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Herald of Holiness

CHURCH OF THE NAZARENE

DECEMBER 17, 1966

A Cross Within the Star

(See page 3.)

First view of Bethlehem on road from Jerusalem



Approaching Bethlehem from the Shepherds' Field

A shepherd watches his flock near Bethlehem



General Superintendent Lawlor



"THE DAYSPRING FROM ON HIGH"

ZACHARIAS, filled with the Holy Ghost, prophesied, saying, "The dayspring from on high hath visited us" (Luke 1:78).

It is strangely significant, and yet so wonderfully true, that beyond this world which we know; beyond the stars and the planets; beyond the realms of matter, and space, and time is the real world, the eternal world, the world on high. Back there those centuries ago when Zacharias spoke about "the dayspring from on high" of that other world coming to this world, he was gathering up all the prophecies of ancient prophets and crystallizing them into a definite statement of truth.

The world of Zacharias' day was tired, discouraged, dissatisfied. Humanity was blindly groping for some uplifting power and, just then, "*the dayspring from on high*" visited them. When the world was at its darkest and hope at its lowest, Christ came—not with a mighty roar as of thunder or by descending bodily from the heavens, but in such an unlikely, unutterably simple, ordinary, and almost incredible way—He came, born of the Virgin Mary, born in a stable because there was no room in the inn!

"The dayspring from on high" was brought forth while two worlds watched. Never forget that. Keep them both in view. On the earthly side were the inn, the stable, the manger, the woman wrapping her Baby in swaddling clothes, the shepherds in the field watching. On the heavenly side, there were the heavenly hosts and the stars, the anthem, and the angels singing "glad tidings of great joy," "Glory to God in the highest." Both worlds must be equally real and vital every Christmas!

There's an ancient fable of a shepherd tell-

ing his grandson about that first Christmas night when the angels sang in the sky the tidings of great joy. As the boy listened to the old man talk, he said, "Granddad, after the angels went away, what did you do? Did you go to find Him? Did you go to see if what they said was true?"

With tears trickling down his face, the old man said, "I never really knew, Son, what happened at Bethlehem. Others went, but I didn't. I stayed with the sheep. I couldn't believe it all."

At this Christmastime, 1969, too many of us may be so busy doing the regular things we shall miss the opportunity of seeking and finding Him afresh. Lost opportunities never return.

The centuries have passed since that first Christmas. The world has sinned and struggled and is full of sorrow and destruction. While there are great changes—geographical, political, scientific—it is still a tired, discouraged, dissatisfied world.

Yet one cannot but sense an atmosphere of tense expectation, for in the midst of the panorama of bewildered humanity, the world is still on the tiptoe of expectancy. Waiting. It is my faith that the God who in the fullness of time sent forth His Son the first time as "the dayspring from on high" will in the fullness of time send Him back again to give light to them that sit in darkness and in the shadow of death, to guide our feet into the paths of peace.

May the reality of the promised second coming of "the dayspring from on high" become the imperative sign this Christmas that God cares! God loves! God sent a Saviour! God will soon send Him back as our Prince of Peace! □

A CROSS WITHIN THE STAR

• **By Jerry W. McCant**
Paducah, Ky.

WHAT a fitting symbol of Christmas! It was a large Christmas decoration on top of Granite Finishing Company building at Haw River, N.C. It was lighted so that it was visible for some distance.

There it stood—a cross within the star! That is really the true meaning of Christmas. If we can grasp the meaning of the cross within the star, then we have begun to understand Christmas.

It is only a short distance from the manger to the Cross. We miss the meaning of Christmas unless we look straight from Bethlehem to Calvary.

Jesus came to earth for the express purpose of going to the Cross. He never intended that He should be known as the Babe of Bethlehem, but as the Christ of Calvary. Golgotha and the manger in the stable are inseparable. The Christmas message is not complete without John 3:16.

Perhaps we have become too sentimental about Christmas. Remember, that first Christmas was not really a pretty scene. It did not look at all like we see it on the Christmas cards and in the pageants.

In our imaginative ways, we have made the stable sacred. We have furnished the Holy Family with halos and brightly colored costumes. No, it was all in a stinking cow stable! His crib was a feeding trough for animals.

Jesus Christ stepped into the stream of our history. It was a muddy and bloody stream. Wars, hatred, violence, and injustice had flowed through

the centuries. Still He came "in the likeness of sinful flesh" (Romans 8:3). The Son of God became the Son of Man in order that the sons of men might become the sons of God. Christmas is really the story of salvation.

Shall we do away with the beauty of Christmas then? A thousand times No! Keep the trees, the tinsel, and the beautiful wrapping paper! Keep the cards and the lights! Let there be gaiety, laughter, and celebrations! Just remember that Christmas has beauty only because we see it from the viewpoint of Calvary. It is only through Christ's death and resurrection that we find meaning in His birth. The cross within the star tells us why He came—to die in our stead.

This was the original plan. His entire life was a straight line from that lowly manger to the skull-shaped hill. "For the Son of man is come to seek and to save that which was lost" (Luke 19:10).

God's eternal purpose has been our salvation. The Cross is eternal in the heart of God. Christ was not a last-ditch effort to save us. God intended the Cross from the beginning. The star shone to light the way to the Cross. He came to "give his life a ransom for many" (Mark 10:45). Christ is God seeking us for the purpose of saving us. He came to tell us how much God loves us.

It might even be appropriate to say, "Merry Christmas and a happy Easter!" It is Easter, you

see, that gives Christmas its splendor. Christ is neither a Babe in a manger nor a Hero on a cross.

It is because Christ lives today that Christmas has meaning. Christmas and Easter belong together. His purpose was not to be the "Holy Infant, so tender and mild." Clothing himself in the rags of humanity, He got into the arena with us and fought Satan to the end. *And He won!*

Christmas is expensive! Perhaps that's the way it should be. This is the time for people to be unselfish.

You see, that first Christmas was an expensive one too! It cost heaven its rarest Jewel and God His only Son. Nearly two millenniums have passed and the debt still has not been paid. His life well might be entitled, "From the Manger to the Cross." That first Christmas star shining in the east had a cross within it! □



The Christmas Miracle

An awesome strangeness fills the night,
Beneath the stars' transforming light;
The sound of joy to wond'ring men
Is love beyond all mortal ken.

A brilliance marks that blest event,
When Christ, the Son of God, was sent;
His birth—a miracle indeed,
Revealing God to sinners' need!

Are miracles forever past?
Do truthful lessons always last?
'Tis faith that saves a world condemned,
The life of God in human blend.

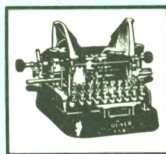
The Christmas miracle repeats
Each time a seeking sinner meets
The Saviour at His manger-throne—
This miracle becomes our own.

Ivan A. Beals
Quincy, Ill.



50 YEARS

AGO . . .



In the
Herald of Holiness

The Living Word

THE most trenchant battles of the Christian Age have centered around Christ—the Son of God—the living Word. The renewal of the struggle is seen at Christmas. More presents are bought in the shops and stores than in former days, but not so many sing the story of the Babe born in Bethlehem. More churches exist than formerly, more preachers preach than in goneby [sic] days, but we fear not so many witness for Christ as did the writers in the New Testament, and not so many acclaim His divinity, and rejoice in His continuance as the living Word. . . .

God had manifested Himself throughout the ages. God was in Jacob's dream. He was in the bush of fire that Moses saw. He was on and in Mount Sinai that quaked and was covered with smoke and fire, and when the thunders rolled and the lightnings flashed; but the most striking manifestation of God's presence is seen in the Living Word having fellowship with the world. It began with the incarnation. God in the flesh—the existence of the divine manifestation. Without this there could have been no real fellowship between God and man. The Word—the Eternal and Living Word—coming to earth made that a glorious possibility. . . .

When Jesus appeared they saw God. When Jesus spoke they heard God. When He headed their processions they were led of God. The contact became personal. They really saw God in the God-man. He became sublimely tangible, and their expression concerning Him was that He was "full of grace and truth."—REV. GEORGE SHARPE.

—*Herald of Holiness*
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W. T. PURKISER, Editor in Chief
PHILLIP BLAIR, Staff Artist

Contributing Editors:
SAMUEL YOUNG EUGENE L. STOWE
V. H. LEWIS ORVILLE W. JENKINS
GEORGE COULTER EDWARD LAWLOR
General Superintendents
Church of the Nazarene

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PHOTO BY COSTA

A Shelter in the Storm

• By T. W. Schofield
Worsley, Manchester, England

IF there is one word that seems adequately to sum up life in 1969 it is the word "complicated." Issues which years ago yielded to simple solutions now defy the keenest minds and the most sincere students of social welfare. Psychologists and psychiatrists proffer their advice. Business tycoons and bankers wrestle amidst the tangled skeins of a topsy-turvy world. Politicians are constantly reversing, renewing, and revising their policies to find the answer for which all of mankind seeks—peace; lasting, enduring, and satisfying peace. This is to be found only in the basis of a worthwhile human relationship.

It is in the divine order of things that man was made a social being. His very existence—his future and certainly his happiness—depend largely upon his relationships. Some indeed may choose a life of isolation and monasticism, but many who have trodden such paths eventually confess to frustration and despondency.

Not in isolation but in participation do we find complete fulfillment and this sense of achievement is basically the intertwining of lives.

"How mysterious," says R. E. Knowles in the

Web of Life, "how mysterious the shelter that one life affords another if only that life be strong and true. Gifted it need not be, nor cultured, nor nimble with tender words, nor skilled in a caressing way—for these are separate powers—but let the life be true, simple and sincere and its very existence is a hiding place."

These are the words which the prophet used so long ago: "An hiding place from the wind, and . . . rivers of water in a dry place." How often we have quoted the words of Isaiah and revelled in the promise that they offer to all men! For in the Messiah—our Lord Jesus Christ—we have a "hiding place . . . a covert from the tempest."

But in the sense in which the prophet uses these words he is surely outlining the ministry of modern man—to be a medium of adequacy and strength for the folks around in an age of inadequacy.

The day of which the prophet speaks in terms of man's adequacy is described in the preceding verses: "A king shall reign in righteousness." To some this may just anticipate a future day of millennial blessing. But to the one who has heard

the command, "Seek"—who has sought and found; to the one who has heard the word, "Come"—who has come and been received; to the one who has heard the commission, "Go"—and who has gone to do the divine bidding, a King already reigns in righteousness.

And where the King has such authority, there a hiding place can be found by many who look for succor.

In a true interpretation of New Testament teaching we can, without doubt, equate holiness with adequacy, and this adequacy is not merely the answer to our own personal problems and difficulties—great though that may be. It should begin to provide the answer to the needs of the generation about us.

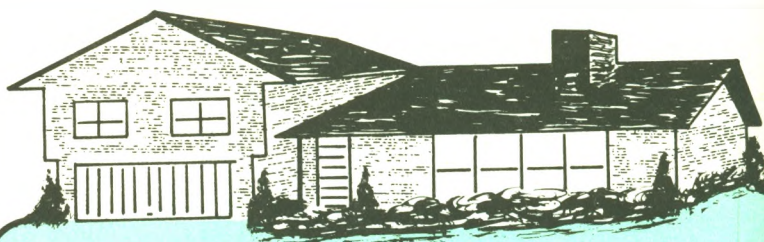
In a day when many of our leaders bemoan—and rightly so—the degradation that has overtaken our civilization in a "permissive society" and the terrifying trends that are manifest all around us, the opportunities for those who have found "fullness of faith and love and assurance in Christ" are beyond calculation.

A hiding place they need. A hiding place we have found, and in our own lives we hold the key to their problem. This may seem something of an arrogant statement, but we must remember that not every desert is a place of abject barrenness. Often it is a place that just needs water, and the promise of God is to make the desert blossom as the rose.

The adequacy of holy living is not that of an inner sufficiency but of a total dependence. One of the aspects of our faith we seem to have lost sight of is the reality of Christ's presence and His up-to-dateness in our day. Our concept of a God adequate only in a Victorian age or a prewar society is a libel on the God we serve. Not without justification did the apostle declare that Jesus Christ is "the same yesterday, and to day, and for ever"—not merely a statement of His unchangeableness in terms of truth, but His sufficiency in terms of life. Holiness is dependence, and total dependence is adequacy.

Holiness is also a deference—a

(Continued on page 12)



Faith at Home

My Christmas List

I'M A NOTE writer from way back. It's a habit any absentminded-professor type, like myself, has to have. Mislays my notes and it's akin to losing my head.

The more hectic the day, week, or month, the faster I scribble messages (which only I can interpret).

I've made lists on the back of supermarket cash register tapes, telephone book covers, newspaper margins, calendars, and once, inadvertently, on the back of a check. (Try explaining that to a bank!)

May I share the following Christmas list with you?

1. Send Christmas greetings to family and friends. *Choose some truly beautiful religious cards. Each becomes a testimony sent across the miles.*

2. Buy gifts. *But never let Christ get lost in the commercialism and rush. Pray! Pray! Pray!*

3. Get gift wrappings. *Remember: the fanciest paper and ribbon around the most expensive items in the world won't substitute for happy Christian fellowship within the family.*

4. Hide the presents. *But never the love that goes with them.*

5. Make cookies for those especially nice to us. *Whew! I believe I'd have to bake every day for a month to reach that goal.*

6. Don't forget to smile often at the kids—and my husband, too. *Especially my husband. His patience amid this confusion is astounding!*

7. Sing! *What's wrong with the chief cook and bottle washer singing "Joy to the World" as she stirs and scrubs? God really has been wonderful to us, hasn't He?*

8. Visit shut-ins. *How much more acute must be the pain of loneliness during the Christmas season! Reassure them Christ is always near through the touch of your hand, the sympathy of your heart.*

9. Decorate the house. *With tinsel, and peace. With holly, and gladness. With wreaths, and affection. With glowing lights, and Jesus' presence.*

10. Make a cake. *A birthday cake for Baby Jesus. It reminds little ones these gifts and festivities are in honor of Him.*

There's one important item I didn't add, because I thought it went without saying (or writing). Perhaps, though, it needs to be spelled out.

Read the true Christmas story to the family from the Bible. Tell them about the tiny Baby born in Bethlehem and how God gave His Son for our salvation.

Yes, tell them about Jesus. After all, that's what all the excitement is actually about!

By Rosemary Lee
Worthington, Ohio



Mrs. Florence Davis, who with her husband, C. W. Davis, pioneered Nazarene work in New Mexico and Colorado for many years, reminisces about an unusual Christmas dinner years ago in New Mexico

Christmas

In the Little Parsonage

MAY I TELL you of the happiest Christmas I ever spent?

My husband and I served four years on the New Mexico District, where he was district superintendent. We loved our churches and people. They were dear to our hearts.

A few days before Christmas, Mr. Davis mentioned that there was a small church on the district which had no pastor. "Let's go down and try to bring a little happiness to them and be their pastors over this Christmas," he said.

We were soon off to the southern part of the district. We found ourselves happily situated in the little vacated parsonage and began to call in the homes of our people.

We planned a real Christmas service at the church. Everyone was delighted.

While out calling one afternoon, we were told of an old man who was once wealthy in this world's goods. He was called "Doc" Louts and had been the best electrician anywhere around. But drink got hold of him and he had lost everything he had. He would be found lying in his own vomit, dirty and ragged. No one came around him. He lost family, friends, and his job.

But "Doc" had just been recently converted. Our Nazarene pastor had led him to Christ just before he moved to another field of labor.

Then we heard of two more elderly men—Jim and Adam. Jim was unsaved; Adam was a Christian.

We were invited out for a Christmas dinner and would have had a good time with our friends. But when we went back to the little parsonage, all I could think of was three old men living in little places they called home. What kind of Christmas would they have?

So my husband and I decided to

• **By Florence Davis**
Bethany, Okla.

hunt them up. We found them.

One man was nearly blind—poor old Jim. He could not enjoy much with these poor eyes. Then the old electrician, debauched and sad, had found sin doesn't pay. And there was the old hunter, Adam, who was a Christian—but alone. What humble little places these men had to call home!

We invited them to the parsonage for Christmas dinner. They were delighted and they all said, "We'll be there!"

I borrowed a tablecloth, dishes, silverware, and accessories. We were going to have guests for Christmas dinner!

We arose early on Christmas morning. The sun was shining. There was not a cloud to mar the beauty of nature. Everything in God's universe seemed to be on dress parade. It was Christmas.

Soon, here came our guests. My husband opened the door wide and extended a big welcome. What a privilege was ours to have these guests!

I cooked turkey with all the trimmings and food that I thought they would enjoy—and plenty of it—pie and other goodies; and decorated the table for these dear folk.

Soon we were seated at the table. My husband graced the table and then immediately, without notice, "Doc" Louts began to pray and thank God for Christmas, a good dinner, and for his hosts. We felt as if heaven came down to greet us, and there seemed to be another Guest present—a Heavenly One. Our souls were refreshed and we were overwhelmed with the presence of our unseen Guest.

The men told us how they had hunted up clothing and washed

and ironed their shirts themselves; and here they sat, clean as a pin.

They told us how glad they were to be with us. And we told them we felt ourselves fortunate to have them.

Soon we were enjoying the feast, and these dear old men ate and ate. I wondered where they were storing it all.

The afternoon passed swiftly. The sun was setting and Mother Nature was getting ready for a night's rest. As they were about to leave, we invited them to church Sunday. They told us they would be there.

When Sunday morning came, we saw the church door open and in walked our three old friends. When the message was over and an invitation was given for folks with a need to come to the altar, I looked and down the aisle of the church walked old Jim, almost blind. He fell at the altar. And right by his side was the electrician, who prayed: "Lord, we told Jim about this religion and what it had done for us. He wanted to try it; now do Your best for him."

Up went Jim's hands in surrender to the Lord, and a smile of heaven played over his face.

Listen! What? Am I really hearing Jim's voice in praise to God? He was rejoicing in his newfound grace. I am sure there was rejoicing in heaven. "There is more joy in heaven over one sinner that repenteth..."

Three happy men walked home to begin a new life.

Following this Christmas, for 20 years in the Davis home during the holiday season we entertained a crowd of elderly people, usually those who had lost a companion.

What a thrill this was to our hearts! Christmas had never meant so much to us! □



PHOTO BY CAMERIQUE

• **By Enola Chamberlin**
Los Alamitos, Calif.

BE STILL, AND KNOW

BE STILL," God says in the Psalms. "Be still, and know that I am God." And in Isaiah we read, "Their strength is to sit still." And again, "Take heed, and be quiet."

Yet how many of us in this world of action and confusion heed these words, take time to be still, take time for quietude? How many of us when hurt, bewildered, ever gather up our pressures and frustrations, our pains and sorrows, and toss them into the basket of stillness and silence? Too few.

Instead of doing that we run around telling people about our troubles, keeping our attention focused on them until, by the emotional impetus we give them, they gather momentum that flings us down a turbulent, treacherous river.

Because we do this we pass up the opportunity of letting the power of God enter into us and give us strength to go forward to meet whatever comes.

But what is it to be still? What is it to linger in the silence, to wait in quietude, to know that God is God? It is not just to sit with hands folded across an unmoving body. It is not just to cease talking. It is both—and then to hold the

mind and the emotions to an absolute minimum of action. It is to try to make a vacuum of oneself, letting slip away all of the accumulated furniture from the house of life, and opening the doors, inviting God to rush in and fill one full of himself.

And God will come. Through all time, silence and stillness have been proclaimed as the way to most easily reach God, to accept His strength for our own. A quiet hour each day with God will often do more to solve our problems than all the troubleshooters we could hire.

George Washington practiced stillness and quiet in prayer every day, especially in times of his greatest stresses, his greatest trials. A plaque at rebuilt Valley Forge shows him on his knees in silent communion with God during the heart-searching days when he and his men braved that terrible winter of 1777-78.

Abraham Lincoln went to his God in stillness that he might gain strength, fortitude, and knowledge to lead him through those days of disaster to the country he loved.

Showing how this practice of stillness has become recognized as a great inviter of power and strength, calmness of spirit, the British navy has instituted it on all its ships.

Comes a sudden disaster of any kind when each man must live up to the highest, the best within himself that all may benefit, and instantly the bugler begins to play what is called "The Still."

An explosion may have torn half the ship to shreds. A fire may be raging, but at the sound of those first bugle notes, every man stops where he is and stands perfectly quiet, gathering into himself—from the Source of all power—strength to meet the emergency.

When the bugle notes die away, the men go into action. But it is a noted fact that their action is more directed, more purposeful, more fitted to surmount the disaster than it ever could have been without those few moments of stillness and silence within.

We, in our regular, everyday lives do not have a bugler to play "The Still" when grief or terror reach out to take us by the throat. But we do have Christ. We have His example when, facing the cross of Calvary, He went away from His disciples into the Garden of Gethsemane, into the quietude, the stillness of night, and petitioned His God; receiving, no doubt, the strength to bear His cross with fortitude.

"Be still, and know that I am God." Be still. Shut the world away for a little time each day and give yourself to stillness and to God. Give God, who gives you so much, these few minutes of yourself. Renew the tie which binds you to your Creator, and make of your life a more glorious spiritual adventure. □

HAVE YOU ever been travelling late at night and, when you finally decided to turn in and looked for a motel, found that most of them had turned on their "No Vacancy" signs?

As I prepare this message, I am at a famous inn just outside Tulsa, Okla. Their "No Vacancy" sign was on when I arrived, but I had a reservation, so there was a room for me.

At this season of the year our minds turn to another inn—the inn at Bethlehem—an inn that had no room for the world's most distinguished couple and so missed out on the honor of being the place of history's most important event—the birth of Christ.

Before you criticize the owner of that inn, however, please remember that he didn't know how important the couple were who wanted a room. He had no computer reservations system to reserve space; it was all on a "first come, first served" basis. The inn was full, so Joseph and Mary had to move on—to a stable.

What if you had been the owner of that inn, would you have made room for that couple that night? Or if you had been a guest at that inn, would you have given up your room so that this obviously poor couple could have a decent place for their Child to be born?

That owner and those guests had a legitimate excuse: They simply didn't know the historic significance of that couple and that night and that Baby.

To be sure, they were all expecting the Messiah to come, sometime. But they certainly didn't expect Him to come that night, in that inn, in that way. As George MacDonald put it,

They all were looking for a king

To slay their foes and lift them high:

*Thou cam'st, a little baby thing
That made a woman cry.*

But we know the significance of that couple and that night and that Babe. What is our excuse for hanging out the "No Vacancy" signs on the door of our hearts?

We know who that Baby was and why He came. We know that

Radio Sermon of the Month

He was, and is, the Redeemer of the world. We know that He is Savior, Lord, and coming King. We know of His words, His miracles, His love, His death on the Cross, His resurrection, His ascension, and His promise to return.

We know all these things and yet millions have no time for Him, no use for Him, no room for Him in their hearts or in their thoughts or in their lives. Their "No Vacancy" signs are on—and some do not

care enough to even say, "Sorry."

Some, of course, are not that abrupt, that hard, that calloused, that final in their rejection. The majority have no ill will towards Christ. They think beautiful thoughts about Him; they even go to church occasionally and drop something into the collection plate, or in the Salvation Army kettles at Christmastime. But their minds and hearts and lives are saying, "Sorry, no vacancy."

Their minds are so full of secular or sensual or scientific thoughts that there is simply no room for Christ—His insights, His ideals, His offers, and His demands.

Their hearts are so full of sin and selfishness and cynicism that there is no room for Christ—for His love, His forgiveness, His cleansing, His salvation.

Their lives are so full of things—things of school, of business; of promotion or position or prestige; of pleasures and people and possessions, that they simply have no room for Christ and the joy and fulfillment that only He can bring.

But, thank God, there are those whose minds and hearts and lives are not so crowded and cluttered and who have gladly made room for Christ, and not only made room, but have given Him first place—and that, of course, is the place He desires and deserves and demands.

That Christ who, on the night of His birth, found no room

(Continued on page 13)

• By C. William Fisher

And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn (Luke 2:7).

**SORRY
NO
VACANCY**



Editorially Speaking

● By W. T. PURKISER

Where Is History Made?

Dr. Richard Halverson reports a conversation he had with a friend during one of the periodic crises in foreign affairs that face the nation.

"How would you like to be in the White House right now?" he asked.

"What do you mean?" the friend queried.

"Faced with those decisions," Halverson replied.

"I'd like to be in the White House now," his friend said. "That's where history is being made!"

Dr. Halverson said he was surprised at the answer. Finally he said, "Willis, how many political leaders of the first century can you remember? How many Caesars or Roman senators or Greek city fathers?"

The man's silence was his answer.

"Whom do you remember from that first century besides Jesus?"—the preacher pressed the point.

Slowly the friend repeated: "Paul . . . Peter . . . Andrew . . . John . . . Thomas . . . Barnabas . . . James . . . Philip . . . Matthew."

"Obscure" Christians, all of them. Yet these were the men who shaped the course of events for all the centuries that have come and gone.

There is little doubt that Caesar Augustus thought himself the sovereign lord of Roman destiny when he decreed a registration throughout the empire for the purposes of levying a new tax.

WHAT AUGUSTUS did not know was a prophecy buried in the scroll of an ancient Hebrew prophet whose name he probably had never heard, and buried in the hearts of a few devout souls in a little province on the eastern periphery of the vast empire of Rome.

The prophecy of Micah was framed in words that would have been obscure to a Gentile but full of meaning to the historic people of God: "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting" (Micah 5:2).

For at the very time Caesar was formulating his decree, Mary, the virgin mother of our Lord, was expecting her Child. But she and Joseph were living in Nazareth, many miles from Bethlehem. It was the decree of Caesar that brought Mary

and Joseph to Bethlehem just the day before that starlit night when angels sang and shepherds worshipped.

The great, decisive event of that far-off day was not the life and reign of Caesar Augustus, or Herod "the Great," or any other political figure. It was the life and ministry of One the world reckoned as an obscure Galilean Carpenter whose name is scarcely mentioned in the historical annals of the day.

With all due respect to the great and burdened men who have lived, or do live, or ever will live in the White House or at Number 10 Downing Street, or serve as the head of state for any nation on earth, none ever have had or ever will have the decisive influence in human affairs of that one Life lived in obscurity but raised to glory by the power of God. □

Dragging Religion into Christmas

The late C. S. Lewis reports a conversation that his brother overheard between two women on a London bus. The bus passed a church with a cradle and a Nativity scene in front of it.

One of the women said to her companion with a half-profane expression, "They bring religion into everything! Look—they're even dragging it into Christmas now!"

Most of us would probably say, "It's about time." While early Christians sometimes took pagan celebrations and, as it were, baptized them and turned them into Christian feasts, we moderns have just reversed the process.

We seem to have allowed present-day pagans to take the great days of the Christian calendar and so materialize them that they are now almost pagan celebrations.

This has certainly happened to Christmas—indeed to the extent that we now even talk about "putting Christ into Christmas" and a woman on a bus complains about dragging religion into Christmas.

As if there were any Christmas without Christ, and as if one could get religion out of Christmas!

This is not to suggest that Christians must renounce the joys and human happiness of Christmastime. The wonder and anticipation of little children is a beautiful thing—and our children should have it to the full.

There is no harm in children of three and four years enjoying all the external trappings of Christmas. But there is no excuse for people of 30 and 40 years of age getting lost in the external trappings of Christmas.

We can find and keep the spiritual meaning of our Saviour's birthday and make it not just a holiday but a holy day. For Christmas is not X-mas, but the day of memory and gladness for His birth who came "to seek and to save that which was lost." □

Ugly Orthodoxy

Ordinarily, orthodoxy is beautiful. Literally, orthodoxy means "straight doctrine." It is truth, and truth is attractive.

But Francis Schaeffer has said with clarity and force, "There is nothing more ugly than an orthodoxy without understanding or without compassion."

Let nothing that is said in these lines be taken as an apology for error. Heterodoxy is the opposite of orthodoxy—the crooked in place of the straight. Anyone who, knowing the truth, propagates religious error carries within himself the curse of "another gospel."

But let us never forget that one may be as straight as a gun barrel in his creed and just as cold and empty. He may be as clean in his ethics as a newly mounted gravestone and just as dead and lifeless.

There is such a thing as orthodoxy without understanding. In fact, most of us start out with that kind of orthodoxy. We accept the truth we are taught on the authority of others who have thought it through.

But we cannot live indefinitely in a probing and questioning world without getting some of our convictions and at least part of our creed at first hand. Truth is never reality to us until we experience it ourselves.

Understanding does not come easy. It is won at the expense of brain-sweat and hard study. And many are unwilling to pay the price.

There has rarely been a day in the history of the Church when Christians more needed warm hearts and cool heads. The trouble is, too many have hot heads and cold hearts.

Our challenge today, every bit as much as in Peter's time, is to "be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear" (I Peter 3:15).

Dr. H. Orton Wiley used to tell the whimsical story of a very learned Methodist bishop who was challenged by a rough-and-ready layman with the words, "Doctor, God don't [sic] need your education."

To which the bishop kindly replied, "No, Brother. Neither does He need your ignorance."

Teachable ignorance is no barrier to salvation. But if the saved person remains ignorant, he betrays the counsel of the Lord who bought him to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (II Peter 3:18).

AS BAD AS ORTHODOXY without understanding may be, orthodoxy without compassion is even worse. There is a considerable segment of the evangelical church today which has heard part of the command of St. Paul but has closed its ears to the other part. They are "speaking the truth" but not "in love" (Ephesians 4:15).

A friend of mine told of a church that was having great difficulty in its pastoral relations. The minister was a rugged hellfire and brimstone preacher, but tended to be hard and rigid in his judgments.

When the pastor moved on, another took his place who was known to be just as prone to preaching on the "dark lines" in the face of God. But the church seemed to prosper under his ministry.

My friend met a layman from the congregation and inquired about the church.

"We're just getting on fine," the layman replied.

"But doesn't your new pastor preach on judgment and hell as much as your other preacher?"

"Yes," was the response. "But there's this difference. Our other preacher preached on hell and judgment as if he could hardly wait until we got what was coming to us. Our new pastor preaches on hell and judgment as if in mortal terror that some of us might end up there. He preaches the truth to us with tears on his cheeks, and we love it."

Baron Friedrich von Hugel once defined a Christian as "one who cares." There is more to being a Christian than caring. But there cannot be less.

We certainly don't need any less orthodoxy in our confused and mixed-up age. What we need is orthodoxy based on understanding and permeated with love. It is a combination against which the gates of hell cannot prevail. □

Christ did not come primarily to set us an example or to teach a code of ethics. He came to die for us. It is the central theme of the gospel. In the apostle's presentation of the marrow of the gospel, he declared "first of all" that "Christ died for our sins" (I Corinthians 15:3).
—Selected.



THE MUNICIPAL AUDITORIUM at Kansas City houses the Music Hall, which will be the scene of the Mid-Quadrennial Conference on Evangelism, January 13-15, 1970.

PLANS FOR CONFERENCE ON EVANGELISM ANNOUNCED

THE MID-QUADRENNIAL Conference on Evangelism will open at 7:30 p.m., Tuesday, January 13, 1970, in the Music Hall, Kansas City, with Dr. Orville W. Jenkins, general superintendent and adviser to the Department of Evangelism, giving the keynote address.

Dr. George Coulter, vice-chairman of the Board of General Superintendents, will chair the opening session, at which a capacity crowd is expected. Song Evangelist Paul McNutt will direct the music.

Other conference speakers include General Superintendents Samuel Young and V. H. Lewis; guest speaker, Dr. James Kennedy, pastor, Coral Ridge Presbyterian Church, Fort Lauderdale, Fla.; Evangelist Paul Martin; and Dr. John L. Knight, ex-

ecutive secretary of the Department of Evangelism. Several others, including evangelists, will read important position papers dealing with evangelism.

More than 60 persons are involved in the leadership of some 14 workshops to be conducted Thursday afternoon dealing with the following subjects: *Child Evangelism*, *Reaching and Retaining Teens*, *Winning Young Adults*, *Evangelism in a Changing Society*, *Growth Through Groups*, *Visitation and Personal Soul Winning*, *Planning for Church Growth*, and *Music in Evangelism*.

Workshop moderators include Dr. Robert I. Goslaw, Rev. Carl Clendenen, Dr. L. Guy Neese, Dr. L. S. Oliver, Dr. E. W. Martin, Dr. Forrest Nash, Dr. Wilson Lanpher, Rev. Jim Bond, Rev. Eugene Williams, Dr. Leslie Parrott, Rev. Jack Lee, Rev. George Scutt, Rev. Bennett Dudley, and Professor Ron Lush, with a total of 50 assistants, including evangelists, pastors, and educators.

A special feature of the conference is the "Youth in Evangelism" emphasis on Thursday night, January 15. The goal is to have 1,000 young people present for that occasion. Paul Skiles, executive secretary of the Department of Youth, and Evangelist Paul Martin will be featured.

The program for the conference has been planned for blending of the inspirational and the down-to-earth, nitty-gritty problems of reaching the lost wherever they are. To "tell it like it is" has been the aim and hope of those planning the program. It is expected that the conference will face up to failures and weaknesses as well as potential strengths in the training of both ministers and laymen to be soul winners.

Dr. James Kennedy, the guest

speaker, will discuss "Mobilizing Laymen for Soul Winning." He is expected to tell his own experience as pastor of his present church. In nine years his membership climbed from fewer than 50 to several hundred members. His secret, he says, is that he learned the Bible way to do it: he not only learned how to win souls himself, but has trained several hundred of his members to be soul winners.

The conference is expected to make an immediate and substantial contribution to this phase of Nazarene life, and hopefully will become the opening wedge into heretofore neglected areas of evangelism: the inner cities, the ghettos, the poor areas of our towns and cities, the neglected sections, the rural areas, and the minority groups.

The conference is expected to be the opening wedge for a Spirit-led thrust into an active, aggressive year of evangelism from which shall emerge a dynamic decade of unprecedented harvest of souls.

A registration fee of \$5.00 will be charged. All who pre-register will receive, free of charge, in their packet a new book—a \$1.25 value. Early pre-registration will be advantageous to all concerned.

It is expected that evangelists and pastors, as well as many laymen, will attend.

Dr. Knight has expressed the hope that the 7,500 prayer fellowship groups across the church will join together in prayer for a mighty outpouring of the Holy Spirit upon speakers and listeners alike.

All evangelists who attend the conference and check in at the registration desk will be the honored guests of the Nazarene Publishing House and the Department of Evangelism at an appreciation luncheon at the Continental Hotel at noon, Thursday, January 15, 1970.—JOHN E. KNIGHT, Executive Secretary, Department of Evangelism. □

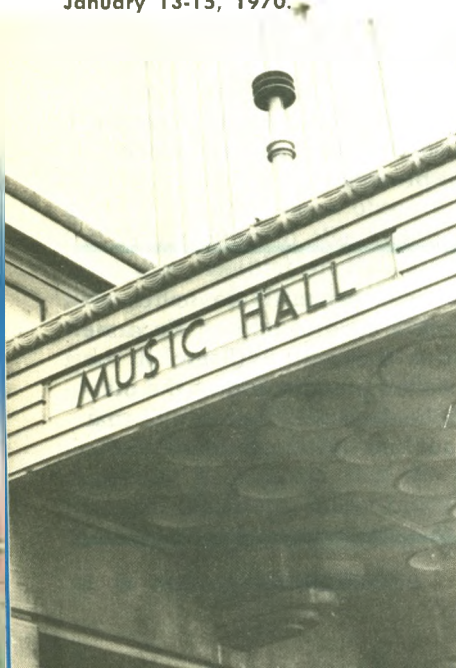
A Shelter . . .

(Continued from page 6)

deference to the will and purpose of God.

Unruffled amidst the pressures that built up around Him, unmoved by the fickleness of even His closest friends, Jesus could say with all sincerity, "My meat is to do the will of him that sent me." To be satisfied with the will of God is to be at one with life and with oneself, and certainly this is the essence of Christlikeness, and this is what the average man desperately craves.

But holiness is also a determination. Not a passive acquiescence with the status quo but a deep-rooted conviction that things can change. We



are not pawns to be moved about on the board of time by forces far beyond our comprehension, but vital beings with a response and a resolve and the God-given ability to manifest a spirit in conformity with the plan of God.

God intended that we should be Christlike. Jesus came to make this a reality—and the only valid kind of religion in the latter part of the twentieth century is the kind that makes Jesus real through followers who bear His image and who become a "hiding place" to a wandering generation. □

Sorry, No . . .

(Continued from page 9)

in the inn; and who, during His life, found no room in the hearts of His people; that Christ still finds no room in the lives and homes of millions around the world. He came unto His own, we are told, but His own received Him not. But, then and now, "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).

That same Christ is just now standing at your heart's door—knocking, and saying, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (Revelation 3:20).

Unlike the innkeeper of long ago, you know who Jesus is. You have heard Him knocking a long time. You have had your "No Vacancy" sign out long enough.

Let this Christmas season be the time when you finally take that sign down, won't you?

Open your heart's door to this matchless Guest and let Him come in. And even though He comes in as your *Guest*, He is really the rightful Owner, and before long the relationship changes and He becomes your *Host*, and you become His guest—in your own heart. Instead of trying to satisfy your deepest longings and hungers on the meager fare you can provide, you have the privilege of sitting at a table that Jesus spreads—and what He provides is nourishing to your mind, satisfying to your heart, and fulfilling to your life.

What a Guest! What a Host!

Let Him come in *now*, won't you?

O God, we could never adequately thank You for the gift of your Son, Jesus. But at this Christmas season may we make sure that our hearts are not only open, but that we are allowing Christ to become Lord and Master of all our life. This we ask in Jesus' name. Amen. □

NTS GRADS SERVE THE CHURCH



Norman Oke

Half a dozen Nazarene Theological Seminary graduates are now Nazarene district superintendents. But one graduate had been a district superintendent for four years when he entered the Seminary at its beginning just 25 years ago.

Norman R. Oke, dean and professor of theology and history at Nazarene Bible College in Colorado Springs, had earlier pastored six years and entered NTS when he was superintendent of one of the Canadian districts.

Having been student council president at Northwest Nazarene College, where he graduated in 1934, he was also student council president at the newly begun seminary, where 68 students registered the first year and 101 the second.

On graduation from NTS in 1948 in the institution's first full class, he served the denomination for seven years as its director of Christian Service Training and the next eight years as the book editor for the Nazarene Publishing House—during which time his alma mater conferred upon him the doctor of divinity degree as a recognition of his outstanding service. The next four years he was the artic-

ulate pastor of the denomination's large First Church in Washington, D.C.

"It was providential that I was permitted to attend Nazarene Theological Seminary," said Dr. Oke. "Thus I was pressed into a new and fresh intellectual mold after having been away from arduous study for years. I have often felt that at NTS I had an intellectual 'new birth.' That period of study has helped me to keep a fine edge on my thinking processes, which otherwise would likely have been dulled much earlier."

To the question, "How do you 'size up' our times?" he responded:

"These are undoubtedly eschatological times. The sowing to the wind now is bringing the whirlwind. These times cry out for voices of prophetic biblical preaching. Our age needs to have it told as it is. Our educational facilities (colleges and seminary) are challenged to turn out men and women of vision—not visionaries. We need more Jeremiahs and Ezekiels, as well as Isaiahs. The youth revolt will be answered only by holy living and the demanding preaching of repentance. But I am optimistic that this will eventuate and that a moral upturn will result."

At age 61, our subject has behind him an effective ministry of pastoring, evangelizing, superintending, editing, writing, teaching, administrating. Yet with his informed mind and depth of commitment to Christ and the Church, the years of his richest ministry, no doubt, stretch out just ahead of him.

The better you know Norman R. Oke, the more you appreciate him. Optimistic without being superficial; scintillating in conversation without being talkative; complimentary of others without being flattering; emotional when speaking on the great themes without being sentimental—he combines in his life and ministry the devotedness of John, the theological astuteness of Paul, and the articulateness of the writer of the Epistle to the Hebrews.—J. KENNETH GRIDER. □



STUDENTS AT MID-AMERICA Nazarene College, Olathe, Kans., purchased and carried 50 flags in a ceremony backing a resolution forwarded to President Nixon through Kansas Congressman Larry Winn, Jr., indicating support of the president and "our representatives as they pursue a program of peace for our nation." Student Body President Bob Sisson of Oklahoma City indicated that the ceremony was not "one of protest against protests" but support for those who work for peace in our world.

DECADE OF PROGRESS NOTED

The Church of the Nazarene scored impressive gains during the decade of 1959-69, reports from the office of General Secretary B. Edgar Johnson showed this week.

During the 10-year period, church membership and Sunday school enrollment increased 30 percent while giving for all purposes nearly doubled. Per capita giving was up 57 percent. Highlights:

- World membership reached 471,846 persons—an increase of 110,202 or 30 percent ahead of the 361,644 total in 1959.

- Sunday school enrollment climbed 228,601, or 29 percent, to a total of 1,013,724.

- Per capita giving hit a record \$213.26 in 1969—\$77.75 or 57 percent more than the \$135.51 figure in 1959.

- Giving for all purposes was \$82,309,225 in 1969—an increase of \$40,125,671, or 95 percent ahead of the \$42,183,554 given in 1959.

The three new colleges started in 1967 and 1968 helped to raise enrollment at Nazarene colleges to more than 9,000 students in 1969. The denomination also has more than 9,000 young men serving in the armed forces and 73 gold stars on its Vietnam war memorial roll.—N.I.S.

OF PEOPLE AND PLACES

PASTOR AND MRS. JOHN R. ANDRUS of Chattanooga (Tenn.) First Church accepted the invitation of President Richard Nixon to attend the



THE INTERIOR of the new sanctuary at Sacramento (Calif.) First Church. The building was selected by the Architectural Association as the featured church for the entire area. The sanctuary seats 600 with choir accommodations for 60, and cost approximately \$250,000. It was dedicated by General Superintendent George Coulter, assisted by District Superintendent Kenneth Vogt. Rev. James E. Snow is the pastor.

White House worship service November 16 in Washington, D.C. Earlier this year Mr. Andrus was one of 33 ministers to receive the George Washington Honor Medal from the Freedoms Foundation, Valley Forge, Pa., for a sermon entitled "I Believe in America."

MISS TRICIA NIXON, daughter of United States President Richard Nixon, will be receiving a complimentary gift subscription to *Conquest* through the courtesy of the Florida District NYPS. The Florida young people rolled up over 3,000 subscriptions to the youth magazine in their recently completed subscription drive.

Rev. William Morris, pastor of the Sanford, Fla., church, was the campaign manager.

Rev. BILL OXNER, pastor of Biloxi (Miss.) First Church, sends a note of appreciation for the many churches that have sent help to the congregations stricken in the hurricane. Mr. Oxner writes, "The devastation was really beyond belief but God's grace was so abundant."



Pro: Gospel Music

The foreword of our Nazarene hymnal, *Praise and Worship*, contains this statement: "The depth of character and the reality of religious experience possessed by a people are revealed in the language and spirit of their songs and hymns."

Truer words were never spoken! Would to God that they were taken to heart by some church people who employ secular and near psychedelic music "to win the young."

May I ask, Win them to what? More of what they already have? It is one thing to win one to a group; it is something else to win them to Christ. "Like begets like."

I have seen many young people yield wholeheartedly to Christ under the impact of spiritual song; but I have yet to see one helped spiritually by the use of secular methods. Secularity backslides the church, but it does not save sinners.

PASCAL P. BELEW
Illinois

Pastor and Evangelists . . .



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January 13-15, 1970

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NEWS OF REVIVAL

EVANGELIST LEONARD HUBARTT conducted revival services in the Farmland, Ind., church with exceptional results among young married couples and teens. More than 30 people sought help during the

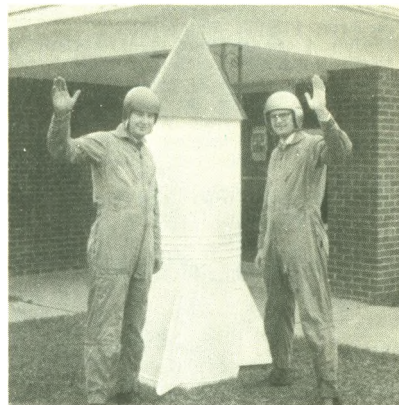
meeting, and 11 have received baptism since, according to a report by Pastor Don Mishler. □

THE MARYVILLE church in Louisville, Ky., reported a good revival with Rev. Lonzy Ellis of Shelbyville, Ky., and the Fulkerson Quartet of Louisville. Rev. Robert R. Carter is the pastor. □

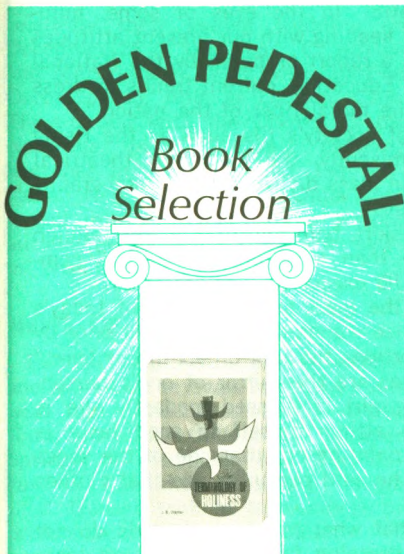
ONE OF THE BEST revival meetings in this church in many years was conducted recently in Fort Mill, S.C., by the evangelist and chalk-artist Rev. George P. Woodward. There were seekers in almost every service of the 10 days. Ten new members were received. B. W. Downing is the pastor. □

OKLAHOMA CITY TRINITY Church enjoyed the ministry of Evangelist Leonard Hubartt. Pastor Robert L. Sumner reports that many young couples received spiritual help and that the revival atmosphere still lingers from the October campaign. □

YOUNG PEOPLE attending Protestant services for the first time were converted in a recent revival in the Hollis, Okla., church in which Rev. and Mrs. Carl Prentice served as evangelists. Rev. Thomas Blaxton is the pastor. □



SUNDAY SCHOOL Superintendent Fred Armstrong (left) and Pastor James Ahlemann (right) pose with the "spaceship" that provided the theme for a Sunday school attendance contest in West Memphis (Ark.) First Church. The "Lunarites" and the "Space Conquerors" worked to build the average church school attendance to a new high of 218. "Blast-off," "Space Walk," and "Splash-down" were part of the total "Operation Moonshot." Sunday school average attendance has gone from 70 to over 200 in the last two and one-half years.



THE TERMINOLOGY OF HOLINESS

By J. B. Chapman

Terminology refers to the terms or words used in any specific field, so the title of this book might have been "The Vocabulary of Holiness."

The doctrine of entire sanctification does have peculiar, meaningful terms with which most of us are familiar. At least we hear them used, and we use them ourselves. Frequently we have sketchy or fuzzy ideas of what these terms mean. We have a general idea, but if pressed for explanations, we would be confused and embarrassed. This is why Dr. Chapman wrote this book.

What about the terminology of sin: carnality, humanity, depravity? And redemption, justification, sanctification, and atonement? And just what is meant by holiness, by perfect love, by Christian perfection?

This is a book for serious study, not for skimming hurriedly. Your understanding of the cardinal doctrines of the church will be deepened and you will be a better witness to what God has done for you after careful reading of this book. 96 pages. Paper.

\$1.25

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God's Christmas Gift of Love

God so loved that He gave His Son
A sacrifice for everyone,
Redeeming grace to bring to all
To lift man from his sinful fall.

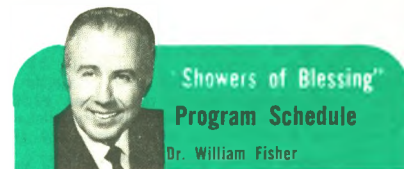
Then shepherds heard the joyful song
And passed the blessed news along,
And wise men came from far away
To join the worship in their day.

This gentle Jesus, good and kind,
Became the Saviour of mankind;
This blessed Gift I gladly own
To ever be my very own!

Christ is my Gift from God above,
A Gift that fills me with His love;
He ever lives and walks with me,
And day by day from sin sets free.

This blessed Christ, God's Gift of love,
Now intercedes for us above;
We'll sing to God our songs of praise,
And joyful thanks to Him we'll raise.

By **H. B. Garvin**
Fort Lauderdale, Fla.



December 21—"Sorry, No Vacancy"
December 28—"Prospect and Retrospect"
January 4—"Watch Your Step"

MOVING MISSIONARIES

Dr. Evelyn Ramsey, c/o Mrs. M. A. Ramsey, Rte. 3, Richmond, Ky. 40475.

Rev. and Mrs. Norman Salmons, 3 Caterham Dr., Old Coulsdon, Surrey, England.

Mrs. Lillian Cole Short (retired missionary), 106 N. Texas, Shamrock, Tex. 79079.

Miss Nellie Story, c/o Colonel and Mrs. Kissling, 15402 Wandering Trail, Friendswood, Tex. 77546.

Rev. and Mrs. Alexander Wachtel, 812 W. Main St., Edmond, Okla. 73034.

Miss Norma Weis, 703 Creekside Rd., Penticton, British Columbia, Canada.

Dr. Evelyn Witthoff, Washim, Akola District, Maharashtra, India.

MOVING MINISTERS

V. Dale Viars from Brookville, Fla., to Perrine (Fla.) Miami South Miami Heights.

Gary White from Hiwassee, Ark., to Lamar, Mo.

Arthur H. Fish from Port Angeles, Wash., to Kent (Wash.) Kent-Meridian.

Art Freeman from Placerville, Calif., to Seattle Meadowbrook.

Robert Green from Nampa (Idaho) College to Longmont (Colo.) Mountain View.

Robert H. Grossman from Marysville, Calif., to Lebanon, Ore.

Forest F. Harvey from Elkton, Ky., to McEwen (Tenn.) Pine Hill.
 Alvin T. Smith from Oxnard, Calif., to North Hollywood, Calif.
 L. Kenneth Adams from North Pekin, Ill., to Ft. Valley, Ga.
 Buford Barnes from Washington, Ia., to Waterloo (Ia.) Downing Avenue.
 William Conklin from Omaha, to Atlantic, Ia.
 Edward Haldy from Rock Springs, Wyo., to Billings (Mont.) Trinity.

VITAL STATISTICS

DEATHS

REV. WILMER A. FELKER, 66, died Oct. 5 in Nashville. Funeral services were conducted by Rev. John W. May and Rev. Philip Bowles. He is survived by his wife, Edith; one son, Cecil L.; two daughters, Mrs. Lillian Thomas and Mrs. Virginia McIntosh; three granddaughters; one brother; and three sisters.

CHARLES E. PICKENS died Oct. 8 in Little Rock, Ark. Funeral services were conducted by Revs. Thomas Hermon, Gerald Green, and Agnes Diffe. He is survived by his wife, Ludie; one daughter, Mrs. Charleen Caraway; two grandchildren; a great-grandchild; and three sisters.

MRS. ADELINE HICKS, 94, died Nov. 14 in Los Gatos, Calif. Funeral services were conducted by Rev. Harold Ponsford. Surviving are four sons, Elvin, Clayton, Maurice, and Aaron; and one daughter, Marie Johnston.

MRS. RUTH HARBOUR, 58, died Aug. 29 in Kingsburg, Calif. Funeral services were conducted by Rev. Robert E. Phillips and Charles M. Crouch. She is survived by her husband, Chester, three sons, one daughter, 11 grandchildren, and one great-grandchild.

MRS. ANNIE WATSON LEE, 80, died Apr. 30 in Brewton, Ala. Funeral services were conducted by Rev. Lee Davis. Surviving are three daughters, two sons, five grandchildren, 13 great-grandchildren, and one great-great-granddaughter.

EFFIE ADELIA ORCUTT, 88, died Sept. 20 at Olympia, Wash. Funeral services were conducted by Rev. Winston Ketchum. She is survived by five sons, Roy, Tom, Del, Don, and Bob; a daughter, Mrs. Marjory Briones; 23 grandchildren; 44 great-grandchildren; and 16 great-great-grandchildren.

JAMES WESLEY SPRAY, 79, died Nov. 5 in Austin, Tex. Funeral services were conducted by Rev. Jimmy Blankenship. He is survived by his wife, Maudie; three sons, Cecil, Rev. Russell, and Lester; six grandchildren; six brothers; and two sisters.

REV. ETHERIDGE R. WARHURST, 58, died Nov. 10 in Nashville, Tenn. Funeral services were conducted by Revs. C. E. Shumake, L. B. Mathews, and D. W. Thaxton II. Interment was in Lawrenceburg, Tenn. He is survived by his wife, Barbara; three daughters, Mrs. W. E. Thaxton, Mrs. Eddie Patterson, Miss Reva Lynn; one son, Charles F.; and two grandchildren.

J. EDWIN GRAY, 61, died July 13 at Moscow, Idaho. Funeral services were conducted by Rev. Walter E. Lanman. Surviving are his wife, Thelma; one daughter, Carolyn McCoy; one son, Eddie; and five grandchildren.

BORN

—to Rev. Jon and Nancy (Waterman) Gray, Concord, N.H., a girl, Heather Helen, Sept. 15.

—to Kenneth L. and Suzanne (Griffith) Christensen, Harlan, Ia., a boy, Chadwick Gordon, Sept. 17.

—to Robert and Flora (Way) Arnold, Orlando, Fla., a boy, George Robert, Nov. 8.

—to Milton and Betty Baker, Fredericksburg, Va., a boy, Milton George, Jr., Oct. 29.

—to Sgt. Edward L. and Ruth (Geselle) Anderson, Duluth, Minn., a boy, James LaVelle, Nov. 1.

—to David W. and Doris (Mahaffey) Cole, Udall, Kans., a girl, Deanna Elaine, Sept. 29.

MARRIAGE

Miss Sharon Ann Curtis, Choctaw, Okla., and Rod D. Dilling, Midwest City, Okla., at Midwest City, Okla., July 4.

ANNOUNCEMENTS

EVANGELISTS' OPEN DATES

James S. Fitch, 460 Elysian Fields Rd., Nashville, Tenn. 37211, has some open dates in the spring and fall of 1970.

DIRECTORIES

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

NEWS OF RELIGION

You Should Know About . . .

MINI-SKIRTS CAUSING MAXI-DAMAGE. In the eyes of some, mini-dresses may be cute, youthful, and in keeping with our present attitudes of sexual liberality, but according to a report prepared by the National Committee for Furtherance of Jewish Education, current trends in dress and undress are "seriously eroding the moral fiber of the nation."

According to the NCFJE, many of society's ills such as the rising rates of divorce, adultery, and promiscuity, the nudity in theatrical productions, and the recent upsurge in mass distribution of pornography can be traced to today's immodest dress.

"The bikini, mini-skirt, mini-mini-skirt, bare midriff, and see-through dress are causing far more damage than most people realize," commented Rabbi Jacob J. Hecht, NCFJE executive vice-president.

According to the NCFJE report, the most serious effect of today's immodest dress is that "it creates false standards of social behavior by distorting out of all reasonable proportions the role of sex in our lives."

According to Rabbi Hecht, clothes are the mirror of one's personality and morals, and when a young girl is dressed modestly she is displaying self-respect. "A girl who attires herself in good taste is honoring herself," Rabbi Hecht said, pointing out that one of the sages of the Talmud understood this when he said centuries ago that clothes were a person's "badge of honor."

The NCFJE report emphasized that what many young girls do not realize is that dressing modestly is dressing fashionably. "Good taste in clothes has always been fashionable, and bad taste unfashionable," Rabbi Hecht said. He added that, once young girls realized how important the proper choice of clothes was, they "would think twice about wearing a bikini or see-through blouse." □

OPPOSE SUIT CHALLENGING "ASTRONAUTS' PRAYER." The general counsel of Americans United for Separation of Church and State will oppose a suit filed by Mrs. Madalyn Murray O'Hair which challenges prayer and Bible reading by U.S. astronauts during space travel.

Mrs. O'Hair, a self-styled atheist, filed suit last August in an Austin, Tex., federal court to ban Bible reading and other religious practices by America's spacemen on the earth, in space, or around the moon. She particularly objected to Col. Frank Borman's reading from Genesis during Apollo 8's flight last Christmas.

Glenn L. Archer, executive director of Americans United, said, "This [space prayer] is preeminently a 'free exercise of religion' case."

Noting his organization's agreement with U.S. Supreme Court rulings on the individual right of religious expression, Mr. Archer said, "The astronauts . . . were but asserting a freedom which inheres to them not only on earth but everywhere in the universe."

He noted that the astronauts were doing "what they wanted to do, what they freely chose to do."

The Americans United director added, "If freedom of religion means anything, it means freedom to recognize the Creator anywhere in His universe, and the moon may be the most peaceful part of His universe." □

CONFERENCE TO PLAN ASIA LITERATURE STRATEGY. The first all-Asia literature conference among evangelicals will convene in Singapore April 6-11, 1970, with the theme "Breakthrough in the Seventies."

One hundred of Asia's key leaders are expected at the meeting to move preparations into the six months' home stretch, according to officials of the sponsoring Asia Evangelical Literature Fellowship.

"More than one billion people live in the 21 countries involved in our conference," reported B. A. Prabhakar of India, chairman of the literature fellowship. "We must see a major breakthrough with Christian literature if these multitudes are to be reached for Christ. The hour is late. Now is the time we must trust God for major advance." □

Late News

OF PEOPLE AND PLACES

REV. AND MRS. C. ADRIAN WAY celebrate their golden wedding on December 25 of this year. C. Adrian and Margretta W. Way were married December 25, 1919, at Dayton, Ohio. They united with the Church of the Nazarene in 1922, and pastored churches in West Virginia, Pennsylvania, New Jersey, and Ohio until forced into retirement by a serious automobile accident. They now reside in Wilmington, Del. □

NEWS OF REVIVAL

EFFINGHAM, ILL., church reports one of its best revivals in recent years with Louis Owens, a student at the Nazarene Bible College in Colorado Springs, as evangelist and Don Devore of Kankakee as singer. Pastor L. E. Hansen took in 10 members by profession of faith at the close. □

PASTOR A. E. BELZER of the Benedict, N.D., church reports outstanding revival results with Evangelist Wesley W. Hoeckle of Corpus Christi, Tex. □

EVANGELIST VICTOR E. DILLMAN was the speaker in revival services in Arcola (Ill.) First Church. Ten young people accepted Christ in first-time decisions, and other spiritual victories were recorded. The pastor is Rev. Edwin Holt. □

NEW SMYRNA BEACH, Fla., church experienced a period of revival with Evangelist Ben Marlin in which more than 30 sought help, among them 15 prospective new members. Rev. C. D. Acheson has been pastor of the church since August, and has witnessed almost 100 percent growth in Sunday school attendance during the intervening weeks. □

PASTOR LEE R. BOWMAN of Broken Bow, Okla., reports a continuing revival in the church with 82 finding help as seekers in regular services since September. One has been called to the ministry and 10 have been received into church membership. □

REV. AND MRS. ASA SPARKS were workers for a revival in the Conemaugh, Pa., church, in which 32 persons received spiritual help. Rev. William Kerstetter is the pastor. □

BRISTOL (Tenn.) First Church enjoyed a revival with Rev. A. A. Forsythe, pastor of Tullahoma (Tenn.) First Church, as the evangelist. A total of 72 seekers were recorded, and six new members were received into the church by Pastor Justin R. Nave. □

MOVING MINISTERS

J. R. Hall from Atlantic, Ia., to Clinton, Ia.

J. Bryan Jones from Farmington, Ia., to Hiwassee, Ark.

Adrian Keeton from Marine City, Mich., to Reading, Mass.

Tom Long from Nazarene Theological Seminary, to Warwick Valley, N.Y.

Jerry Miller from Harlan, Ia., to Lacona, Ia.

Bob Schlenger from Whitefish, Mont., to Pablo, Mont.



THIRTY-SIX YEARS of perfect attendance as a teacher in the Hallmark (Baltimore, Md.) church school is the record established by Mrs. Elsie Smith. Mrs. Smith was given special recognition by Pastor George W. Parker as pictured here.

Jim Shimko from Arnold, Neb., to Washington, Ia.

Paul W. Urschel from Oceanside, Calif., to San Bernardino (Calif.) East.

Philip Watson from Mooresville, Ind., to Boone, Ia.

Eddie West from Monticello, Ia., to Farmington, Ia.

Dale Bass from Toledo, Ohio, to Detroit Lakes, Minn.

Max Case from Pioneer, Ohio to Marysville, Ohio.

Donald W. Hough from Marysville, Ohio, to Toledo (Ohio) Sylvania.

James Fox from Cambridge, Ohio, to Akron (Ohio) First.

Terrill Haddix from Bellevue, Ohio, to Backus, Minn.

REV. AND MRS. Paul A. McGuire were honored on the occasion of their fifty-fifth wedding anniversary November 8. They united with the Church of the Nazarene in 1924, and have served pastorates in Colorado, Wyoming, Oregon, and California. Their retirement residence is in Broderick, Calif. They attend the West Sacramento Church.



BEEKBERGEN, HOLLAND, was the location of the recent European Ministers' Fraternal which drew nearly 140 people. "A Growing Church in Europe" was the central theme of the conference, which was addressed by Dr. Samuel Young, Dr. Richard Taylor, and heard papers presented by Rev. Sydney Martin, Hugo Danke, and Jerry Johnson. Facilities of the Dutch Trade Union organization were made available to the conference. Rev. T. W. Schofield, superintendent of the British Isles South District, was the reporter.

Next Sunday's Lesson

The Answer Corner

By W. E. McCumber

GOD WITH US

(December 21)

Scripture: Matthew 1 (Printed: 1:1, 18-25)

Golden Text: Matthew 1:21

Matthew tells the story of Christ's birth as the fulfillment of Old Testament prophecies. Two things hold our interest in his opening chapter.

1. The "begats" (vv. 1-17)

"All scripture is inspired," but not all scripture is inspiring. Many find the "begats" dull, but what witness they bear—

To God's *faithfulness*! Forty-two generations pass in review, all involved in the unfolding of God's purpose. The "begats" trace the ancestry of Jesus to Abraham through David. This is to show that Jesus is the Fulfillment of the covenant God made with Abraham and renewed with David. God keeps His word!

To God's *graciousness*! Some of the names startle: Ruth, a Gentile! Rahab, a harlot! That such names occur in Messiah's lineage is a tribute to God's patient, forgiving, universal love.

2. The "beholds" (vv. 18-25)

"Behold, the angel of the Lord appeared unto him in a dream." Awake or asleep, the mind of man is accessible unto God. What splendid contraries appear in the story—an angel and a carpenter! What a God—He loves all, uses all!

"Behold, a virgin shall be with child." God comes himself to rescue man from sin. The Son born to Mary will be "Emmanuel . . . God with us."

Some things angels can do. Some things carpenters can do. But only God can "save his people from their sins."

How costly the salvation He brings! It requires His complete identification with us. He must be born, and live, and toil, and suffer, and die in order to deliver us from sin and death!

How impenetrable the mystery! How unfathomable the grace! All other loves, all other sacrifices, all other enterprises pale into insignificance compared to that of our Redeemer. □

I am only one, but I am one. I cannot do everything, but I can do something. And what I can do I ought to do and by the grace of God will do. —Moody.

Conducted by W. T. Purkiser, Editor

Do you think that Judas had to do what he did to fulfill the Scriptures? Could he have been forgiven after the betrayal if he had asked God to forgive him? Some people say that this proves the theory of predestination.

To use the tragic sin and death of Judas to prove predestination is to read into it a deterministic and fatalistic philosophy that is not there at all.

It is well to remember that John Calvin, before his conversion, was an ardent disciple of Lucretius and carried something of that mechanistic determinism into his early work as a theologian. His *Institutes of Religion*, in which the doctrine of deterministic predestination is set forth most clearly, was written while he was still a young man.

What Judas did fulfilled the Scriptures, but there would have been any one of a dozen other ways in which the prediction of Christ's betrayal could have been fulfilled.

I believe Judas would have been forgiven if he had turned in true repentance to Christ, just as Peter was forgiven for a sin very similar to that of Judas.

The reaction of Judas was remorse, not repentance. He was sorry that his betrayal turned out as it did, not for the sin of betrayal itself.

A criminal caught in his crime may experience remorse. But the net result is only that he determines next time not to be caught.

A sinner who is repentant forsakes the sin itself and does not merely try to evade the consequences. There is all the difference in the world between these two.

I find it difficult to take a definite time out of each day for prayer. This seems so routine and I find it difficult to concentrate. I would rather say short prayers many times through the day as I go about my daily business. God is just as close and personal then, isn't He? Is this unorthodox attitude wrong?

Personally, I am a believer in both the definite "time out" for prayer and the habit of consulting the Lord many times during the day.

I do think you should plan to have some time each day for a quiet time. The devotional reading of and meditation on the Bible, for one thing, should be part of such a time. This is a little hard to do as you go about your daily business.

What may not be true of you but

what often happens to others is that, when the specific time of prayer is neglected, the "short prayers many times through the day" seem to grow more infrequent. In other words, the two types of prayer reinforce each other.

It's a bit like the fellow who says he can worship God best in the mountains or on the green instead of in church. Perhaps he can, but if he doesn't worship in church, he usually doesn't worship anywhere very long.

Some say that the Jews had a Wailing Wall and that it is mentioned in the Bible. If so, could you tell where to find it?

The Jews do have a Wailing Wall, but it is not mentioned in the Bible. It is a portion of the foundation of the ancient Temple in old Jerusalem. For centuries, Jews had gathered there to pray and express their grief at the desolation of their people.

When Jerusalem became a divided city in 1948, the Temple site and the Wailing Wall were on the Jordanian

side while the "new city" was under Israeli control. Jews were denied all access to the wall.

On June 7, 1967, during the "Six-Day War," Israeli army divisions took over the entire city of Jerusalem as well as the former Jordanian territory on the west bank of the Jordan River.

Since that time, Jews have returned to the Wailing Wall to pray.

In view of what Abraham said about Sarah (Genesis 12:13-20; 20:1-6) and Isaac about Rebekah (Genesis 26:6-11), and Rahab about the spies (Joshua 2:3-5), when is it wrong to tell a lie?

It is always wrong to tell a lie (Ephesians 4:25; Colossians 3:9; Revelation 21:8).

What Abraham, Isaac, and Rahab did is reported but not approved. The

Bible is a very realistic Book. It "tells it like it is." And the way it is does not automatically mean that this is the way it ought to be.

We are debtors to every man to give him the gospel in the same measure as we have received it.

—PHINEAS F. BRESEE

WITNESSING • REVIVALS • MISSIONS • VISITATION • RADIO •

“By All Means...”

A CONCERN FOR OTHERS

A CONCERN for others may provide a soul-winning opportunity for you as it did for me. The incident related here of salvation at the eleventh—indeed near the twelfth—hour shows this to be true.

My pastorate at that time was in Montana and perhaps 1,000 miles from the west coast of Washington, where a young lady and her family were greatly burdened for the salvation of an unsaved aunt in our town.

The relatives had been praying earnestly as the aunt lay dying of cancer in the hospital. I was unaware of all this until the telephone rang one night with an urgent plea from the niece that I go to the hospital and pray with her sick aunt and try to lead her to Christ.

The hour was late but the hospital personnel were understanding and gave me immediate admission. I made my way through dimly lighted corridors to the room and found the patient awake. When I called her name and introduced myself, the Holy Spirit made it easy and natural for me to state my mission by simply asking,

“Do you want to know the Lord as your Savior?”

The answer was affirmative. It was good to sense the close presence of the Lord and the preparedness made by faithful prayer and witnessing.

We read the Scriptures and especially the salvation promises. Tears of repentance soon became tears of joy and assurance as Christ was received and His promises became personal. A smile and a glow transformed a face lined and wasted with much suffering.

She testified, “I am happier than I have ever been before.” Later she witnessed to others of her new faith and joy.

She did not live many days after this, and I believe she had an abundant entrance into God’s everlasting kingdom. What a privilege it was to report the results of their faithfulness to her loved ones!

ALLEN A. BENNETT
Quincy, Wash.

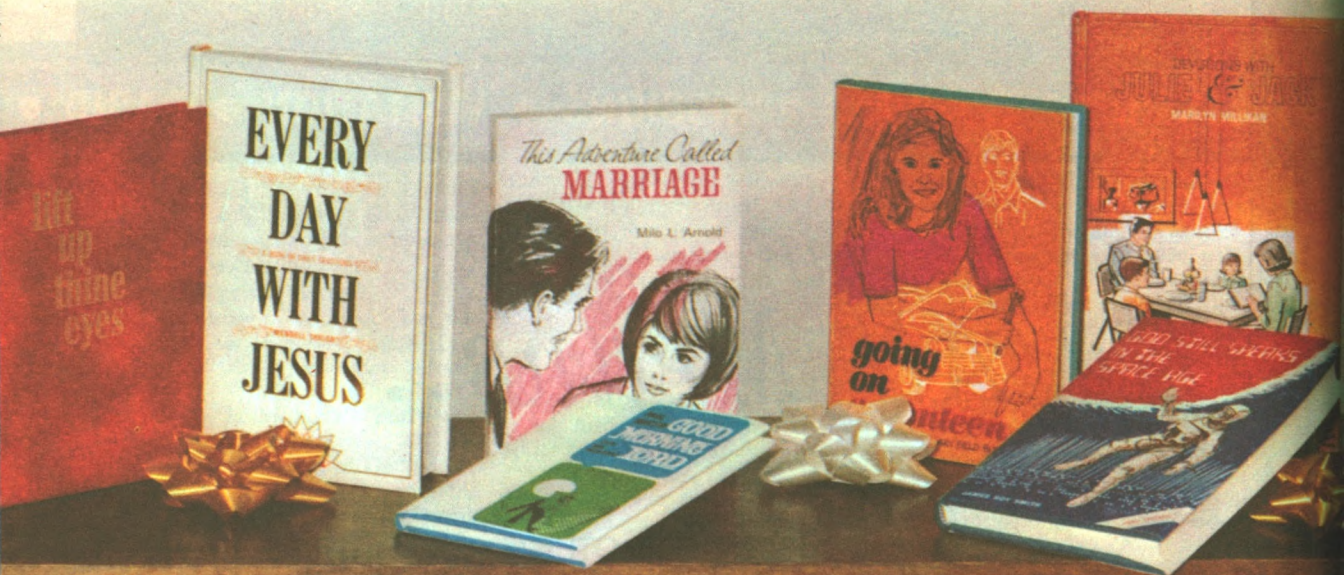
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