLY WAINSCOTT and THOMAS L. MARKS at Marion, Ind., Oct. 2

ANNIVERSARIES

A reception was given on Oct. 26 in honor of the 50th wedding anniversary of FLOYD and MARY MORGAN by their children, Rev. and Mrs. Harold (Floydene) Rains, Mr. and Mrs. Maurice Morgan, and Mr. and Mrs. Jerry (Mary Nell) Morgan. The morning service of the Caddo, Okla., church was dedicated to their honor. The five grandchildren brought the musical program and their son-in-law delivered the morning message. The Morgans have been members of the Caddo church all of their married life.

DIRECTORIES

BOARD OF GENERAL SUPERINTENDENTS—Office: 6401 The Paseo, Kansas City, MO 64131. Charles H. Strickland, Chairman, Orville W. Jenkins, Vice-chairman; William M. Greathouse, Secretary; V. H. Lewis; Eugene L. Stowe; Jerald D. Johnson.

THE ANSWER

CORNER

Conducted
by W. E.
McCumber,
Editor

A pastor insisted that his local church board give him the authority to obtain a signature card at the bank so he could sign checks on the local church's account. His reason was so that he could see that all bills of the church were paid on time, even though there was an efficient and capable treasurer, duly elected per the "Manual." I first joined the Church of the Nazarene in October, 1931, and I never heard of such a practice. Is this something new? Please give me your advice as well as the church's policy and accepted practice.

Our pastors are well advised not to handle church funds. Handling church funds creates needless temptation, to which some have tragically fallen prey. And it opens pastors up to unnecessary suspicion and criticism. Besides that, they have more than enough to do without serving as treasurers or assistant treasurers. □

Although we are not Nazarene, but Christian and Missionary Alliance ministers, we are fortunate enough to receive your fine magazine. The ANSWER CORNER is always read first and that is why we are writing to you now. Perhaps you can throw some light on:

"So then death worketh in us, but life in you" (2 Corinthians 4:12).

We have read this verse and the verses around it forming the context in various translations and checked the commentaries and have found no explanation which seems to fit.

Thank you for your help.

I am glad you read our magazine, and I pray God to richly bless your ministry.

About 2 Corinthians 4:12, I think Paul means, "So, as the result of our daily exposure to the threat of physical death, you have received spiritual life." The context (vv. 7-11) speaks of the

physical sufferings which Paul was undergoing as a missionary. But his converts, who had believed his preaching, received eternal life within this very situation of apostolic suffering. The persecutions would ultimate in his death (2 Timothy 2:8-10; 4:6-8), but the gospel service rendered in the midst of persecution resulted in spiritual life for others.

The antithesis expressed in 2 Corinthians 4:12 must not be pushed too far. Spiritual life was working in Paul as well as his converts. And if they joined in the vigorous task of spreading the gospel, they would encounter the opposition and persecution, too, and death would be at work in them. □

I would like 1 Corinthians 5:5 explained. A Calvinistic friend says this verse means to give the body to Satan so that the spirit may go to be with the Lord. Thus he believes although this man was in sin when he died, he would go to be with the Lord, as he was "once saved."

This verse refers, I believe, to the serious and extreme practice of excommunication. The offender was to be formally removed from the church and thus placed back under the tyranny of Satan. The church would, in this way, publicly dramatize what the real situation was, for the man, by his awful immorality, had already put himself under Satan's power. However, the purpose of excommunication was not simply to punish but ultimately to restore. By this rough measure, the offender would realize the enormity of his sin, recognize his suffering as a judgment on his sin, and come to deplore and forsake his sin. His spirit would be saved only through restoration and pardon. The passage does not teach unconditional eternal security. It does indicate the extreme measures sometimes required to bring people to repentance. Satan's purpose in smiting the man would not be Christian, of course, but the wicked intention of Satan would unwittingly serve the gracious purpose of God. □



Cleveland, Okla.: The church had a revival meeting with *Dr. and Mrs. Lyle Eckley* recently. On Thursday night, the *Collinsville, Okla., church teen choir* came to help with the special music. Saturday night and both services Sunday, *Janie White* and *Son-Light* music group assisted. There were more than 35 seekers during the meeting. □

—James D. L. Moore, *pastor*

Oklahoma City: The *May Ave. Church* recently had a revival with evangelist *Ralph Tucker* and song evangelist *Roger Sweeney*. The people prayed and fasted for a month before the revival. God answered prayer. Two new families attended the meeting and both found God at an altar of prayer. This was one of the best meetings the church has had. □

—Larry L. Cox, *pastor*

Nashville Immanuel Church had a revival with *Rev. W. Dale Martin* as evangelist and singer. The church responded well to his ministry and the revival is still showing good results. □

—Troy L. Slay, *pastor*

Madison, Tenn.: The church held a revival with evangelist *Dale Martin*. The people received help from God through good altar services, holiness preaching and singing, and a moving of the Holy Spirit. □

—Ron Skeeters, *pastor*

Corsicana, Tex.: The church has just had a good revival. The evangelist, *Rev. Linard Wells*, preached strong holiness messages that were used of God. The altars were full every night. Both children and adults prayed through to victory. All that attended were drawn closer to the Lord. We are still experiencing revival here. □

—Butch Lipscomb, *pastor*

Tulsa, Okla.: *Southwest Church* had a profitable revival with *Rev. Ralph Tucker* as evangelist and the *Craft Family* as singers. Twenty-two individuals were either saved for the first time, sanctified, or reclaimed during the revival. □

—E. H. Sanders, *pastor*

Bath, Me.: The church recently had a revival with *Rev. Ron Richmond*. The Holy Spirit was present in each service. Several young people and teens found Christ as personal Savior. Over 70 seekers sought God's

will for their lives as a result of *Rev. Richmond's* messages from God's Word. □

—Paul Rines, *pastor*

Atwater, Calif.: *First Church* recently completed a revival with evangelist *Ed White* and song evangelist *Dan Smith*. *Rev. White's* ministry was used of God to reach out and touch the lives of the people. The singing of *Rev. Smith* was honored of God. Through the ministry of these men, there was a challenge and a response to a deeper life in Christ, inspiring unity and eagerness to work in the building of God's kingdom. □

—Stephen K. Baird, *pastor*

Oklahoma City: *Southside Church* recently had a revival with *Rev. Linard Wells* of Grand Prairie, Tex. God used *Rev. Wells* to speak to the needs of the church. Several seekers responded to his timely messages on Bible holiness, as well as Christians being revived and inspired. □

—Frank B. Whittaker, *pastor*

Pueblo, Colo.: *First Church* had a revival with evangelists *Rev. and Mrs. Calvin Jantz*. The church experienced a real Pentecost and many adults and teens found spiritual victory for the first time in their lives. For several, this was the first revival they had attended. The spirit of the people was reunited with a determination to serve God with a greater capacity than ever before. □

—Orlando R. Jantz, *pastor*

Windsor, Nova Scotia: *First Church* had a revival with evangelist *Hugh Gorman*. *Rev. Gorman's* ministry became a spark of the Holy Spirit to flame anew the hearts of church members and friends. Faith in God was revitalized, families were drawn closer together, and various needs were met. □

—Wes Coburn, *pastor*

New Plymouth, Ida.: The church had a revival with evangelist *Luther Collins*. This revival proved to be the turning point in the lives of many of the people who were not living the sanctified life and were bound by habits they could not break. Good days are ahead because of God's saving and sanctifying power in their lives. □

—Rod Tegethoff, *pastor*

Reading, Pa.: *Calvary Church* had services entitled "Friendship Outreach" with evangelists *Rev. and Mrs. William D. Overton*, who are chalk artist and puppet specialists. Each night had a different emphasis. Sunday morning we observed worldwide Communion. The evening service was "Reach out and Touch" for physical

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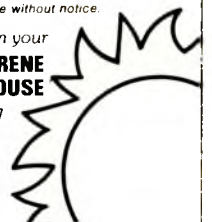
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healing. We had many visitors, a few were saved, others received spiritual help, and about a dozen responded for healing. □

—Clair H. Fisher, *pastor*

Pearl River, La.: The church had a revival with evangelist *Terry Edwards*. During this week of special services, every service displayed the moving presence of the Holy Spirit. Many backsliders were reclaimed, 10 received Christ as their Savior for the first time in their lives, and 3 persons claimed entire sanctification. Also, in one service, 4 persons testified to being physically healed. □

—Raymond Teston, *pastor*

THE CHURCH SCENE



Champaign, Ill., First Church celebrated its Mortgage Burning Day, Sunday, October 26. The congregation raised \$50,000 above regular giving during a 10-month period. Participating in the ceremony were District Superintendent James Hunton; Rev. William Kelly, former pastor; and Pastor Jim Spruce. □

The Carson, Wash., church dedicated their new building Sunday, August 24. Dr. Kenneth Vogt presided over the service and was the speaker of the day. Rev. Ray Goins has been the pastor three and a half years. The building has a total of 5,300 sq. ft. The total cost is just over \$63,000. Mr. Virgil Rogers, a layman from the West Sacramento, Calif., church, volunteered his time to lead in construction of the church. □

Mayor William H. Hudnut III of Indianapolis turned the first spade of earth recently in the formal groundbreaking for Westside Christian Village, sponsored by Indianapolis Westside Church. He congratulated those involved and thanked them for their interest in providing this type of service to the community.

When completed in early 1982,

Westside Christian Village will have 160 residential apartments, personal service shops, planned recreation programs, activities, and a complete health care service for people over 64 years of age.

On hand with Mayor Hudnut for the ceremony were Rev. R. B. Acheson, pastor of the Westside Church; Rev. Talmage Haggard, president, Board of Directors, and several board members of Westside Christian Retirement Village, Inc.; Edward Hock, president, Medical Facilities, Inc., St. Louis, project consultant, along with several of his staff; Mr. Lee Lamb, representing the general contractor, F. A. Wilhelm Co. of Indianapolis; and about 100 village residents-to-be and friends. A reception followed in the Fireside Room of the Westside Church. □

Greenville, Ohio, First Church celebrated its 55th anniversary September 28. A number of friends and former pastors attended and many cards and letters were received. Rev. Larry Fox presided, with Rev. Glenn Evans, former pastor, as guest speaker. □

A groundbreaking ceremony in Abbotsford, British Columbia, was led by Pastor Don Nicholas on Sunday, September 14, at the three-acre site. Construction on the new church building began shortly thereafter. Greetings were given by Dr. A. Patterson, M.P., Ottawa; Rev. D. J. Derksen, district superintendent; Mr. Wiebe, city coun-

cil member; and Mrs. B. Arnold, the only charter member left in the congregation. Target date for the building dedication is district assembly, June 1981. □

NEW CHURCH ORGANIZED

A new congregation of Nazarenes organized in Hershey, Pa., Sunday afternoon, November 9. Dr. Paul D. Mangum, Philadelphia district superintendent, and Rev. L. G. Gordon, home missions coordinator, officiated.

On July 13, 1980, 13 people gathered in the home of Pastor and Mrs. Bud Reedy for worship. Seven weeks later the fledgling congregation of Nazarenes moved their worship services to what is now known as the Little People's School. They have been worshipping there since, averaging nearly 40 in attendance.

In the organization service, Dr. Paul Mangum spoke, Pastor Bud Reedy supplied the special music, and 24 people were taken in as charter members. □



PERSPECTIVE FOR CHURCH BOARDS

Did you know that, although your pastor is an employee of the local church, he is treated for Social Security purposes as a self-employed person and therefore pays the self-employed rate? The rate has been 8.1% for 1980 and will be 9.3% for the new year. For 1981, the Social Security tax is paid on the first \$29,700 of income, including parsonage rental value and utilities provided.

On secular employment, the Social Security tax rate will change from 6.13% to 6.65%. This is withheld from the employee's pay and is matched by the employer for a total paid to IRS of 13.3%. In a sense the minister gets Social Security credit at a "discount" (9.3%). However, the minister must report and pay the full Social Security tax himself. It must be paid quarterly and in advance.

Most church boards realize that if there was not the separation of the Church and State provision, it would have to be paying 6.65% as an employer, by law, like other employers. This is only 2.65% less than the total tax a minister must pay, therefore, most church boards are reimbursing the minister with all of the Social Security tax on a quarterly basis. This is of a great benefit to the minister, even though the reimbursement must be reported as taxable income. □

—Department of Pensions and Benefits



Pictured are "Silver Liners" fellowship (British name for "Prime Timers" or "Golden Agers") of the Weston-Super-Mare church on the occasion of an official visit from the mayor and mayoress of the town. Councillor and Mrs. Thomas Tait are seated (center) between Pastor Peter Gentry and his wife. This was to mark the second anniversary of the group in November.

by WINSTON J. HATCLIFF
Russell, Kentucky

“You’ve Got a New Daddy”

HOW WOULD YOU LIKE to pioneer the work in Shelby?—an exciting thought, but one fraught with uncertainties and unknowns. But God was in the burden of District Superintendent Jack Sanders and so, 16 years after being saved in a home mission church, I moved with my family to dig out a new church.

In a town where the name “Church of the Nazarene” raised all sorts of connotations in the minds of people, to find any possible prospect was occasion for rejoicing. Imagine the thrill when, at a convention on neighboring South Carolina District, pastor/friend Mitchell Quick said, “There’s a fellow who grew up in our church living in your town. He’s been away from God for years. Bill works for Southern Bell Telephone.”

A day or so later, a timidly placed phone call to Bill, with the question, “Do you work for Southern Bell?” brought both the information that I had the right fellow and an invitation to come out that very evening to see him. One statement Bill made that night was, “Yes, I used to be a Christian but when I left the church, I said that I would never return unless a Nazarene pastor called on me.”

He informed his wife, who was active in her home church of another denomination, “Sunday, we are going to his church.” And so it was, that Sunday and many Sundays thereafter. There were also frequent Friday evenings or Saturdays of fellowship with snacks, table games, or discussions.

Bill was open concerning his church and spiritual background, but it was easy to determine that, at the present stage of his life, he was after two things—money and advancement. It seemed impossible for him to understand why a man would leave an established church to begin a new church. But he could not deny the apparent joy of obedience we had. After a time, Bill began sleeping in on Sundays while his wife and daughter faithfully attended our church. Repeated attempts at witnessing to him bore no outward results.

Then came the upsetting news—Bill’s company was transferring him to another state for training on a new job. He just couldn’t leave! We weren’t finished with him yet!

A phone call was made to Pastor Jerry McCant in Decatur, Georgia. He was there when the truck rolled in and he helped unload the furniture. More fellowship, snacks, and table games followed.

A few months later, the news came of another transfer, this time to Charlotte, North Carolina. This brought phone calls from two pastors to Pastor George Privett in that city. Contact was made. Lunch and coffee breaks were frequent. And then, as Bill was in the midst of making great plans for a new job, one morning he stopped on impulse at Pastor Privett’s office and shared this news over coffee. The response, “That’s great, Bill, but what are you really

doing with your life?” pricked something deep within his materialistic heart.

All day long those words echoed in Bill’s mind until at last, heading back toward home from a nearby city, he detoured by the parsonage at Shelby. A pall hung over Bill’s face. He was a picture of defeat and desperation. “Is there someplace we can talk?”

“Sure, come into my study.”

“I want you to pray for me.”

“I have been praying for you, Bill.”

“Is there some place we can pray *now*?” And pray we did. And then he said, “I want to live for God. I want to consecrate my life to Him and do whatever He wants me to.” At those words came the smile, the glow, the chuckles and tears of rejoicing that washed again and again over the face of a son returned home. “The assurance, I didn’t know it could be so sweet.”

After minutes of continual rejoicing, the telephone was kept busy: to a wife who had longed for this moment, “I’m sorry for the way I have lived and the times I have hurt you”; to a little girl, “Tonya, you’ve got a new daddy”; to a Nazarene mother in South Carolina, “Thank you for praying for me all these years”; and to a father, “Dad, now Mom and I are both praying for you.”

We called a pastor in Georgia, rejoicing! Then a pastor in Charlotte: “Do you remember a fellow named Bill that I told you about some time back?”

“Why, yes, I saw him just this morning.”

“He has something to tell you.” More rejoicing!

And then came the sanctifying work of the Holy Spirit . . . a call to preach . . . selling the house and the Buick . . . moving to a Nazarene college . . . election as president of the student body . . . on to Yale Divinity School for a master’s degree in urban ministries . . . the senior preaching award . . . a year at

**“By ALL MEANS...
Save Some”**

the college alma mater as instructor in homiletics and as chaplain . . . and then Bill Boggs was called to that great urban church of many races and tongues—Los Angeles First Church.

Thank God for a praying mother! Thank God for home missions! Thank God for caring pastors! Thank God for grace that can give a precious child a “new daddy”!

“I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase” (1 Corinthians 3:6-7). □

ANNOUNCEMENT

The 1980 *Manual* of the Church of the Nazarene has now been published and is available to our people; therefore all provisions of this *Manual* become effective as of this date, January 1, 1981.

—Charles H. Strickland, Chairman
Board of General Superintendents

GENERAL ASSEMBLY ACTIONS BECOME EFFECTIVE

With the official announcement of the publication date, January 1, of the 1980 *Manual*, the actions of the Twentieth General Assembly became effective. Some of the significant items now church law are:

1. The call of a pastor who is an elder is for a two-year period.
2. A church may give its pastor who is an elder an indefinite call. Conditions are that he must have served four years, be recommended by a two-thirds majority vote of the church board, and be approved by the district superintendent. When such a call is given, it must be reviewed at least every four years by the district superintendent meeting with the church board.
3. Licensed ministers are now examined and graded by the District Board of Ministerial Studies.
4. Church zones for administrative representation and educational support are now called regions.
5. The NWMS has the third word changed from missionary to mission. It is officially titled the "Nazarene World Mission Society."
6. From chapter M in the General Government Division, the sections relating to the General Board have been removed and placed in the bylaws of the General Board.
7. Provisions and guidelines for Christian day-schools have been placed in the *Manual*.
8. The scriptures supportive of the Articles of Faith and the General Rules which were passed by the Nineteenth General Assembly have been edited in.
9. Provision has been made for the use of common bread in the Communion of the Lord's Supper.
10. The Articles relating to Christian Life and Church Schools have been rewritten using the term *Sunday School* to refocus emphasis upon the Sunday School.
11. Paid assistants in the local church are not eligible to serve on the church board.
12. The age limit of the Nazarene Youth International has been raised from 23 to 29.

13. The rituals of infant baptism and the dedication of infants have been rewritten.

14. Outreach classes are no longer to be counted in total attendance of the local church Sunday School. □

—NCN

THOMAS PREMIERES BRESEE DRAMA

The world premiere of a one-man drama, "The Sun Never Sets in the Morning," based on the life of Phineas F. Bresee and starring D. Paul Thomas, was held at Los Angeles First Church, November 14. The play was made possible by a grant from Mr. and Mrs. Horace Bresee and Mr. and Mrs. Franklin Bresee.

D. Paul Thomas is known throughout the church for his dramatic presentation of John Wesley in "A Heart Strangely Warmed" and the leading role in the film *They Cry in the Night*, the story of Harmon and Lula Schmelzenbach in founding the Church of the Nazarene in Swaziland, South Africa.

Mr. Thomas's newest dramatic achievement, "The Sun Never Sets in the Morning," will be featured in the PALCON II Conferences to be held on the campuses of Nazarene colleges in North America during the summer of 1981. □

—NCN

CANADIAN PALCON DATE CHANGED

At the request of the churches in Canada and with the approval of the Board of General Superintendents, the Department of Education and the Ministry announced a date change for the PALCON II to be held on the campus of Canadian Nazarene College. The previously published date was May 18-33.

The new date is April 27-30, 1981, which would immediately follow the CNC Homecoming and Commencement to be held April 24-26, 1981. The grouping of these two events will facilitate the attendance of Canadian Nazarene ministers who are distributed over a wide educational region that extends from the Atlantic to the Pacific Ocean. □

—NCN

ITALIAN NAZARENES AND MISSIONARIES SURVIVE QUAKE

The Department of World Mission announced that word had been received from Naples, Italy, Monday morning, November 24, that all Nazarene missionaries were safe and that all the Nazarene families had escaped injury in the severe earthquake that

struck Naples and environs, Sunday, November 23.

The Russell Lovetts, who live in the area, had their house badly damaged and spent the night in the car since police would allow no one to enter their houses following the quake.

Tremors are continuing. For now, all Nazarene missionaries and church members in Italy are safe. □

—NCN

OFFICERS OF THE BOARD OF GENERAL SUPERINTENDENTS 1981, 1982

New officers of the Board of General Superintendents have been elected to serve for a two-year term to include 1981 and 1982. They are:

Chairman, William M. Greathouse
Vice-chairman, Orville W. Jenkins
Secretary, Jerald D. Johnson

These officers will begin their term of service January 1, 1981. □

—NCN

NAZARENE LAYMAN SERVES ON PRESIDENT'S TRANSITION TEAM

Richard "Dick" Schubert, Nazarene layman who is vice-chairman of Bethlehem Steel, has been appointed by President-elect Reagan to serve as a member of the Transition team for the Department of Labor.



Schubert, a graduate of Eastern Nazarene College, served as Assistant Secretary of Labor under Presidents Nixon and Ford. He is a member of the Board of Trustees of Eastern Nazarene College and has served on the General Board of Pensions for the church. □

—NCN

NAZARENE TELEVISION GOES FORWARD

With the five airings scheduled in December, the 20/20 Vision sponsored "Family: Handle with Care" will have been viewed in prime time in 16 market areas during 1980. Cities targeted for the final month of the year were: McAllen-Brownsville, Tex.; Burlington, Ia.; Des Moines, Ia.; Cincinnati, Ohio; and Charleston, S.C.

Reports indicate the total responses to this family centered television program will pass the 30,000 mark since it was launched two years ago. The ministry will go forward with the first airing slated for January 6, 1981, in Spokane, Wash. This partnership of consecrated giving and evangelistic concern is facilitated by the Department of Communications through Executive Director Paul Skiles. □

—NCN

Incandescence

*Mr. Edison,
You've given this world
a gift
that brightens the December night
with spangles of color;
Prompting
the preoccupied
the distraught
the dour
to thoughts of Christmas.
But wait!
Before you take undue credit . . .
God's Son,
Our Father's Gift
to this world,
has pierced the night
with His own Light
with His own Life.
The glow
of that eternal brilliance
was sparked when glory shone
and a star burst through
and the people who sat in darkness
saw Light.*

Poem by Paul M. Miller
Photos by Phillip Martin

