

# Emerald

OF HOLINESS

*Church of the Nazarene*

December 21, 1966

## BEHOLD,

A VIRGIN  
SHALL CONCEIVE,  
AND BEAR  
A SON,  
AND  
SHALL  
CALL  
HIS NAME  
IMMANUEL.

ISAIAH 7:14





*General Superintendent Benner*

# Seeing Stars

The so-called Star of Bethlehem is one of the more fascinating mysteries of the Scriptures. The fact is that there is no assured, confirmed explanation. "Wise men from the east" inquired, "Where is he that is born King of the Jews?" and testified, "We have seen his star in the east . . ."

Several possibilities have been suggested: a special miraculous star visible only to the wise men; the conjunction of planets and a star (apparently improbable because of the recorded moving of the object); some heavenly being. But no one knows.

And about as much can be said of the "wise men." We do not know how many there were, who they were, or the place from whence they came. Furthermore, many would question their right to be called wise—setting out upon a long and arduous journey just because they saw a star.

*But their journey brought them to Jesus!* And any attitude or activity that leads to Jesus Christ represents the height of wisdom. In this mysterious visit of wise men, led hundreds of miles following a star to see a baby Boy, is one of the deeper lessons of the Nativity.

The Word of God speaks often of stars: "a Star out of Jacob"; "until . . . the day star arise"; "the morning stars sang together"; "the bright and morning star." There are those who believe that ancient men of God

learned much concerning the divine plan from the stars. In the Book of Job we read, "Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion?" constellations well-known to modern astronomy.

May it not be that modern astrology is but a debasement, under satanic influence, of an ancient spiritual astronomy? "The heavens declare the glory of God . . . Day unto day uttereth speech, and night unto night sheweth knowledge."

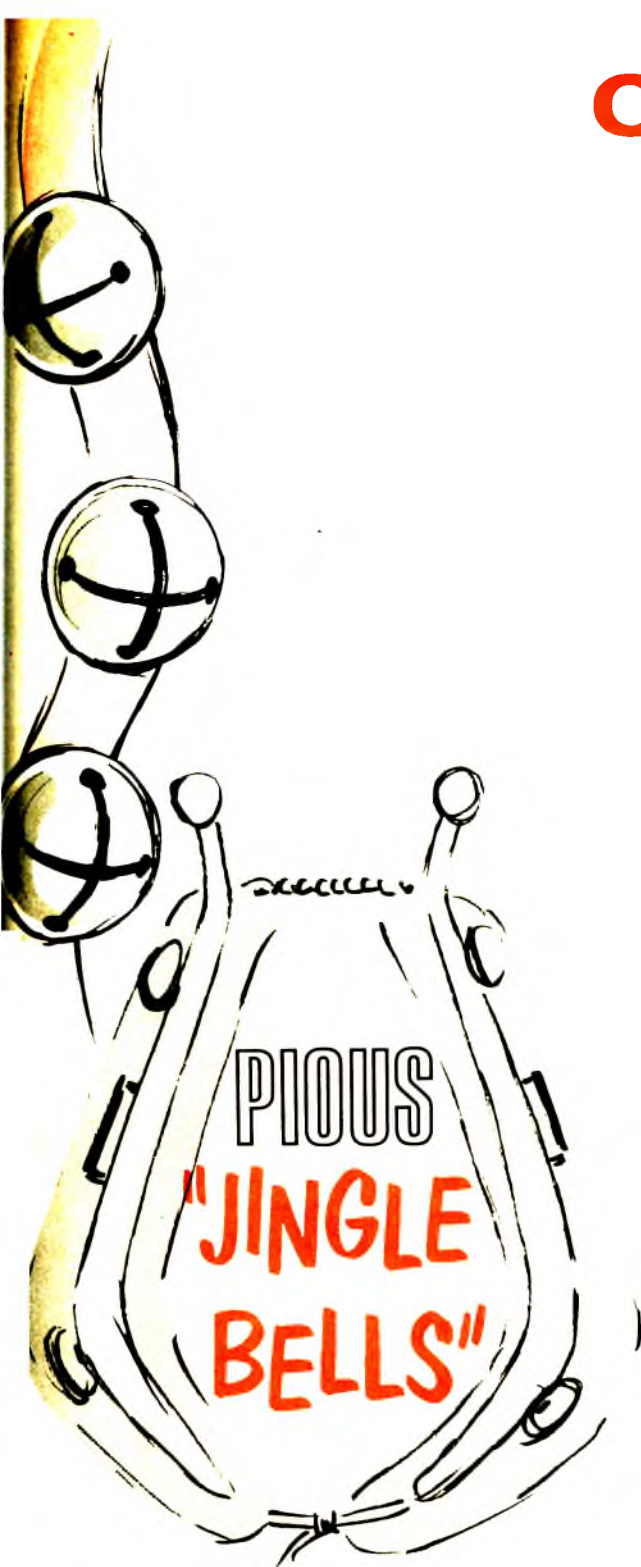
The light of Bethlehem's star faded from the sky long ago, but "the true light now shineth"—Jesus Christ, "the light of the world," and the hope of the world.

Two prospectors found all their familiar landmarks destroyed by a violent storm. One was on the verge of panic, feeling hopelessly lost. But the other calmly surveyed the heavens and said, "The stars are still there."

In our fateful day, when so many familiar landmarks have been threatened or destroyed, the Christian, in the assurance of redeeming grace, can declare, "The stars of God are still there": revelation, prophecy, testimony, faith, personal experience, providence.

At this Christmas season we too can be "wise"; we too can see "the bright and morning star" shining eternal in God's heaven; we too can find and worship "the Christ, the Son of the living God."





## AND THE COMING OF CHRIST

• **By William Robert Miller**  
Composer and author of religious works

**C**hristmas carols are the oldest form of congregational hymnody. In the days of William the Conqueror, church music was reserved to the choir except for the carols, which depicted the events of the Nativity in the language of the people. Even after the Reformation, they occupied a unique position, for in the English-speaking world it was not till the eighteenth century that songs other than psalms and carols were sung.

The heyday of the English carol was probably the fifteenth century, when its cousin, the ballad, came into prominence, but the "old favorites" that we know today are nearly all products of the nineteenth century. "Veni Emmanuel" and "In Dulci Jubilo" come to us in mid-Victorian translations by John Mason Neale. Both words and music for "We Three Kings of Orient Are" and "O Little Town of Bethlehem" date from the 1860's.

It is hard to avoid the feeling that our notion of what Christmas is all about owes more to the era of Charles Dickens than to serious Christian theology, biblical or otherwise.

Most of the carols we have inherited are pictorial, and they fall into two basic categories. First, what we might call the Sunday school pictures: shepherds, the star of Bethlehem, angels, the cozy manger, the journey of the kings or Magi, the holy Infant or newborn King. The Bible provides us with a slim excuse for it, yet we inflate it to the proportions of a grand wallow in irrelevant sentimentality.

The transmogrification of the historic St. Nicholas, bishop of Myra, into the jovial elf with the sleigh is nothing by comparison with the way in which God, the Son, the Incarnate Word, has been reduced to a cute little doll. And it doesn't help matters to shower this little doll with glittering tinsel.

We Americans of today don't believe in kings or in astrology. These things are dead for us in an age of astronauts, and it is simply *bad faith*—plus dishonesty—to obscure the reality of Jesus Christ by celebrating His birthday in this way. Why is it that we show greater respect for Abraham Lincoln and George Washington? We don't commemorate *their* birthdays by dwelling on the trivia of early infancy. As suckling babes, they are of no interest to mankind, and if this is the only interest that Jesus has, we are in a bad way.

The second type of carol is secular, typified by "The Holly and the Ivy," "The Twelve Days of

Christmas," and these lines from a popular German carol translated by Joseph W. Clokey:

*O tell me, children dear,  
What you like to see Christmas Eve.  
Oh, a wreath of holly by my bed,  
With its leaves so green and its berries red,  
Christmas Eve.*

Now we are in the world of the yule log, the "Tannenbaum," plum puddings, and snowflakes—the world of Tchaikovsky's "The Nutcracker," and of "Jingle Bells." This is the world, too, of Irving Berlin's "White Christmas," which is far better known to most Americans than many traditional carols and has sold several million records for Bing Crosby, Freddy Martin, and others. Other songs like it, such as the "Merry Christmas" sung by the late Nat "King" Cole, with its "chestnuts roasting on an open fire," or "I'll Be Home for Christmas," one of Bing's 1943 million-sellers with its "snow and mistletoe," evoke a nostalgia for the era of Dickens and Tchaikovsky. The Christmas spirit is reduced to mere conviviality, the hearty handshake of the genial and generous host.

It has been some years since a Christmas song of any kind has "made it" to the million-seller mark. The last one was in 1955, and it may be instructive here to furnish a complete list of those that succeeded "White Christmas," as reported in *Billboard*:

1949 "All I Want for Christmas Is My Two Front Teeth" (Spike Jones)

1949: "I Yust Go Nuts at Christmas" (Yogi Yorgeson)

1950: "Rudolph the Red-nosed Reindeer" (Gene Autry)

1952: "I Saw Mommy Kissing Santa Claus" (Jimmy Boyd)

1955: "Nuttin' for Christmas" (Barry Gordon)

Any serious comment on these titles would be an insult to the reader's intelligence. Here is the last gasp of post-Christian sentimentality before the punch-drunk binge of pagan "Season's Greetings" under the office mistletoe. As between obsolescent angels sweetly singing back there in the

nineteenth century and the banal pleasantries of today's Christmas comedy, there is not much room for Christ.

No, I am not going to make the usual pitch for "putting Christ back into Christmas," at least not in the sense of one more game effort to put over the Christ Child. I think it is time, rather, to stop and take stock of ourselves and our symbols and images. It is time to take our faith seriously enough to assume responsibility for what has happened—time for us to reject the idea of Jesus Christ as a sort of sectarian Peter Pan, and to ask ourselves what Christmas could possibly mean in the mid-twentieth century.

"Christmas" means "the festival of the Savior." The Savior is not an inarticulate infant but a man who laid down His life for His fellowmen. Easter is meant to celebrate the final triumph, His victory over sin and death. Pentecost commemorates the founding of the Church in His name. In the tradition of Christmas, there are suggestions of the mission and ministry of the living Christ. "Prince of Peace" and the greeting, "Peace on earth to



## About the Cover . . .

**Art Director Crandall Vail and Artist Art Jacobs, both of the Nazarene Publishing House production department, explain the idea that motivated this week's cover:**

Through biblical history, from God's cryptic prediction, "It shall bruise thy head, and thou shalt bruise his heel" (Genesis 3:15) to Malachi's prophecy, "But unto you that fear my name shall the Sun of righteousness arise with healing in his wings," God's love has only occasionally revealed itself.



Vail

And even these were in seemingly disconnected utterances—clues, like individual pieces of a giant jigsaw puzzle.

But on the first Christmas morn the angels rolled back the curtain and revealed first to the shepherds the glorious picture, with all of the pieces in place.

"For God so loved the world, that he gave his only begotten son . . ."

—Managing Editor

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men of goodwill," suggest the Man who bade His followers, "Love one another, as I have loved you."

Why don't we sing about *this* every December instead of making idols in His name? Most of our Christmas hymns and carols, with their fulsome praise, treat Jesus exactly like a golden calf in which magical powers are believed to reside. The stereotype infant King of our Christian fairyland may invite such adulation, but what has He to do with the Word made flesh?

For the true miracle of Christmas is poles apart from the inanities which popular piety has too long indulged in. The miracle of the Incarnation is miraculous in its very simplicity, for in this man Jesus the whole meaning of human existence was manifested. God is Love, and Jesus is the living proof, the definitive testimony of what this means.

Christmas is about the coming of Christ, the incarnation of holy Love in human history. Here is a real basis for joy and hope—let our carols and hymns reflect this.

Where did the traditional carols go wrong? Why are they now outmoded? We must, I think, come to terms with the fact that in certain important ways there is a continuity of human experience from the time of Jesus to the time of Isaac Watts and Charles Wesley which enabled many of the traditional images to endure. Shepherds and kings were metaphors drawn from actual life, and their roles in eighteenth-century England were not vastly different from first-century Palestine or twelfth-century France. The turning point came

not in a single generation but in a process of change lasting, say, from the advent of the American and French republics to the invention of the electric light. In less than a century after the latter event (1879), yesterday's "Christendom" has become a citadel of technology in which there is little room for shepherds and kings, and to speak of the significance of Christ only in terms of the latter is to imply that there is little room for Him either.

One thing is sure: Whatever has been happening in theology during the past hundred years, our hymnody remains stalled in the Victorian era. A few tunes or harmonizations of old tunes for Christmas carols date from the turn of the century, but there is no widely sung carol with original

words written by the light of an electric lamp. They are all superannuated specimens of a by-gone age.

And the point is that Christ is *not* bygone and should not be treated as if He were.

All right, then, shall we substitute white-collar workers for shepherds and executives or astronauts for kings? How about the Superego appearing to Mary? Some of the more simpleminded hack writers of hymns would be only too glad to oblige. But there simply aren't any modern equivalents for most of the images found in the old carols.

We have to begin anew. Let's not strain for a "relevance" that will become irrelevant by next year, but seek out what is central and permanently valid in the Incarnation. When modern poets address themselves to this task they will have little to say about Bethlehem or even about the Nativity as such. They will not invent verbal ornaments either for the person of Jesus or for the emotions of the believer. They will try, rather, to speak honestly and pointedly about man's need and the basis of our hope in Christ. Like many of the better popular songs of today, the new Christmas carols will refer, not to the pictorial themes, but to the qualities of human relationships. They will be, in a sense, love songs—not sentimental ballads to a Man in the Sky or a divine Daddy Warbucks, but carols celebrating the kind of love which the Incarnation represents.

The kind of Christmas carols I have in mind would not be solemn or stern. They would be full of the joy and hope that the Incarnation signifies—a serious joy and a real hope, in contrast to the senseless mirth and quaint grandeur of the tunes and lyrics of the "old favorites."

Christmas should be celebrated in song as a time of renewal and futurity—yes, of "joy to the world," to cite one of the most durable of the old Christmas hymns, now 247 years in service.

I am frankly not optimistic about the prospects for the renewal of Christmas carols. Given a choice, I suspect that most people would prefer to fall on their knees before cherished idols than to face the startling fact of Jesus Christ as the incarnation of holy Love. Yet Luther, Wesley, and Kierkegaard faced a similar dilemma in their time. With equivalent humility and boldness, and

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PRESENT-DAY Christmas Eve procession in Bethlehem, Jordan

# *Progressive Pilgrims*

• **By Ross W. Hayslip**

Tucson, Arizona

**T**he wise men were pilgrims; their goal was contact with the Christ Child. Great faith and courage prompted this journey from their far-distant home to the humble house in the quaint little village of Bethlehem.

Well past the days of their youth, sedentary by habit, their main occupation study and contemplation, it was more than possible that their physical strength would be insufficient for the journey. Without certain knowledge of their goal they might find themselves confronted by insurmountable natural difficulties. In desolate, solitary, and unpoliced areas they might well be threatened by the hostility and savagery of both man and beast.

Once the journey was begun, there must have been many temptations to turn aside, or even to abandon their quest. The luxury, comfort, and beauty of strange

cities must, at times, have presented an almost unendurable challenge to the weary flesh. Exciting opportunities of acquiring new knowledge, the sight of wonders and curiosities, encounters with sages and scholars of other countries must have constituted an equally potent temptation to linger.

Because they undoubtedly sought information along the way, and so had to reveal the purpose of their journey, they must have suffered mockery and derision, as men engaged on a wild-goose chase, men whom much learning had made mad. What sane or prudent man would sacrifice comfort and leisure, and throw his life into the balance in a quest from which he could expect neither power, fame, nor riches? "Poor, crazy stargazers!" All in all these men carried a tremendous load of discouragement on their journey.

The day came when the goal

of their journey was reached. To kneel before the wonderful Child of Bethlehem and to worship Him was the crowning of all their efforts.

The stewardship of their treasures marked the full cycle of their devotion. Already they had given Him of their time and talents. Now they opened their treasures and gave freely to Him as a part of their worship and devotion.

Forgotten was the long journey with all of its harrowing inconvenience. Weariness was supplanted by wonder, and expectation was superseded by enjoyment. Their hopes were fulfilled and their ambitions realized. The pilgrimage had ceased for them. Now they could return to their homeland in possession of the glorious realization that they had seen the newborn King of the Jews and their lives would never again be the same.

# Looking unto Jesus

• *By A. A. E. Berg*  
Brisbane, Australia

**T**OO MANY people at some period in their Christian experience fall by the wayside through a kind of morbid introspection. Supposing it to be reasonable, they begin to discredit the work of God's Spirit in their hearts. They rapidly succumb to the tempter's wiles and descend into a dismal abyss of doubt and fear.

God, to such Christians, becomes distant and unreal. What little joy in believing they once had has given place to sorrow and unbelief. Dark suspicions of the goodness of the Lord overshadow their hearts and they are plunged into deep distress of soul. Establishment in grace is now lost to them, for as someone has said, "Kindly thoughts of God lie at the root of sanctification."

Self-examination is indeed important, but not less important is faith. Looking inward and looking upward go together.

The pilot who keeps his eye upon the compass must also keep his hand upon the helm. If he neglects either, he will soon lose course. Keeping the heart must be coupled with keeping the head. "Examine yourselves" must never be separated from "Looking unto Jesus."

As one respected saint of yesteryear put it, "The best way of testing the pitcher of our faith is by dipping it often in the Well of Life and drawing its fill for constant use."

Oh, how real and soul-satisfying the Lord becomes when we focus faith's inner eye upon Him and His promise to "pour water upon him that is thirsty, and floods upon the dry ground"!

# The Holy Glow of Christmas

*By Edith Roberts*

The holy glow of Christmas,  
The brightness of the star.  
The story of the wise men,  
And how they journeyed  
far—

These memories we'll cherish  
As long as time shall be,  
And through the passing ages  
New beauties we shall see.

The holy glow of Christmas  
Still shines with radiant  
light,  
And choirs still are singing  
Like angels sang that night.  
Those old Judean hillsides  
Still point to Jesus' birth,  
Where shepherds heard the  
tidings,  
"Goodwill," and "peace on  
earth."

The holy glow of Christmas  
Still lights our path today;  
And it will lead us upward,  
With hope along the way.  
So as we worship Jesus,  
The Saviour we adore,  
We know the glow of Christ-  
mas  
Will shine forevermore!

# No Room for My Rights!

• By Norman Robinson

Lancashire, England

As Told to Ruth Vaughn

**"Always when I came close to a particular choice, I was confronted with that battle scene on the Island of Madagascar."**

I was an assault commando in a battle on the island of Madagascar in May, 1942. It was tough and deadly! Machine guns rattled—rifles whanged—mortars coughed. The whole world seemed to be blazing away at us. Men died right and left.

As I labored away in my position, I made a promise to God. Between gasps for breath, I said: "If You will get me out of this, I promise I will live my whole life for You!"

The battle continued in all of its fury.

Suddenly I saw two wounded men in need of help. I didn't dare stand up, so I scooted along until I got to them. Working feverishly, I finally succeeded in getting them to safety.

Soon the war was over! I was granted an honorable discharge and was awarded the Military Medal for courage. I was grateful for the end of the war—and for the distinction given to me. But the closing of the military era initiated a painful beginning.

I stood on the threshold of civilian life and looked long at the wide array of choices I could make for my life. Some were exciting—some were challenging—all were interesting. And it was mine to choose!

But always—always when I came close to a particular choice, I was confronted with that battle scene on the island of Madagascar when I had promised God my life. And so I stood—torn between my own desires—and a promise!

I had always lived a good life. I had been converted when a child and had faithfully attended church, read my Bible, and prayed. I wanted desperately for that to be enough—but I knew that it wasn't. God had a plan for my life. I had promised to follow Him.

Finally I came to God and asked: "What would You have me to do?"

Instantly I felt His call to the ministry. I bowed my head and promised I would obey.

Soon thereafter I enrolled in Emmanuel Bible College in Birkenhead. And I learned about holiness. I studied its doctrine carefully. I pondered such words as those by Orval J. Nease, Sr.: "Consecration is just as real, and is just as normal, and is just as vital, as any other choice or decision of life. It is simply a matter of making God and the will of God forever first in life!"

"My friend, it is a comfortable consciousness to get to the place where everything is laid over on the altar of God. Everything! Go all around it—every shoreline cut—every tie has been severed. It has just been turned over to the will of God. I used to think if I ever got religion it would put me on the twist, and I'd have to hold myself in so hard. I used to think if I got sanctified I'd have to hold myself all the time, just keep a tight rein on myself. . . . I was wrong. If you come to right relationship with God, it puts you where you can relax—a place of rest, a place of settledness, a place of assurance. Abandoned, committed, given over to the whole will of a holy God."

This described what my heart had always craved: "a place of rest, a place of settledness, a place of assurance." The action on my part would be to abandon all of my personal rights, commit my life with all of its dreams—give *everything* to God! It had been a difficult decision to follow His call into the ministry. But I had obeyed. Still, there were many other areas of my life where I held control. I still had my rights! Could I give them all to Him?

It was not a hasty decision nor did it come easily. But there came a moment of time when I came to God in total commitment, abandonment, and dedication. I gave over all that I had and all that I was, and all that I ever hoped to be in utter simplicity and earnestness. And the glory came and filled my being! I knew holiness of heart—not as a doctrine—but as an immutable, unquestionable *fact*!

In June, 1955, I was ordained into the ministry of the Church of the Nazarene. In September of that year I was married to a lovely girl who is a second-generation Nazarene. I am now pastoring the Heysham Church in Lancashire, and I daily experience the joy and serenity that come from total commitment to the will of God. I have come to *know* the unflinching wonder of heart holiness in which there is no room for my rights! And I have found, in rich, fullest measure, that God knew best! His plan for my life was better than any I could have selected on my own! There are fulfillment and adventure in going God's way!



# Herods

**The chief reminded us that the habits of a father are imitated by his son no matter how many words or commands are given.**

• **By Clifford Chew**

Williamsport, Pennsylvania



A little over 1,966 years ago a king named Herod ruled a tiny country called Judea, a minor province within the Roman Empire. Augustus Caesar, ruling in Rome, in order to keep peace among the Jews, selected a half-Jewish politician named Herod to rule this nation within his empire.

Herod was given all power within the circle of the Jewish people—power to tax, take, and torture.

His taxes were world-famous for their heaviness and unfairness.

He took eight girls for wives, the best young men for his court officers.

He killed any person who spoke against his actions. He personally executed three of his wives and two of his own sons. He ordered the execution of all but one of his wives and their children.

It was said by a son who escaped this slaughter that it was safer to be one of Herod's hogs than one of his sons. For Herod's religion forbade him touching any part of a pig, but no laws governed his heart with his children.

When the wise men told Herod that a King had been born in his country, Herod flew into a fit of rage and in green-eyed jealousy ordered all boy babies in Bethlehem under two years of age killed.

Herod's kind has not disap-

peared. Just about in the same class as Herod's actions were those of my close friend whose first name is Charles.

His son, picked up by the police in a marijuana raid, biting his lip in ill-controlled terror in a smoke-filled inquiry room, trembled out these words, "I didn't know these cigarettes were different until it was too late."

Charlie, with a cigarette fired by his fury, almost screamed at the men in the room, "I'll kill the person who taught my boy to do this."

A chief with hair gray from experience, looking through eyes of wisdom, moved with the determined grace of a panther, gripped Charlie's shirt with a fist of compulsion, and threw him towards a mirror, saying, "There's your man."

In stunned silence the room listened as the chief reminded us that the habits of a father are imitated by his son no matter how many words or commands are given.

Charlie still smokes, mute testimony to the fact that he doesn't care that much for his children.

Yes, I know some Herods. Men who kill their boys before they are five. Never teach them that God is real by coming to church and worshipping the Lord.

We cut our sons off from God

when we fail to teach them to pray, worship, and respect our Lord, killing their eternal souls as surely as Herod killed his.

Yes, I know a number of Herods: mothers who teach by example, calling husbands stupid, cheap, degrading names, shaping their daughters' minds about marriage, arranging their divorces before they are two.

Very few boys and girls tear loose from the example of their parents and rise above their character.

The Church, as the wise men years ago, moves on to the presence of our new King while our modern-day Herods put their arms out in false welcome and plot the death of their children.

Herod thought more of himself and his pleasure than he did of his children, and even without children has many descendants today.

Jesus thought more of others than himself, and calls for real red-blooded men and women to follow Him.

The challenge goes out today—a wise man who seeks Jesus? or a Herod who strangles for his own pleasure?

Which will it be?

The choice is ours and every man and woman is forced to make it.

# Editorially Speaking

● By W. T. PURKISER

## Christmas According to John

Each of the four Gospels has a charm all its own. Each one accents some special emphasis in the life, ministry, and character of our Lord.

Three of the four Gospels stress different aspects of Christmas.

Matthew tells the story of the birth of Jesus from the point of view of Joseph. He traces our Lord's legal ancestry back to Abraham, father of the faithful and founder of the Hebrew people.

Luke tells of the coming of the Saviour from the standpoint of His virgin mother, Mary. He traces Christ's human ancestry back to Adam, father of the entire human race.

But there is special grandeur in Christmas according to John. He says nothing about the circumstances of Mary and Joseph. He does not mention the physical birth of Jesus, except to imply that He is the prototype of a new kind of birth—"not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:13). He does not stop with Abraham or Adam but carries the existence of the eternally begotten of the Father back to eternity, in which "the Word was with God, and the Word was God" (John 1:1).

In a sense it might be said that this is not Christmas at all, if Christmas be narrowly defined as observance of the birth of Jesus of Nazareth in Bethlehem's stable. Yet in another sense it is Christmas as it should be, recognition of the incarnation of the Son of God for our salvation.

So much of what has gathered around Christmas is so tragically irrelevant to what this season should mean! It is at best the pathetic exaltation of the incidental and marginal to the place that should be held by the essential and central. At worst, it is the glorification of that which is really hostile to the meaning of Christmas.

The shepherds, the angels, the manger, the wise men, the star in the east are all part of the story. Yet we may have them all and still miss the meaning of the Christ event.

The trees and the tinsel, Santa Claus and red-nosed reindeer, and the rampant commercialism of the times are no part of the story at all. Yet they get more attention and time from most people

than anything related to the Saviour, with whose birth they are more or less falsely connected.

WE REALLY NEED "Christmas according to John." We need to be reminded that the ribbons and the wrappings do not matter nearly as much as the Gift. What would be your reaction as a giver if the ones to whom you gave expensive and carefully chosen gifts threw the gifts in the wastebasket and cherished the tinsel and tissue in which they had been wrapped?

"Christmas according to John" reminds us that in the Christ of Christmas we encounter the eternal One who was both with God and who was God in the beginning.

He was the Creator of all. Yet more, He was the Source of life and the Light that no darkness can overcome, lighting every man who comes into the world.

He came to His own, and was rejected. "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1:12).

The message of "Christmas according to John" is that this living Word became flesh and dwelt among men. He revealed His glory, "the glory as of the only begotten of the Father." He was "full of grace and truth."

Best of all, "Of his fulness have all we received, and grace for grace" (John 1:16). Grace upon grace, mercies multiplied again and again, flow out of His fulness to those who receive Him.

This is what Christmas is really all about. It is the perpetual reminder of the love of the Father, so great that He gave His only begotten Son—the first and greatest Christmas Gift of all.

But we miss it entirely unless we go beyond the Baby and the manger, the shepherds and the wise men, the angel choirs and the star. The Christ who reveals the Father and who shares His fulness in grace upon grace to those who receive Him is the eternal Son of God, crucified and raised from the dead.

We cannot conceive that it could have been, but had Herod's murderous scheme succeeded and had the infant Jesus been among the slaughtered innocents of Bethlehem, we should never have known of Him and would be yet in our sins.

We may well rejoice in the birth narratives of

Matthew and Luke. But let us not fail to make this a "Christmas according to John."

## Gift or Offer?

"Christmas" and "giving" are almost synonymous terms. From the early dawn of the first Christmas in the Field of the Shepherds outside Bethlehem, right down to the present, this has been the case.

But there is one point about the first and greatest Christmas Gift we have sometimes neglected. The full act of giving has two sides. It requires both offer and acceptance.

There is no humiliation more keen than offering a gift only to have it either ignored or refused. What is true in our human experience is just as true in our attitude toward God's gift of His only begotten Son to be our Redeemer and Lord.

Apart from a personal receiving of Christ, Christmas is an offer, not a gift. In this simple fact lies the great mystery of God's sovereignty and man's freedom. God in His eternal will has given us the power to accept or refuse the grace He offers. That our freedom has limits does not mean that it is not real within those limits.

Thus Christmas and all that it means spiritually remains only an offer until grateful acceptance in penitence and faith turns it into the greatest gift of all.

Whatever else the coming of Christ to the world has meant to human history—and it has been much—the supreme purpose of it all can be ours only by a personal response in obedience to the seeking love of God.

Christ did not come chiefly to teach a new philosophy, to exemplify a higher system of ethics, or to start a program of social and political reform. He came to redeem a lost race from the bondage and frustration of its sin.

As David Breese has written, "If the purpose of the coming of Christ was to be an example to us, then He would have been the author of the world's great despair rather than its grandest hope. Christ's example was that of moral perfection. He did no sin, and never in any way committed one thought or act in exception to the will of God.

"In the face of such peerless perfection all of us would have been as starving beggars viewing the exquisite but unreachable food in the window while perishing with hunger. Such a purpose, that of forcing sinful man to view moral purity, would have been cruel mockery on the part of God."

The point, as Mr. Breese well makes it, is that "Jesus Christ must not merely make righteousness apparent, He must make it attainable. If He

did not come with a gift of goodness it would be better that He had never come."

The offer embodied in the gospel is not only example and inspiration, but power for righteousness. Until we receive in our own hearts the transforming of His grace, Christmas must ever remain offer. It becomes God's greatest Christmas gift when we turn in repentance and faith and accept it for ourselves.

## The Herald Bible Expositions

Notes on the International Bible Lessons for 1966 in the *Herald of Holiness* have been prepared by Dr. Ralph Earle, professor of New Testament at the Nazarene Theological Seminary.

Dr. Earle's descriptions of New Testament words have provided sparkling illustrations of the values of study in depth in relation to the Scriptures. The last lesson for 1966 appears in this issue of the *Herald*.

The lesson expositions for 1967 will be written by Dr. A. Elwood Sanner, head of the Department of Theology and professor of theology and biblical literature at Northwest Nazarene College.

Dr. Sanner was one of the authors of *Exploring Our Christian Faith* and wrote the commentary on Mark in Volume VI of the *Beacon Bible Commentary*. One of the most highly respected among Nazarene educators, Dr. Sanner has contributed to the periodical literature of the church and is a frequent speaker at camp meetings and conventions.

The expositions of the Bible lessons are carried on page 19 each week. They are in no way intended to replace the excellent materials prepared by the Department of Church Schools, but to give supplementary insights to both teachers and students of the Word.

The *Herald* editors express appreciation to Dr. Earle and welcome Dr. Sanner to the Bible study column of the paper.

## The Gift

*"What is it you would ask?" the father said.*

*Then with a bright and love-illuminated smile  
The boy replied: "Oh, I would ask no gift*

*Except to be with you a little while."*

*How lovely if within a time of prayer*

*Your heart and mine should ask no benefit,*

*No gift except the wonder-gloried joy*

*Of deep communion with the Infinite!*

**By GRACE V. WATKINS**



A Story-Note from...




Hi,



This shepherd was young.

He had heard the angels' song.

He hurried to see the new King.  
Which do you think he said?

1.  We found Him.
2.  Our Saviour has come.
3.  Look at the baby.
4.  He is so little!
5.  Here is my little .
6.  Praise the Lord.
7.  The prophet Isaiah was true.
8.  Hallelujah!
9.  Let us worship Him.

Love, *Gloria*

"Let every thing that hath breath  
praise the Lord. Praise ye the Lord."  
Psalm 150: 6

# PIOUS "JINGLE BELLS" . . .

(Continued from page 5)

with an even more courageous vision adequate to the present world, the Church must proclaim its stance: "We can do no other!"

If we would be faithful to the spirit of Christ without which Christmas is a pagan charade, we must throw away our Palestinian tourist brochures and sing of the Christ who comes, who has come and will come—now and forever.

Let us sing of the Way and the Truth and the Life, of love everlasting and transforming. Let us really be "fools for Christ" in the wisdom of that love, and set it in competition with all the merry gentlemen and red-nosed reindeer and all the rest of the irrelevant folderol, whether ancient or recent. Let us begin, not by calculating the consequences, but by being true to the reality. We may never make the hit parade, but the integrity we may attain will not be lost in the calculus of eternity.



December 25—"A Christmas Sermon," by E. W. Martin  
January 1—"Our Greatest Need for the New Year," by E. W. Martin  
January 8—"Loved, Loosed, Lifted," by E. W. Martin

## Deaths

REV. EDWARD M. WALKER, sixty-nine, died Oct. 26 in Texas City, Tex. Funeral services were conducted by Dr. W. Raymond McClung, superintendent of the Houston District, Rev. Charles R. McCall, and Rev. Frank Kemendo. He is survived by his wife, two sons, Bill and Denver, and six grandchildren.

REV. EDGAR A. KINCAID, forty-six, died Nov. 8 of a heart attack in Kelso, Wash. Funeral services were conducted by Dr. Hardy C. Powers, general superintendent; Rev. M. Bert Daniels, superintendent of the Washington Pacific District; Rev. Raymond Kratzer, superintendent of the Northwest District; Rev. Albert Neuschwanger; and Rev. Darrell Teare. He is survived by his wife, Josephine; one son, Bob, a junior at Northwest Nazarene College; one daughter, Barbara Jo, of the home; his mother; two brothers; and five sisters.

MRS. ELLA MAE BOLING, thirty-four, died Oct. 7 at Jonesboro, Ark. Funeral services were conducted by Rev. James Robertson and Rev. Jark Price. She is survived by her husband, Harold; two sons, Steve and Mike; two daughters, Lanett and Adell; her parents; and one brother.

## Announcements

### RECOMMENDATIONS

I recommend to our churches Mr. and Mrs. Keith Showalter, song evangelists. They are young people who will be graduating from Olivet Nazarene College in January, 1967, and entering the field of full-time song evangelism at that time. The Showalters have had a great deal of experience already and do a fine work in special music, choir work, children's and youth work. They are very devoted and work well in any area of evangelism. Both are accomplished musicians.—Paul C. Updike, Superintendent of the Northeastern Indiana District.

I recommend Rev. James Weeks, who is entering the field of evangelism after two years spent in organizing and pastoring the University Church in Ann Arbor, Michigan. We have a splendid and prom-

Who knows? We may strike a nerve in twentieth-century man, touch something alive and real and Christ-shaped in the subconscious of post-religious man. We may even, "good Christian men" that we are, turn from a drowsy and fatigued faith to astonishing newness of life as we confront the spirit of Christ behind the nebulous Victorian "spirit of Christmas."

Our choice, we shall find, is not defined by Bob Cratchit and Ebenezer Scrooge, but by a far larger concept which pits the Incarnate Word against the petty verbiage of sentiment. Our calling as Christians is to discern that Word and to proclaim it with joy and gusto. We can do this only as we face Christ with honesty and sing with our own voices as carolers of the nineteen-sixties, not the eighteen-sixties. Are we ready to make the attempt? The cards are stacked against us, each printed with a grinning "Season's Greetings." There are no easy answers, but we had better come up with something better than "Merry Christmas."

## VITAL STATISTICS

ising work adjacent to the University of Michigan campus as a result of his efforts. He is an outstanding preacher and excellent evangelist with real ability as a soul winner. His address: 52 Koenig Road, St. Marys, Ohio 45885.—E. W. Martin, Superintendent of the Eastern Michigan District.

Rev. Mrs. Verla Wood is entering the field of evangelism. She is a commissioned evangelist, and has served successfully as a pastor for several years. She has conducted many fruitful revival campaigns. She is an effective preacher of the Word. I recommend her to all. Her address: 6216 Falkland Drive, Dayton, Ohio 45424.—M. E. Clay, Superintendent of the Southwestern Ohio District.

### EVANGELISTS' OPEN DATES

Charles H. Lipker, Route 1, Alzada, Ohio 44802: Open time in Jan. and Feb., 1967.

### MARRIAGES

Miss Charlene Alma Murrill and Mr. Larry W. Nash in Madison, Tenn., on Nov. 18.

### BORN

—to David and Beth (Howell) Phillips of Phoenix, Ore., a daughter, Kimberly Shawn, on Nov. 7.

—to James and Patricia (Lane) Henley of Decatur, Ill., a daughter, Lynette Raye, on Nov. 6.

—to Dr. and Mrs. Jerry Parrish of Bethany, Okla., a son, Kellin Todd, on Nov. 2.

### SPECIAL PRAYER IS REQUESTED

—by a lady in California for her family, especially one son who needs spiritual and physical help.

—by a lady in Kansas for an unspoken request and for her two sisters and their husbands, that they will find the Lord.

—by a lady in California for her teen-age son, that he will be saved.

## Moving Ministers

Rev. Walter Russell Robinson from Prince Albert, Canada, to Yorkton, Canada.

Rev. Venice E. Blacketer from Lombard, Ill., to Wilmington, Ill.

Rev. William Q. Sheridan from Gordonsville, Tenn., to Carthage, Tenn.

Rev. Earl Broadway from Albany (Ga.) North Side to Quitman, Ga.

Rev. Leon C. Miller from Duplo, Ill., to Stonington, Ill.

Rev. David Wofford from Grenada, Miss., to Hot Springs (Ark.) Richard Street Church.

Rev. Roy Partain from Salt Lake City (Nev.) Central to Great Falls, Mont.

Rev. Herbert M. White from Reading, Mass., to Freeport, N.Y.

Rev. R. V. Dean from Pond Creek, Okla., to Magnolia, Ark.

Rev. Paul Seymour from Hiwassee, Ark., to Mansfield, Ill.

Rev. Glenn E. Eades from Oklahoma City (Okla.) Central to Tuscola, Ill.

Rev. Charles Reed from Stinnett, Tex., to Cherokee, Okla.

Rev. Paul Canen from Cleburne, Tex., to Brownfield, Tex.

Rev. Asa Sparks from Mobile (Ala.) Riverside to Greensboro (N.C.) First.

Rev. Elwood O'dell from Buffalo, N.Y., to Scottsdale, Pa.

Rev. E. B. Hartley from Bakersfield (Calif.) East to Santa Ana (Calif.) First as assistant pastor.

Rev. Charles Acheson from Delaware, Ohio, to Indianapolis (Ind.) West Side as assistant pastor.

Rev. L. Wayne Sears from evangelistic field to Lombard, Ill.

Rev. Louis Musaties from Milford, Mich., to Warren (Mich.) Van Dyke.

Rev. John A. Snider from Tampa (Fla.) Sulphur Springs to Denver (Colo.) Aurora Church.

Rev. James West from Port Acres, Tex., to Hobart, Okla.

Rev. James A. Adams from Ames, Iowa, to St. Louis, Mich.

Rev. Luther Paris from Springfield (Mo.) East Grand to Mountain Grove, Mo.

Rev. E. Jasner White from Louisville (Ky.) Hike's Point to Lenoir City, Tenn.

Rev. Charles Haselwood from Versailles, Ky., to Winchester, Ky.

Rev. Herman Herring from Wiscasset, Me., to Cundv's Harbor, Me.

Rev. Harold Lake from Kennett, Mo., to Mountain Home (Ark.) Twin Lakes.

Rev. O. C. Granger from Vandalia, Mo., to Cleveland, Okla.

Rev. Forrest Hill from Lake Grove, Ore., to Milwaukie, Ore.

Rev. Cecil Johnson from Mansfield, Ark., to Weatherford, Okla.

Rev. J. D. Henson from Arpelar, Okla., to Quanh, Tex.

Rev. Joseph D. Biscoe from Frederick, Md., to Williams Lake, Mich.

Rev. Gene Fuller from Birmingham (Ala.) First to Springfield (Ill.) First.

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## The Book Corner

### KITAGAWA OF JAPAN

By Catherine P. Eckel. Kansas City, Mo.: Nazarene Publishing House, 1966. 84 pages, paper, \$1.00.

Catherine P. Eckel is the wife of W. A. Eckel, longtime superintendent of our church in Japan. The book is one of the missionary reading books for 1966-67.

The story of Hiroshi Kitagawa is the story of our church in Japan. Indeed, in many ways it is an index to our work in the world. Providentially led halfway around the world, Kitagawa found, not the riches of mammon which he sought, but the unsearchable riches of Jesus Christ. Trained theologically in America, Kitagawa returned to his native Japan to work with the Staples, the Eckels, and many others, to build a church strong enough to survive Pearl Harbor and the A-bomb.

As one reads the book, a remarkable person emerges: a man of cheerful faith, resolute courage, and dedication; a capable pastor, teacher, administrator, and missionary statesman.

The account of the reunion in 1947 of W. A. Eckel, Nobumi Isayama, and Hiroshi Kitagawa is most memorable. Their conference lasted for three days and nights, interrupted only by sips of tea and snatches of sleep. From this the church arose, phoenix-like, from the rubble of a broken Japan.—A. Elwood Sanner.

### THE OTHER DIMENSION

"Meditations on the Disciple's Prayer." By Ralph L. Murray. Nashville: Broadman Press, 1966. 96 pages, cloth, \$2.00.

Ralph Murray is pastor of the Smithwood Baptist Church, Knoxville, Tennessee. This little book is, I believe, the best I have read on this theme.

Don't let the subtitle, "Meditations on the Disciple's Prayer," fool you. Mr. Murray relates each petition of the prayer to the whole life as we live it today.

Prayer is man's response to God's Word, the other dimension of life. Its essential element "is not asking, but—if you will pardon a play on words—basking," Mr. Murray writes.

With regard to prayer for our daily bread, Mr. Murray says: "This true test of faith is this: Does it touch me where I live? Does prayer put a steadying hand on me when I lay aside my Sunday best, don my work

clothes, and become a working man or woman?"

A dramatic difference prayer makes in human life is described in the careers of two young women who went through Studio Dramatic School in the same group, and began movie-acting careers at the same time. One was Colleen Townsend, later converted, for a short while a student at Pasadena College, and now a minister's wife. The other was Marilyn Monroe.

"Thine is the kingdom," Mr. Mur-

ray says, "opens two gates before the soul. One is inscribed, 'Mine is the kingdom.' It is earth-bound and self-centered. The other leads the Christian from Father to King, from Redeemer to Lord."

You won't want to miss this fresh and timely treatment.—W. T. Purkiser.

Any of these books may be ordered from the Nazarene Publishing House, Box 527, Kansas City, Missouri 64141. Reviews of books from other publishers do not necessarily constitute unqualified endorsement.



## NOW READY

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# Toward Abundant Living

"Let us take counsel together" (Nehemiah 6:7).

...with Leslie Parrott



## LOVE IS NO SACRIFICE

St. Paul was not a married man\* but he had sound advice on the love men should have for their wives. In one paragraph (Ephesians 5:25-31) he gives four sound directives to men in love with their wives:

1) First, men need to love their wives with a complete involvement even to the point of self-sacrifice. "Love your wives, even as Christ also loved the church, and gave himself for it." What greater joy does a man have than to give himself fully to the woman he loves and who loves him? No work is too hard and no sacrifice is too great for the man who loves and is loved.

2) A husband's love for his wife has a purifying effect. "Husbands, love your wives, even as Christ also loved the church . . . that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself . . . not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."

There is no better way for a man to bring out the best in his wife than to love her; and let her know it! A woman does not respond to commands or threats or aloofness. But she does respond with better attitudes and even improved physical health when she accepts the sincere love of her husband. This kind of love has a purifying, beautifying effect.

3) Third, this kind of love expresses itself in tender care and concern. "So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church." A man caters to his own body. He provides it with rest, exercise, and relaxation. He keeps his own body comfortable, clean, and as free from trouble as possible.

Paul says this same care and concern is shown in the love of a man for his wife. She too may be catered to, protected, given opportunity for rest and personal relaxation. She needs private time of her own. When she suffers, he is concerned. When she faces a problem, he is moved to care.

This is not the role of a weak husband who simply responds to the whims of his wife like a servant to his master. It is the implementation of a deep, growing conjugal love based on mutual respect and understanding which develops between couples who possess the love of Christ.

4) Finally, a man proves his love for his bride by separating himself emotionally from his mother and father to become one with his wife: "For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh."

Some men make inadequate husbands because they go through years of married life without ever leaving father or mother, emotionally. (Sometimes parents resist letting their children "leave.") Even in their own homes these men behave as though mother and/or father were there giving the directions. The apron strings have never been cut. They are not adequate marriage partners because they have never cut away from the maternal domination of their boyhood homes.

When wives adapt themselves to their husbands and husbands love their wives, the home is on its way to another great step toward abundant living.

\*Some scholars argue he was once married on the basis of his membership in the Sanhedrin; and Sanhedrin men were married. There is no final answer, and certainly he was not married at the time he wrote the Ephesians.



NOTE FOUNDER—Trevecca Nazarene College student body president, Keith Vennum, places at the grave of the founder of the college, Dr. J. O. McClurkan, a bouquet of flowers during Founders' Day celebrations on the Nashville, Tenn., campus, Nov. 11. Dr. William Greathouse, Trevecca president, looks on.

## WALL REVIEWS TREVECCA PAST IN FOUNDERS' DAY ADDRESS

A Trevecca Nazarene College alumnus told a Nov. 11 Founders' Day crowd of denominational, educational, and business leaders and Trevecca students that "we are not here by accident—but, in the spirit of our founders, to serve this present age."

On the occasion of the college's sixty-fifth anniversary, Howard T. Wall, president of the alumni association, also reviewed the contributions made by Dr. J. O. McClurkan, the founder of the college.

He reminded those attending that "to be a Christian college does not imply mediocrity. . . . Trevecca must not only hold her place in the forward march of higher education; she must move qualitatively forward in the procession."

Other Trevecca leaders attending the celebration included Dr. John L. Knight, chairman of the board of trustees; John T. Benson, Nashville businessman and the son of a former Trevecca president; Lloyd Griffin, president of the 99ers Council for Business and Professional Development; and Dr. A. B. Mackey, president emeritus.

Guests from the community were

also present. Among them were Dr. Herbert Babhart, president of Belmont College; James A. Webb, Chamber of Commerce treasurer; Sisten Noreen, president of Aquinas Junior College; Dr. J. B. Wood, director of



Howard Wall

the Nashville Center of the University of Tennessee; Dr. G. M. Sawyer, executive secretary to the president of Tennessee A. & I. University; Rev. J. Lewis Powell, dean of the American Baptist

Theological Seminary. An official seal was unveiled by Wall during the Founders' Day activities.

The college a cappella choir, directed by Ramon Unruh, provided special music.

In other activities during the day, Keith Vennum, president of the Associated Students, was accompanied by President William Greathouse to the grave of Dr. J. O. McClurkan. Vennum placed a bouquet of flowers on the grave.

A college bell tower, used from 1935 to 1959, was reactivated. It will

again proclaim the beginning and ending of each class session.

A new science hall for which a ground breaking will soon be held was among major topics for discussion during the festivities.

Dr. Lloyd Byron, college chaplain, headed the committee which arranged for the observance.

## Missionary Notes Increases

Increases in Sunday school enrollment, church membership, and finances were common as reports were heard during the fortieth assembly of the Guatemala-El Salvador missionary district, according to Field Superintendent James Hudson.

The assembly was held early in November in San Miguel, Chica, Guatemala.

One new church was organized with 46 charter members. The 293 members received on the district pushed total membership to 2,444 among the 39 churches.

Giving increased 15 percent over last year when Nazarenes there contributed \$43,000 for all purposes. In the 66 Sunday schools, enrollment reached 6,304, an increase of 18 percent. Average Sunday school attendance was 4,214, an increase of 17 percent.

Plans are being formulated to open a new Nazarene work in Quetzaltenango, the second largest city in Guatemala.

Rev. Federico Guillermo was elected to begin his fourth year as national district superintendent.

## Cochran Reelected

Dr. John Cochran, missionary to Argentina, who with Mrs. Cochran is currently on leave in the United States, was unanimously elected to his twenty-fifth term as field superintendent of the Argentina district at a recent missionary council meeting.

The Cochrans will be returning to Argentina early in 1967.

Other officers named were Mrs. Betty Davis, secretary; Rev. Thomas Ainscough, treasurer; and Rev. Spurgeon Hendrix, Central Bible School director.

## "Pioneer Fund" List Grows

The following churches have participated as a group in the "Pioneer Fund" campaign to retire the debt on the new International Headquarters property acquired last March.

Church	Pastor
Grand Rapids (Mich.)	
Fuller Avenue <sup>2</sup>	Gaylord A. Rich
Adrian (Mich.) First	Wm. O. Welton
Louisville (Ky.) Hikes Point	E. J. White
Kansas City (Kan.) Central	Allen Miller
Great Bend (Kan.) First <sup>2</sup>	W. Emerson Chapman
Seagraves, Tex. <sup>2</sup>	C. A. Mosley
Altadena, Calif.	C. E. Riedle
Niagara Falls (N. Y.) First <sup>2</sup>	Paul S. Gilmore
Amarillo (Tex.) South Georgia	Clifton Wooldridge
Denver (Colo.) First <sup>2</sup>	Lauriston J. DuBois
Cedar Falls (Iowa) North Cedar	Oren Baker
El Paso (Tex.) First	Frederick F. Fike



Frederick, Md.  
 Hanapepe, Kauai, Hawaii  
 Marion (Ind.) First  
 Elmira (N.Y.) First  
 Gainesville (Fla.) First  
 Los Angeles (Calif.)  
 Highland Park  
 Miami, Okla.  
 Greenville (Tex.) Southside  
 Upper Sandusky, Ohio  
 Georgetown, Ohio  
 Collingdale, Pa.  
 Emmett, Idaho

Joseph D. Biscoe, Jr.  
 Clair H. Fisher  
 Donald K. Ault  
 Everett Kaufman  
 J. Rex Eaton  
 Harold Bonner  
 Artie H. Whitworth  
 Harry E. Olin  
 Carl E. Harr  
 Robert Lee Oney  
 Darrell E. Luther  
 Robert Jackson

\*Junior Department project.

## Of People and Places

Neil Stallings, a member of Jonesboro (Ark.) First Church, was elected on Nov. 8 to a four-year term as mayor of that city. Stallings, forty, defeated the incumbent and one other contender from the city of 26,000. He is a trustee on the church board, a Sunday school teacher, and has in the past served on the district advisory board, according to his pastor, Rev. James Robertson.

Rev. H. D. James, Mojave, Calif., pastor, was recently elected chairman of the city Chamber of Commerce. He had served for two years as representative to the Chamber for the ministerial association before being named to the position which he will assume Jan. 1. The church of which he is pastor received the "Outstanding Small Church" award on the Los Angeles District in 1964.

Dr. I. C. Mathis, formerly superintendent of the Northeast Oklahoma District, and now in evangelistic work, has recovered from a short illness which forced him to postpone three revival meetings: "I have never been happier in my work," Dr. Mathis said. He plans to continue full-time as an evangelist.

Dr. Eugene Stowe, president of Nazarene Theological Seminary, spoke recently to ministerial students at Bethany Nazarene College, and later at a college chapel service.

Twenty-three junior and senior students at Bethany Nazarene College who have maintained a cumulative grade point of 2.75 (B minus) were named recently to Who's Who Among Students in American Colleges and Universities.

Named are:  
 Karen Bell, Palacios, Tex.; Dale Bond, Ingalls, Kan.; Donna Bordelon, New Orleans, La.; Hal Cauthron, Wister, Okla.; Nathan Covington, Bethany, Okla.; Howard Culbertson, Claremore, Okla.; Paul Davis, Gadag, India; Janis Dawson, Bethany, Okla.; Allen Hannaford, South Portland, Me.; Stephen Heap, Guatemala; Connie Hurn, Lubbock, Tex.; Doug McVay, Amarillo, Tex.; Brad Moore, Bradley, Ill.; Laura Price, Bethany, Okla.; Fay Smalling, North Little Rock, Ark.; Tom Ream, Titusville, Fla.; Linda Rice, Lawrence, Kan.; Edie Snell, Oklahoma City, Okla.; Lionell Tillett, Belize, British Honduras; David Walker, Monroe, La.; Clayburn Wirt, Miltonvale, Kan.; Leland Woolery, Newton Kan.; Mike Miller, Kansas City, Kan.

## Progress for North Dakota Churches



DEDICATION SERVICES were held in Bismarck, N.D., Oct. 30, which culminated a five-year effort to build a new church plant. The sanctuary, which seats 250 persons, was filled to hear General Superintendent G. B. Williamson preach the dedicatory sermon. The building is valued, according to Pastor David E. Figg, at \$100,000.



A FULL CITY BLOCK was purchased in 1959 to begin a building program for a new church in Jamestown, N.D. A church plant valued at \$125,000 and a parsonage valued at \$25,000 have been completed in the past year. The church, completed most recently, was dedicated by General Superintendent G. B. Williamson. Pastor James S. Barr indicated the sanctuary will seat 280 persons.



DEDICATE NEW CHURCH—Civic officials, District Superintendent Harry F. Taplin, and Dr. Curtis Smith, president of Mid-America Nazarene College, participated in dedication services in the new Minot, N.D., church. The \$160,000 building is attractively appointed, both inside and out, says Pastor Samuel P. McKay.



## Holiness Leaders Wrestle With Problems of Unity

About one hundred fifty representatives from thirteen denominations met November 30 to December 2 in Chicago and took cautious steps toward forming a working relationship between holiness churches.

Ten Nazarenes, including General Superintendent Hugh C. Benner, attended.

The outgrowth of the study would, as Free Methodist Bishop Myron F. Boyd put it, provide a "federation in which all of us have an integral part, and yet maintain our own identity and carry on our own program."

The result of the conference was the appointment of a steering committee to implement the spirit of the Chicago conference. Dr. Boyd was named convener.

Areas under study included church administration, publications, education, and missions.

General Secretary B. Edgar Johnson delivered the opening devotional talk, and General Superintendent Benner later also spoke devotionally.

The denomination leaders gathered, after having long felt a doctrinal unity, as well as the importance of presenting to the world a united holiness front. The lack of church growth was cause for common concern, but few, if any, went into the conference feeling federation would help solve that. It was more a conference beamed at reducing costly overlapping of effort where denominational identity would not be jeopardized.

The most significant area of cooperation between holiness churches appeared in the area of publishing. The Holiness Denominational Publishers Association, headed by Dr. A. F. Harper, Nazarene church schools executive editor, has been in operation for nearly a decade.

Ideas such as the development of a common catechism and youth camp curriculum, the establishment of a national clearinghouse for information among holiness colleges and seminaries, and a vague attempt at finding closer cooperation on mission fields were introduced.

However, other suggestions were curbed when they ventured into areas which would require some form of denominational merger. As a result, many of the problems lay out of reach of the conference attenders.

Represented at the conference were churches whose total membership exceeded 800,000. Combined Sunday school enrollment is about 1.4 million.

There are 10,240 congregations in the 13 denominations.

The meeting in Chicago was the result of a recommendation in 1965 to the National Holiness Association, an organization which for the past decade has fostered a spirit of holiness ecumenism. While the Church of the Nazarene is not a member, it has worked closely with N.H.A. in recent years.

Other Nazarenes attending were Dr. Willis Snowbarger, education secretary; Rev. Bennett Dudney, Christian Service Training director; Dr. Norman Miller, Nazarene Publishing House administrator; Dr. William Greathouse, Trevecca Nazarene College president; Dr. John Knight, Trevecca board chairman and Florida District superintendent; Dr. John Cotner, Olivet Nazarene College professor; and Dr. Harvey J. S. Blaney, Eastern Nazarene College professor.

### As reported in 1966 Yearbook of American Churches

	Member-ship	S. S. Churches	
1. Brethren in Christ	7,578	17,921	155
2. Church of Christ in Christian Union	6,980	15,650	225
3. Evangelical Friends Association	21,001	23,071	239
4. Evangelical Methodist	8,041	12,395	139
5. Evangelical United Brethren (N.W. Conf.)	11,043		79
6. Free Methodist	58,164	138,394	1,159
7. Holiness Methodist Church	1,000	1,400	27
8. Missionary Church Association	8,444	18,679	125
9. Church of the Nazarene	337,033	699,099	4,569
10. Pilgrim Holiness	33,165	99,235	991
11. Salvation Army	264,910	167,725	1,234
12. United Missionary	11,013	30,636	215
13. Wesleyan Methodist	47,683	114,047	1,083
	816,055	1,338,252	10,240

## Schlosser Named to Mount Vernon Post

The board of trustees of Mount Vernon (Ohio) Nazarene College outlined an ambitious building program, and elected a director of development to help to bring it to pass in a special session November 17 at Mount Vernon First Church.

Rev. C. G. Schlosser, pastor at East Liverpool (Ohio) First Church, and business manager at Eastern Nazarene College for five years from 1950 to 1955, was named by the trustees to serve as development and business affairs director, according to President Stephen W. Nease.

One of Schlosser's first responsibilities will be organizing a \$1 million fund drive to be completed in 1970.

The need became evident after college planners grappled with the realities of constructing facilities for housing, classrooms, and a chapel which, according to their preliminary estimates, will cost \$2.25 million.

The trustees engaged the firm of Bowman-Niecek Associates, Bethany, Oklahoma, as campus planners and architects.

The 205-acre college site was given to the church by Mount Vernon businessmen.

## Haitian Churches Report Another Record Rally Day

Record crowds again gathered for Sunday school during Haiti's fall rally day, according to Field Superintendent Harry Rich.

The Avenue Dessalines Church, under the leadership of a new pastor, Duroc Placide, counted 7,035 persons who crowded into the church, courtyard, and Bible school. This is nearly 2,000 above last year's record.

The Sunday school at Bognol followed with an attendance of 3,009.

Five other Haitian churches reported attendances of more than 1,000.

As a result of the Nazarene Evangelistic Ambassadors' visit to Port-au-Prince, a new church has been started. Josef Simon, formerly pastor at the Avenue Dessalines Church, resigned recently to accept the task of building the new congregation.

While in the midst of constructing a church building, Simon reported 500 persons in attendance at the rally Sunday service. The group met in a rented building.

## Veteran Pastor Killed

Funeral services for Rev. Jesse A. Wooten, sixty-eight, who died December 2 in a two-car mishap near Bakersfield, California, were held December 7 at Pomona (Calif.) First Church.

Rev. Paul Benefiel, pastor, Dr. Nicholas Hull, Southern California District superintendent, and Dr. A. E. Sanner participated in the services.

Mr. Wooten was visitation minister at Pomona First Church. He is survived by his wife, Mary, and three married children.

## Songwriter Dies

Charles F. Weigle, ninety-five, well-known evangelical hymn-writer, died December 3 in a Chattanooga, Tennessee, hospital, following a brief illness. He wrote more than 400 songs, among which was "No One Ever Cared for Me like Jesus." Funeral services were held December 5 at Highland Park Baptist Church in Chattanooga.

## Mooneyham Stricken

Dr. Stanley Mooneyham, forty, well-known Christian journalist, and a special assistant to Evangelist Billy Graham, suffered a heart attack November 28 in Miami.

Doctors there diagnosed his ailment as a major coronary thrombosis with permanent heart damage. Mooneyham was attending a meeting of the Billy Graham evangelistic team. He was expected to be hospitalized for at least six weeks.

Dr. Mooneyham served as coordinator of the recent World Congress on Evangelism in Berlin.

# Key Words

in  
Next Sunday's Lesson

By Ralph Earle

## The Answer Corner

Conducted by W. T. Purkiser, Editor

### "BORN THIS DAY . . . A SAVIOUR"

Luke 2:8-20 (December 25)

● **I bring . . . good tidings** (v. 10)—This is all one word in Greek, *euangelizomai*, from which comes "evangelize." It means "to proclaim glad tidings"—especially, in the New Testament, the Christian message of salvation. But here it is used for declaring the good news that the Messiah was born. In classical Greek and the Septuagint (Greek OT) it was used for the proclamation of good news of victory. In Isaiah 60:6 it is the good news of salvation which is announced, anticipating the New Testament usage. The whole point in Luke 2:10 is that the glad tidings of salvation have now found their fulfillment in the coming of the Saviour.

● **Good will** (v. 14)—This is one word in Greek, *eudokia*. But the oldest Greek manuscripts have *eudokias* (genitive case). So it is not "good will toward men," but "among men of good will."

But this translation, commonly accepted today, is not quite accurate. Goodspeed warns us: "It must be remembered that *eudokia* does not at all mean what we mean by good will; it means 'approval, assent,' especially God's approval." His rendering is: "Peace to the men he favors!" Arndt and Gingrich translate the phrase: "among men with whom he is pleased," or "whom he favors." The new Blass-Debrunner-Funk grammar says: "It is now clear that the genitive is the correct reading 'men of God's good pleasure,' i.e., his chosen ones." The NASB has: "And on earth peace among men with whom He is pleased." That is probably as accurate a translation as we can make. Peace will come to those who are pleasing to God because they have accepted His grace.

● **Pondered** (v. 19)—The verb is *synballo*. The prefix *syn* means "together." *Ballo* means "cast" or "throw." So the literal sense is "throw together." That is what "pondering" is. It is putting together what one has heard or seen, reflecting on their connections, and pondering their true meaning. We live in a day of much action and much talk but too little reflective thinking. That is why we know so little about the ultimate meanings of life.

**In the parable of the virgins in Matthew 25, we read about the bridesmaids and the bridegroom, but where was the bride?**

In the house, awaiting the coming of the bridegroom.

*Harper's Bible Dictionary* describes the wedding customs of the day. When the bride had made herself ready, the bridegroom "proceeded joyfully from his own quarters . . . and came to the

place of the wedding feast, in the home of a friend or of his father. . . . He was escorted by companions carrying torches . . . The weary attendants of the bride, some grown sleepy with waiting, went forth to meet the bridegroom when they heard he was coming."

**Please explain Romans 9:15, "For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion."**

You will find the answer if you will ask. "On whom does God say He will have mercy?"

The same section of Romans tells us that "God hath concluded them all in unbelief, that *he might have mercy upon all*" (11:32), and, "Whosoever shall call upon the name of the Lord *shall be saved*" (10:13).

God will have mercy on all who receive His Son, Jesus Christ, in obedient faith, and who call upon the name of the Lord. Neither this nor any other verse suggests that God selects those upon whom He will have mercy without regard to their response to the gospel.

The other side of the truth is also given in Romans 9:18, "Therefore hath he mercy on whom he will have mercy,

and whom he will he hardeneth." God has mercy on those who obey, and He hardens those who rebel against the light.

Paul uses Pharaoh as an example, referring to the account in Exodus. There we read three descriptions of what happened: "Pharaoh . . . hardened his heart" (8:15; cf. 8:32; 9:34); "Pharaoh's heart was hardened" (7:22; 8:19; 9:7); and, "The Lord hardened Pharaoh's heart" (7:13; 11:10; 14:8).

This, I believe, gives the sequence of events. Pharaoh hardened his own heart (Proverbs 28:14; 29:1). The result was that his heart was hardened by the inevitable law of the spiritual order established by God—hence, "The Lord hardened Pharaoh's heart."

**Does God ever ask a Christian to do something (or give him a "call") just to see if that person is willing, and does not really want the person to do that at all?**

Apparently He did in the case of His command to Abraham to sacrifice his son Isaac (Genesis 22). I would not know why such tests might not still be made, at least for some people and on rather rare occasions.

The only reservations I would add is that this would not be used as a basis for rationalizing about and avoiding a genuine call of God. By and large, the leadings of the Lord are confirmed by His providential control of circumstances—by the "open" and "closed doors" we find before us.

As Martin Wells Knapp wrote in his valuable little book entitled *Impressions*, God's leadings are scriptural,

reasonable, morally right, and providential. I would add "and persistent." Satan and our own humanity are often the source of sudden impulsive "leadings" or impressions. The Spirit of the Lord is gently persistent.

I would say that if the leading or "call" is strongest in those times when you are closest to the Lord, and if it persists over a period of time (assuming, of course, it involves a course of action that is scriptural, reasonable, morally right, and confirmed by providential circumstances), what you are having is probably "the real thing" and not a testing for willingness.

**In Genesis 3:1, "the serpent" is mentioned. In Revelation 20:2, he is specifically called "the dragon." What is the meaning of "dragon"?**

The Greek word here, *drakon*, means either "dragon" or large serpent. Actually, the term is applied to Satan some twelve times in the Book of Revelation: 12:3, 4, 7, 9, 13, 16, 17; 13:2, 4, 11; 16:13; and in the verse you cite.

"Dragon" conveys the idea of the fearful monster. Dragons were usually conceived of as huge, scaly, serpentlike creatures. It is a fitting symbol for the devil.

HEARTWARMING

*heart-changing*

HEART-*healing*

... *the herald*  
OF HOLINESS

