

Herald of Holiness

CHURCH OF THE NAZARENE

DECEMBER 16, 1970

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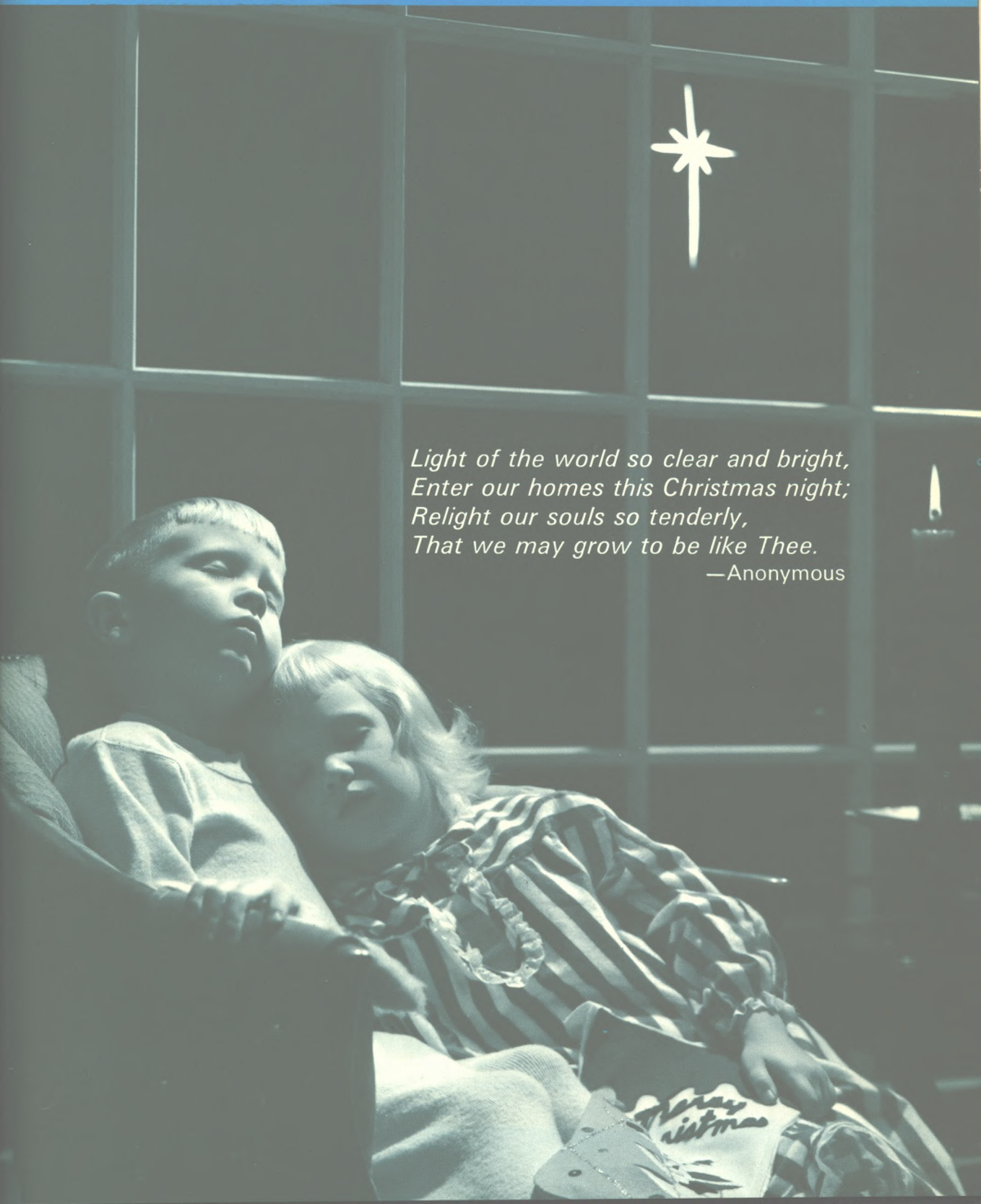
Olivet Nazarene College

BETHLEHEM -- "House of Bread"

(See page 3.)

No Market for Good News

(See page 4.)



*Light of the world so clear and bright,
Enter our homes this Christmas night;
Relight our souls so tenderly,
That we may grow to be like Thee.*

—Anonymous



General Superintendent Lewis

It Is Still There!

RIGHT there in my dictionary on page 1218! The word *Sin!* The dictionary takes 30 lines and 263 words to define it.

It is not a very common word anymore. The Bible deals with it—also the dictionary—but it is slipping from the vocabulary of so many. It's even losing out in preaching. One of these days they may steal it from the dictionary or define it as a myth, an ancient idea of man.

But they will never be able to obliterate what it does. And man will have to deal constantly with its rampaging blight upon people.

My dictionary speaks of it as follows: "Transgression of requirements as made known through the conscience or the revealed word of God." It uses a lot of synonyms such as depravity, evil, ungodliness, wickedness, vice. Sin may be either act or state, etc.

Godliness, holiness, purity, righteousness, etc., are the antonyms given to further clarify its evil in the mind of the reader.

The writer of my dictionary knew theology pretty well.

I'm in favor of using the word more, of blaming it for its evil expressions and acts. Certainly in this "permissive" day we need to hear about sin and its terrible mastery over men and nations.

Making sin legal doesn't change it one bit. Its wages is still death.

Sin—the word is still in the dictionary.

Sin—the doctrine is still in the Bible.

Sin—the act is still going on in the world.

Sin—the state still reigns in the hearts of men.

Sin—the master still pays off in death.

Sin—the reaper still sweeps souls into hell.

Let's preach about it! Let's teach it! Let's fear it! Let's fight it! Let's bring about its demise in the hearts and lives of men through the Gospel, the repentance of men, the forgiveness of Christ, the cleansing of the Spirit, the power of God!

Let's do this through our God-anointed ministry, through prayer, through fasting, through revivals, through Sunday school, through the NYPS, through the NWMS, the church, all of us who love God and care for our fellowman. □



Bells over Bethlehem. Photo by Archie Lieberman for IGTO.

BETHLEHEM--"House of Bread"

■ By C. Neil Strait

Uniontown, Ohio

BETHLEHEM has never been crowded off the pages of history through these many years. Something of its past lingers with us. Some message from its happenings rings with a glad sound in our hearts.

Bethlehem means "The House of Bread." And here is lodged the great truth of the Advent. For from Bethlehem's lowly manger came Christ, the Bread of Life!

The city of Bethlehem was given its name because it was a place of plenty, an oasis. It was surrounded by sand dunes and sagebrush, where figs, grain, and olives could be raised—even though it was situated in the middle of a dry and desolate place.

The Advent is Christ coming to us with good things in the midst of our poverty. It is God coming, through His Son, to break in upon the dry staleness of our souls and create life—meaningful, abundant life.

The legend lingers from that first Christmas that speaks to us. It relates that, when the Child was taken from the manger, no cow or donkey or sheep or goat would eat the hay left where the Christ child had been cradled.

The stableboy, and others, were puzzled. When they investigated, they discovered that the wisps of hay had turned to gold.

And this is what that same Christ does for human life. He takes the hay, the stubble, the worthless, and turns it into gold. It is as David Wolber has said: "Where the Christ of Bethlehem enters in, he changes things richly, and they are never quite the same again."

So that is the message from Bethlehem. It is the same, year after year. And yet it changes. Or, rather, it changes us. Christ changes life richly, and it is never quite the same again. Christ breaks in upon our hunger with the Bread of Life. And every tomorrow is different and bright with possibility, because of Him. □

“... blessed are they that hear the word of God, and keep it” (Luke 11:28).

NO MARKET FOR GOOD

NEWS

In a recent issue of *Time* magazine there was the story of a newspaper in Colorado that had “folded” after only four months of publication.

The *Colorado Graphic* was an unusual newspaper in that it printed only good news—no crime, no wars, just news about people who were taking positive action to solve current problems.

In commenting on the failure of the paper, Cynthia Morgan of Boulder, Colo., said, “I guess there isn’t much of a market for good news.”

But is that true?

It is true, of course, that millions listen nightly to the Cronkites and the Brinkleys and the Smiths and others, and much of the news those men report is bad news—news of wars and violence and campus unrest and political shenanigans and financial skulduggery and the titillating news of the vices and vicissitudes of the famous.

It is also true that black headlines of tragedy sell newspapers. Natural disasters such as floods and tornados and hurricanes and earthquakes are always front-page news, as are world

and national and local conflicts and catastrophes.

And yet there is an incredible and desperate hunger for good news today. For the human mind and heart can stand only so much tragedy, and in this day of instant communication it is easy to become surfeited with stories of sorrow and anguish and woe. And when that time comes, the heart hungers for some good news.

And where in all the world is the best place to get that?

Well, not in Washington—or London or Moscow or Paris or Saigon or at the United Nations or in any newspaper office. No. The Bible is still the best place to get good news.

God’s Word is like a fresh breeze blowing away the smog of smut and dirty words that we have to listen to at work or school or in the office. It is like a refreshing rain, cleansing the polluted atmosphere of our days.

We are constantly bombarded with words—soft words, screaming words, appealing words, brutal words, blaring from the radio and television

or staring at us from our magazines and newspapers. But, oh, how we need to hear *The Word*—the life-giving, life-quickenning Word of God!

Most words are so perishable. Those written in the newspaper, for instance, last a day; those printed in the magazines last a month; those chiseled on monuments are eroded by time. But God’s Word lasts *forever*. “Heaven and earth shall pass away,” He said, “but my words shall not pass away” (Mark 13:31).

How hungry the heart gets for a Word that has the stamp of eternity upon it!

No market for news like that, you say?

Is there really no market for the good news of a loving God who, in times of sin-sickness and guilt, says, “If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness” (I John 1:9)?

Is there no market for the good news of a God who, in times of temptation and sorrow and loneliness, says, “My grace is sufficient for thee” (II Corinthians 12:9)?

Is there really no market for the good news of a God who, in times of fear of the future, says, “Let not your heart be troubled . . . Eye hath not seen, nor ear heard . . . the things which God hath prepared for them that love him” (John 14:1; I Corinthians 2:9)?

No market, you say, for news like that?

O friends, there has never been a reader, hungrier, more open market for news like that than in this tangled, tortured time in which we live.

And all that good news can be found in the Bible!

Do you wonder, then, that it is still the world’s best seller?

Love Story is the title of a current best seller. But the all-time best seller is also a Love Story. For the Bible is the story of God’s love in Jesus Christ, and no market has ever topped the one that buys and reads that Love Story.

Understand that love? No. Explain it? No. Do you have to understand botany to enjoy flowers? Or electricity to enjoy light? Do you have to know how to explain sunshine or rain to enjoy their benefits? No.

Neither do you have to understand theology to enjoy God, to respond to Him, to trust Him; for one’s relation-

Radio Sermon of the Month

ship with God is a *love relationship*. And the Bible tells how to enter into that relationship, and how to maintain it. And any way you look at it, or hear it, that is good news!

It is not enough, however, to read the good news of God's love. We must experience it, and share it.

It is Weatherhead who reminds us that the good news of the gospel is something that can be shouted across

the street—like, "The war is over!" Or, "The strike is settled!" Or, "The baby is born!"

And anyone, surely, can share news like that.

We will be doing our best in the next few days to tell the good news of a Baby being born. And I'm sure there is still a market—a worldwide market—for the incredibly good news of that unusual Baby born in Bethle-

hem, and of the God of love who made it all possible and eternally meaningful and redemptive.

Shall we pray: *O God, in spite of the din and demands of tragic events, may our hearts still thrill to the privilege of hearing, and proclaiming, the good news of the gospel of Christ—a gospel which is still the best news a hungry humanity has ever heard. This we ask in Jesus' name. Amen.* □

■ By Nina Walter

Pico Rivera, Calif.

Prayer

for Christmas



Photo of Darcey Spencer. Courtesy of Buddy Scott, Denver.

GOD, make us glad that Christmas is a time of joy—of laughter and songs and gifts and giving.

God, help us to see with new awareness the beauty of Christmas—the colored lights, the gaily decorated streets, the bright holiday wrappings, and the fields of pure white snow lying silent under the deep blue sky with its crystal stars.

God, let us feel anew the reverence that Christmas brings to the understanding heart, evidenced in the lighted church, the Christmas star, and the Christmas carols.

God, accept our thanks for the greatest thrill of all, as once more we hear across the world, "Glory to God in the highest, and on earth peace, good will toward men." □



Herald of Holiness

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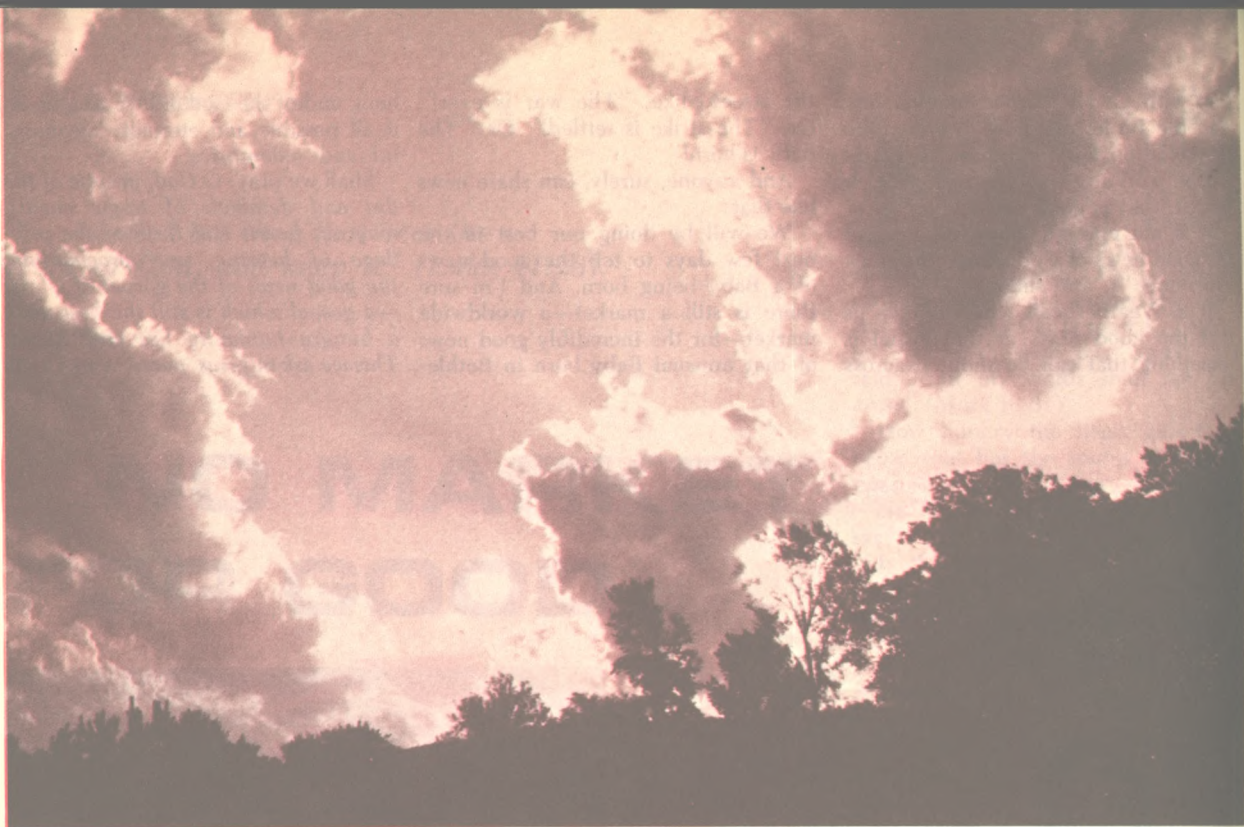
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DECEMBER 16, 1970 ■ 5



■ By Garth Hyde
Delta, Colo.

The Blessedness of Sorrow

IN the opening words of the Sermon on the Mount is a very strange beatitude indeed: "Blessed are they that mourn: for they shall be comforted" (Matthew 5:4).

At first sight it is very difficult to see how a time of mourning, occasioned by sorrow or bereavement, could be termed "blessed." But upon a closer examination, the interpretation of Jesus and the illumination of the Holy Spirit reveal here some secrets hidden from the eye of the ordinary man.

First, we might suggest that sorrow could be termed blessed because of the lessons it teaches.

There are some stars that are never visible except on the darkest of nights. Astronomers make extensive plans to be in the path of a total eclipse of the sun in order to observe sights in the heavens during "darkness at noonday" that could never be seen otherwise.

There are some lessons in life which can be learned only in the midnight of suffering and sorrow, which would altogether be missed in the bright sunlight of health and prosperity. Erskine said, "There is nothing so sad as a great sorrow lost." And Leighton wrote, "We must seek not altogether to dry the stream of sorrow, but to bound it, and keep it within its banks."

Jesus was portrayed by Isaiah as the Suffering Servant, and yet we must be reminded that all His suffering was not undividedly for mankind, whom He came to save. The author of Hebrews reminds

us that "though he was a Son, yet learned he obedience by the things which he suffered" (Hebrew 5:8). If Jesus, the very Son of God himself, learned through suffering, how much less should we be exempt from learning through our griefs and sorrows?

Unpleasant as she may be, Sorrow is a great teacher, as expressed in these lines by Robert Hamilton:

*I walked a mile with Pleasure;
She chattered all the way,
But left me none the wiser
For all she had to say.*

*I walked a mile with Sorrow
And ne'er a word said she;
But, oh, the things I learned from her
When Sorrow walked with me!*

Another blessed benefit of sorrow is that, if allowed, it will expand the heart and make room for God and for greater blessings still out of sight.

After each time of great trouble and sorrow, the Psalmist owned that his heart was enlarged and his capacity for God was so much greater. "Thou hast enlarged me when I was in distress" (Psalms 4:1); and, "I called upon the Lord in distress; the Lord answered me, and set me in a large place" (Psalms 118:5).

Even the Apostle Paul, with a magnanimity born of suffering, could say to the Corinthians,

"Our mouth is open unto you, *our heart is enlarged*" (II Corinthians 6:10). An enlarged heart is a liability in the physical, but a tremendous asset in the spiritual.

But perhaps the greatest blessing conferred upon those who mourn is that it carries with it, not only the promise of comfort, but of the Comforter himself.

It is said that, when Prince Albert died, his widow, Queen Victoria, went into seclusion with her burden of sorrow. While there, she heard of a certain poor widow in the city who also had lost her husband. She immediately summoned a coach and went to the home of the poor widow.

When the neighbors asked the widow what the queen had said to her, she replied, "She said nothing. She came in, and sat down, and held my hand, and we wept together."

Death, with its accompanying sorrow and bereavement, is one of the common denominators of mankind. No one is exempt from the sorrowful journey down through "the valley of the shadow of death," but no one need be denied the presence of the Good Shepherd, the comfort and stay of His rod and staff.

There is never a sorrow so great but that Jesus, the King of glory, enters in and shares our load of grief. But He does better than hold our hands and sympathize. He brings unspeakable comfort to the soul rent by suffering, and furnishes it with power and purpose to rise up and go forth in the strength of the rare lessons learned in the school of suffering. □



PRAYER IS MORE

The words we say to God—we call them prayer,

But prayer is more. How many know

If we have love to share
where love counts most?

Downtrodden ones, unlovely and unloved;
Self-blinded ones, unmoving and unmoved.

Who will become involved,
nor count the cost?

A world in desperate pain needs hearts that care—

Confessors, intercessors, everywhere.

Most gracious Father, make my life a prayer!

■ Kathryn Blackburn Peck

Kansas City



Pen Points

PREOCCUPATION WITH TRIVIA

In his book *Marching off the Map*, Halford Luccock tells about Nicolas II, czar of Russia, writing pathetic letters to the czarina from the battlefield where their world was collapsing. The czar wrote that he missed his nightly game of cribbage and that he was terribly sorry that the children had whooping cough.

Think of it! It was the beginning of the Russian Revolution. This ruler and the other nobles of Russia would be slain. The world was in turmoil, and he was concerned with cribbage and whooping cough!

This well depicts the age in which we live. Its chief concern is with the trivial, the sensual, and the unimportant. T. S. Eliot wrote that the greatest contribution of the twentieth century to civilization is the asphalt road and "a thousand lost golf balls." We are concerned with the material but not with the spiritual.

The tragedy of the twentieth century is epitomized in its indifference to the eternally significant and its preoccupation with the trivial things of time. Foy Valentine aptly describes this age when he states, "It is better acquainted with name brands than it is with firebrands. It knows more about the bomb than it does about the Bible. It talks more about calories than it does about Christ."

In a day when the many voices of trivia are trying to get our attention, the voice of Christ is saying, "Give of your best to the Master . . ." We need to move from the circumference to the center of life, where the primary things are.

Jesus said, "Seek ye first the kingdom of God, and his righteousness" (Matthew 6:33). It must take absolute priority over everything else. All of us are tempted toward preoccupation with trivia, but the clarion call of Christ is to give top priority to the "kingdom of God, and his righteousness."

—G. THOMAS WILSON, *Kansas City*. □

There are, in every situation, two factors: there is what happens, and there is how we take what happens. How we take what happens goes back to what kind of person we are, and what kind of belief we have about life as a whole. If the whole scheme of life is not a scheme at all but a chaos, if there is no thread of purpose running through it all but only confusion, then our misfortunes are just part of the general mess. But if God *is*, and if life is His creation, with meaning in the middle of it, then we may hope to discover a pattern which will both give coherence to it all and help to interpret any one event in the unfoldment.—*Samuel Shoemaker*.

■ By Ralph Earle
Kansas City

THE WHOLENESS OF *Holiness*

This fracture is not entirely healed in regeneration. After the new Christ nature comes in, the old carnal nature yet remains. This becomes the cause of frequent conflict. The new Christian finds himself still a fractured person.

What is the remedy? The answer is: Christ. Only as we place ourselves fully in Him in complete consecration can we be delivered from division. Then, and not until then, we can love God with all the heart, soul, mind, and strength. Once divided, we are now united in Him.

Holiness heals the divided heart. When we are wholly in Christ we become whole men in Him.

Fractional Persons. In the church, and even among those professing perfect love, there are many who live fractionally. They do not live life at the full.

The potential of the Spirit-filled life is staggering. Paul desired that the Ephesian Christians might be "filled with all the fulness of God."

There is a sense in which all of us fall short of the full life, and always will while on earth. But we are particularly concerned with those who are careless and casual about their high calling. Through indifference and thoughtlessness they are content to live far below their privileges in Christ Jesus. Instead of seeking to let Him live His life increasingly in them day by day, they actually retrogress. With them life is fractional; with Paul it was full.

The fault lies in our failure to understand the implications of our profession. The Holy Spirit is a Person. When He resides in His fullness in our personalities it is His intent to guide us, to empower us, and at all times to keep us fully committed to Christ. This means more than obedience to principles, to say nothing of obedience to prohibitions. It means loyalty to a Person.

The unsanctified person cannot give this full loyalty to Christ. For in a very real sense he has a divided self. Only when the Holy Spirit has cleansed our hearts from every seed of rebellion can we live in full loyalty to our Lord.

But this experience within must be worked out in all its implications for daily living. It means that each day we commit ourselves afresh to Christ to do His will. It means that every moment we live in full submission



ULTIMATELY there are only two alternatives for any individual: fulfillment or frustration.

The sense of frustration is actually one of the chief reasons for the rash of riots and demonstrations with which we have been plagued in recent years. The only working solution to this problem will be in a sense of fulfillment.

How and where can we find this? Paul gives the answer in Colossians 2:10—"Ye are complete in him." A more accurate translation would be: "In Him you have been brought to fulfillment."

To understand this statement we must look at the previous verse. There Paul writes of Christ: "In him dwelleth all the fulness of the Godhead bodily."

The Greek word for "fulness" is *pleroma*. The term translated "complete" is *pepleromenoi*. This obvious connection in the Greek is lost in our common English version. But it is actually the whole point of the passage. Because all the fulness of deity dwells in Christ, we can find our fullness in Him, and in Him alone.

Not only in society but even in the church there are three types of people: *fractured persons*, *fractional persons*, and *fulfilled persons*. Let's take a look at each of these.

Fractured Persons. In the complexity and confusion of modern living the most prevalent disease of human personality is schizophrenia. Most people are afflicted with it, at least in a measure. The only difference between them and the patients in mental institutions is that they have learned how to keep functioning in society. But often that functioning falls short of real living.

The original fracture took place in the Fall. Man was created perfect. God pronounced him "very good." But when Adam defied God's law he divided his own loyalty. Ever since then men have had to live with split personalities.

Paul describes the situation graphically in Romans 7:22-23—"For I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members."

The apostle diagnoses the disease he had before his conversion as schizophrenia. There were two laws, or principles, working within him. One urged him to obey God, the other to disobey.

to His lordship. And it means that we must let Him live in us His life of compassionate, redeeming love. To fail to do this is to live as fractional persons.

Fulfilled Persons. We note again the combination of verses 9 and 10—“In Him dwells all the fulness . . . You are brought to fulness in Him.”

As Lightfoot aptly says, “Your fulness comes from His fulness.”

Outside of Christ there is always frustration. In Christ there is fulfillment. But how can we experience this as we should?

The secret is in identifying ourselves with Christ. We are always

weak and imperfect in ourselves. It is only in Him that we can live life as God intended we should.

The sanctified life is the Christ life. We cannot live it by any dint of our own efforts, but only by letting Him live His life in us by His indwelling Spirit. This spells fulfillment. □



■ By Milo L. Arnold
Colorado Springs

MARINATED IN MISERIES

I DON'T know a thing about cooking but I have eaten food which had been prepared by people who do. Actually, some cooks can give a flavor of distinction to some of the most commonplace foodstuffs.

Sometimes a very common vegetable or cut of meat is given the flavor it has by marinating it for a certain length of time in a certain kind of liquid. The dictionary says that to marinate is to soak in a brine, vinegar, or other liquid until the flavor of the liquid is communicated to the substance.

Now that makes sense. A cook can improve the flavor of quite ordinary food by sufficient marination in a flavor-giving liquid.

People get marinated too. That is why some people have such an odd personality “flavor.” They are ordinary human beings but they have been soaking in something which gave them a change of quality.

The shelves of life are full of things which can be used for self-marination. There are all kinds of miseries and all kinds of blessings. Ordinary human beings can go through situations quite unchanged or they can be changed for good or for bad by the things in which they choose to soak themselves.

There are old people who have spent their lives soaking up every bit of happiness, loveliness, and bless-

ing that they could find. They didn't just take it for granted. They immersed themselves in the goodness of life and stayed there. They kept finding more and more blessings and goodness in their cupboard of living and kept absorbing the flavor of them.

Today they are the sweetest, freshest, happiest people on earth. They have had their share of hardships and pains but they have made it a point to soak up the good things. Everybody loves them and wonders how an ordinary human being in an ordinary world of ordinary cares could have such a lovely flavor.

Then of course there are the people who have spent their lives marinating in miseries. They have had a way of soaking themselves in every bit of ugliness they could find.

If someone said an unkind word to them, they would soak in it for weeks. If life dealt them a hard blow, they would stay awake nights immersing themselves in it.

If somebody slighted them or walked away when they were telling of their miseries, they saved every bit of their ugliness and added it to their brine. If they failed to get elected to a job they once had or which they wanted, they were miserable about it and soaked in their resentments.

If they were overlooked in an invitation or if they were not praised

when they had been martyrs, they soaked in it. If they had illness, they talked it to everybody.

People marinated in miseries become the bitterest, most unpalatable dish on the table. They are never willing to be accepted as ordinary people with even the natural flavor of being human. They must give themselves the flavor of the brine of bitterness and the saltiness of sadness.

What a pity to ruin good food by marinating it in something bitter; but how much worse the misfortune to be otherwise valuable human beings and ruin ourselves by marinating in miseries!

Personality marination is very much a do-it-yourself job. Nobody else can do it to you. You just choose what you like to soak in and soak to your heart's content. Once you start soaking you begin to like it and naturally add more and more of the same kind of stuff.

Some soak lightly in bland, meaningless non-attention. Some soak in the deep pools of blessing and goodness, and some folks enjoy their miseries while systematically sousing themselves in sorrows, real and self-inflicted.

It is amazing how our “marinating barrel” fills with whatever kind of stuff we choose to soak in. We can't choose what will come our way but we can surely decide what we will soak ourselves in. □

Editorially Speaking

By W. T. PURKISER

Is There a Connection?

Is it just coincidence that the religious groups in the Western world today that make the most to-do about the observance of Christmas also deny the essential deity of Jesus and the reality of the Incarnation? Or is there a connection between these two facts?

One cannot assume, obviously, that recognition of Christmas guarantees correct views of Christ. Millions celebrate the holiday who have not the slightest notion what makes it really a holy day.

Nor are some of the traditional ways of celebrating the birth of Christ in any sense commendable. The so-called "office party," misletoe, and the free flow of intoxicants that are part of the "season's cheer" for multitudes are certainly the work of the devil.

Yet there is still the question whether the up-tight rejection of everything connected with the observance of the birth of Jesus is not motivated by more than meets the eye.

That the precise date of the birth of our Lord is unknown in terms of our modern calendars is completely beside the point. What is significant in a spiritual and theological sense about Christmas is not December 25 but the fact that an event took place a little over 1,900 years ago that divides the centuries of human history into before and after.

If the professional Christmas detractors are right in their views of the nature of our Lord's person, then Christmas *doesn't* matter and we'd better forget the whole thing. For these people hold that Christ is not truly God and that the Arians and Unitarians who have held across the centuries that Jesus was less than God were correct after all.

Different tests of orthodoxy have been devised by theologians along the way. But the New Testament leaves little doubt where the test lies. It lies in the view held of the nature and mission of the Lord Jesus Christ (1 John 4:1-5; 5:6).

It is at least of passing interest that the original meaning of the term "anti-Christ" in the New Testament was a religious teacher denying the true nature of Him who was both God and man. John said, "This is the spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world" (1 John 4:3).

THE CHRIST OF CHRISTMAS was truly man. Born of the Virgin Mary, wrapped in swaddling

clothes, and laid in a manger as an improvised cradle, Jesus of Nazareth lived a perfect human life.

The Saviour grew; He worked; He was tired and slept; He rejoiced; He wept; He loved and was deeply loved; He was tempted in every avenue of temptation normal to human nature; He died and was buried; and He was raised from the dead. In everything that human nature was designed to be, Jesus was totally and perfectly human.

Yet this is only half the truth about the Saviour. He was not only truly man; He was truly God.

Granted, all the mystery men have found in the Incarnation and in the Trinity. Granted, we have no human analogies that perfectly describe the Three in One. How could we? How could the finite mind encompass the nature of the Infinite? Is there any greater conceit than for any human being to say in effect, "What I cannot understand cannot be true"?

The teaching of the historic Christian Church about Christ is not an artificial jigsaw puzzle constructed to test the ingenuity or piety of the faithful. It is the putting together of basic Bible truths about the unity of God, the deity of Christ, and the personality of the Holy Spirit.

Despite the antichrists, new and old, the Bible quite clearly and unequivocally asserts that Jesus Christ is God in the flesh.

Isaiah said it 700 years before the fact: "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace" (9:6).

Micah said it in identifying Bethlehem as the place of the birth of the One who was to be Ruler in Israel, "whose goings forth have been from old, from everlasting" (5:2)—words that could be spoken of God alone.

Matthew said it concerning the Virgin's Child, who should be known as "Emmanuel, which being interpreted is, God with us" (1:23).

John made it the characteristic note of his Gospel: "In the beginning was the Word, and the Word was with God, and the Word was God. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth" (1:1, 14).

SOME MODERNS apparently have not understood Jesus, but His enemies recognized what He ac-

tually claimed: they "sought the more to kill him, because he . . . said also that God was his Father, making himself equal with God" (John 5:18). They charged him with blasphemy "because that thou, being a man, makest thyself God" (John 10:33). Nobody has ever successfully answered the point made years ago by William Temple, "Why anyone should have troubled to crucify the Christ of Liberal Protestantism has always been a mystery."

Jesus said, "He that hath seen me hath seen the Father" (John 14:9), and accepted the worship of Thomas, who called Him, "My Lord and my God" (20:28).

In the Book of Acts, Luke records Stephen's prayer, "calling upon God, and saying, *Lord Jesus, receive my spirit*" (7:59), and speaks of "the church of God, which he hath purchased with *his own blood*" (20:28).

Very close to the whole truth of the Incarnation is given in a single passage by the Apostle Paul. Christ, who was "in the form of God, [and] thought it not robbery to be equal with God," still "took upon him the form of a servant, and was made in the likeness of men"—and the Father has given Him the name above every name, the name "Lord," which in the Old Testament is the name of God alone (Philippians 2:5-11).

Again, Paul says that Christ is "the image of the invisible God" and "his is the primacy over all created things" (NEB), "for by him were all things created" (Colossians 1:15-16)—verses that should be read in connection with Genesis 1:1, "In the beginning God created the heavens and the earth." The traditional translation of Colossians 1:15, which seems to imply that Jesus himself belongs to the realm of the created rather than of the Creator, fails to understand that "firstborn" means in this context, not first in time, but first in rank.

As important as these definite references are, even more important is the fact that the New Testament Christians, to whom "Lord" means the one true God, from the very first applied that name to Christ—and applied Old Testament scriptures directly to Christ himself which in their context refer to the God of Israel (Acts 2:21; Romans 10:13; Hebrews 1:8).

That the New Testament speaks of Jesus in His humanity as doing the works of the Father, and as being obedient to the Father, is part of any true doctrine of the Trinity—which recognizes also the subordination of the Son to the Father. Rather than such references denying the Trinity, they actually affirm it.

Emphasis on the deity of Christ is important for the Christian gospel at any time of the year. It is particularly appropriate at Christmas, the season commemorating the Incarnation.

Do not be surprised to hear angry voices raised again this year denouncing any sort of recognition of Christmas. But if you do a little probing, the chances are a hundred to one you'll find behind

objections to the season that the real bone of contention is the essential and true deity of the Christ of Christmas. □

A Fourfold Task

A deeply spiritual and thoughtful lay member of a sister holiness denomination recently expressed what he sees as the four greatest needs of his church for the future. They are to *fortify* its educational ministry, to *purify* its evangelistic ministry, to *clarify* its holiness ministry, and to *modify* its rigidity.

In these areas, he speaks for us all.

To *fortify* our educational ministry is to give greater attention to quality education at every level of the church's life.

For us, it means to expand the reach of Christian Service Training into every local church on a consistent basis, with emphasis on biblical and doctrinal studies. It means to support more adequately our colleges, seminary, and Bible college. It means to "gird up the loins of your mind" to meet the challenge of a skeptical and yet technically trained generation.

To *purify* our evangelistic ministry means to carry its impact to where the people are. Revivals cannot be judged successful in days like these when "results" are counted in terms of confused and conscientious Christians responding to unscriptural tests.

Evangelism in the sense of proclaiming the saving gospel to a dying world is still the church's Number One business. But the place to gather fruit is not the warehouse but the orchard. We don't harvest grain in the barn or elevator but in the field.

To *clarify* our holiness ministry means to spell out in life situations what entire sanctification does in the very real and unideal world in which we live. Flowery metaphors and sweeping generalizations may kindle the imagination, but they provide little food for the soul.

The sound, solid, and searching message of full salvation was never more needed than it is today. Sanctifying grace is still the only power that will impart genuineness and reality to Christian living in an age that scorns hypocrisy and pretense.

Finally, to *modify* our rigidity means to recognize that changing times must be met with changing methods. In face of new demands and new pressures, to say, "Everything is with us just as it was 40 years ago," is an epitaph, not a eulogy.

Change, for better or worse, must be confronted with the dynamic and innovative spirit of the pioneer. We stand in the long tradition of those who were not afraid to "go out under the stars." Only with the same courage can we be worthy sons of such fathers.

There is food for thought in the words of Leighton Ford: "We cannot be worthy of our high calling

(Continued on next page)

if we try to keep God in some private, undisturbed corner of our lives and ignore the strong, driving winds of change. If we are satisfied with the status quo, happy to put huge amounts of money into buildings used only a few hours a week, content to continue the same old programs in the same old ways on a strictly limited basis while the devilish forces go full blast 24 hours a day; willing to spend our time in petty quarrels over details of eschatology while millions have never heard the great truths of the Good News; more jealous of our denominational progress than of the spread of the Gospel; more concerned to debate personalities than to declare Christ—then we will be like Rip Van Winkle, who slept through a revolution and woke up to find pictures of President George instead of King George on the walls.” □

The Gift

It was a beautiful present Paul McDonald bought his wife; very expensive and looked it.

Phoning home, he casually remarked, “I’ll have a little surprise for you when I get there,” and thought, *Is she going to be thrilled!* He could hardly wait to see the child-like wonder on her face.

Paul was still thinking about that when he strode into the house, the box held behind his coat.

Strains of “How Great Thou Art” drifted from the FM radio in the kitchen, so he knew she was fixing dinner. Then his nose identified spaghetti. *Good. My favorite.*

“Hi, Ruthie,” he called.

She flew into the living room before the last syllable was off his tongue. Smiling, her eyes were already glowing, searching his face, expecting something—something—*something else*. For now she saw the tiny box he offered and it was as if a light had been snapped off inside her.

“Open it, Ruth,” he said quietly. Maybe she had her heart set on a certain item—something bigger. She’ll love this more when she sees it, he decided.

Her face was hidden now, as she bent over the box, gently unwinding the silver paper, raising the lid. As her fingers lifted the diamond-encrusted watch, it shimmered and glistened.

“You don’t like it.” He had to bring her disappointment out in the open. “Why?”

Her eyes were moist, probing his brain and then seemingly his very soul with their penetrating gaze.

Suddenly realizing what was wrong,

he stammered, “Y-You thought I’d been saved. That’s what you wanted.”

“I knew our Christian friends and Rev. Spalding had been talking to you...”

Paul turned away. “O Ruth, I can’t do it only for you. That’s the wrong reason—”

“You’ve been so under conviction lately, so miserable,” Ruth blurted. “Yes, I want that gift, the one beyond price, but not for myself. For you. For you—and Jesus.”

Swinging around, Paul stared hard at the glittering watch. *Worthless junk!* he thought, then added, *When a man starts thinking that way there’s something very wrong with him—or, maybe, very right.*

“Honey,” he patted her shoulder, “I’m going over to see Rev. Spalding for a little while. Do you mind waiting...?”

Ruth grinned. “I think this will be worth waiting for.” Her face was beaming again. Paul had just given her a gift of real value. Hope.—ROSEMARY LEE, *Worthington, Ohio.* □

CAMPUS COMMENTARIES

DR. JAMES R. CAMERON has accepted an appointment as official archivist for Eastern Nazarene College, Quincy, Mass., according to word received from the office of Dr. Leslie Parrott, president.



Cameron

Dr. Cameron, who has been head of the history department and chairman of the division of social science since 1959, first came to the college in 1951 as an instructor.

For five years Dr. Cameron gathered historical records which furnished a background for writing the official history of Eastern Nazarene College during its first 50 years from 1900 to 1950. The work was published in 1968. □

DR. CHESTER C. CRILL, chairman of the Division of Fine Arts at Pasadena College, Pasadena, Calif., has joined the staff of the Monrovia, Calif., church as director of the sanctuary choir, according to Pastor J. D. Wadley. Dr. Crill is adding the new role as an addition to his college responsibilities. He has been a professor at PC since 1947. □

REV. KENNETH H. PEARSALL of Quincy, Mass., was recently elected the new chairman of the board of trustees of Eastern Nazarene College.

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An alumnus of ENC, class of 1944, Mr. Pearsall served as executive field secretary for the college from 1948 to 1953. He is currently the district superintendent of the New England District.



Pearsall

Mr. Pearsall succeeds Dr. Robert Goslaw of Butler, Pa., who withdrew his name from consideration at the fall meeting of the trustees.

Mr. Pearsall is a member of the General Board of the denomination, a member of the Nazarene Theological Seminary Board, and a member of the new hymnbook committee for the church.

Other officers elected for the current year are: vice-chairman, Rev. James Hunton, district superintendent of the Philadelphia District; secretary, Dr. Jonathan T. Gassett, district superintendent of the Upstate New York District; and treasurer, Mr. Wesley Angell, Quincy, Mass.

In the fall meeting of the board of trustees, an auditor's report indicated a balanced budget for the past year. The board was optimistic in projecting plans for the new school year. □

REV. LEE McCLEERY has been named assistant to the president at Eastern Nazarene College, in charge of institutional management. In addition to the direct supervision of the buildings and grounds, he will provide the follow-through for the president's office in coordinating all campus programs and activities.



McCleery

Mr. McCleery is a graduate of Bethany Nazarene College, Bethany, Okla., and has done graduate work in psychology at the University of Portland. He served as the associate pastor in charge of administration in Portland (Ore.) First Church before coming to ENC. He has worked as an associate in pastoral ministries with Dr. Leslie Parrott, president of the college, for the past 10 years. □

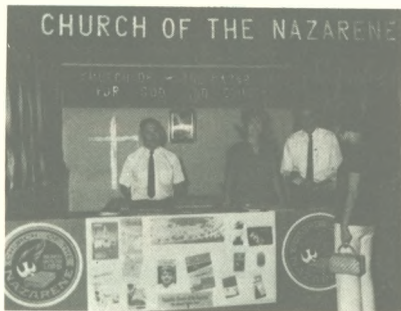
CHURCH WITNESSES FROM BOOTH

The Magnolia, Ark., church designed a booth for the Columbia County Fair as a way to extend its witness. During the fair, churchmen distributed



PICTURED is a Christmas bulletin board in the fourth grade classroom at Lincoln Elementary School, Homedale, Idaho. The children are officers of the Idaho Junior Historical Society, in which the project was done. Mrs Carl Brockmueller, a Nazarene teacher, supervised the work. The word "Peace" was made with the children's hands (cut from construction paper). It took 114 hands. About 80 fourth grade children participated. These representative hands were later wrapped in a beautiful gift package and were sent to President Richard Nixon with a picture, a letter, and a signed pledge that the children would use their hands for God and country. In response, letters were received from the President and from Governor Don Samuelson of Idaho.

400 copies of the special *Herald of Holiness*, 400 copies of the pamphlet — *Presenting Your Nearby Church of the Nazarene*, and several other periodicals of the church.



Pictured in the booth under the cross are Pastor Glendle Rains; Mrs. Mac (Loreta) Childs, missionary president; and Mr. Frank Livingston, Sunday school superintendent. An interested visitor is observing. □

OF PEOPLE AND PLACES

ANCHORAGE (ALASKA) JEWEL LAKE CHURCH was organized in February, 1970. As the third church in Anchorage, it was sponsored jointly by First Church and Anchorage Hillcrest Church. Members were received from both of the established churches to form a nucleus for the new work.

A recent report received through the Department of Home Missions in Kansas City stated that the new

church is making no request for loan payments on its new building. The Jewel Lake Church has gained sufficient financial strength to assume the full loan payments within its first year.

The three Anchorage churches are joining in a project to establish a fourth church in an outlying area of Eagle River, near Anchorage. More than 100,000 people live in the Anchorage area. □

THE CIMARRON, KANS., CHURCH has seen results from faithful stewardship in the last few months. In July, central air conditioning was installed at the cost of \$2,500. In September, \$750 was raised for the new home mission church in Dodge City toward purchasing land. In October, \$200 was given through a special offering to a former pastor's son to assist in a financial need caused by severe illness. In October, the church also raised a special Christmas love offering for Missionary Norman Howerton of Argentina, who was a former pastor at Cimarron. The love gift totaled \$1,200.

The Sunday school average attendance has shown a 25 percent increase over the previous year. All local, dis-

(Continued on page 15)



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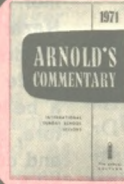
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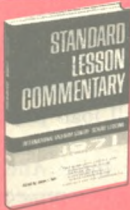
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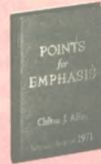
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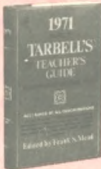
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(Continued from page 13)

trict, and general obligations are being paid in advance. Pastor Duane Yoessel reports that all that has been accomplished is the result of faithful stewardship. The special projects have been instigated out of the concern of the people. □

MR. RAY REED, superintendent of car pastors at Paterson (N.J.) First Church, decorated his compact car like a "Paterson Mouse" and used the slogan—"Paterson mice like Wisconsin cheese." Paterson First Church is on the New York District and was paired with the Wisconsin District for the "Go . . . Fill My House" Sunday school contest. Awards were to be determined by the outcome. Apples would be provided from New York or cheeses from Wisconsin.



The Primary Department of children of the Paterson First Church are pictured with the VW mouse. Banners were carried to emphasize the effort to win. Significant gains in the local Sunday school average attendance were realized through the effort. □

THE ONLY MAN TO HEAD A DISTRICT NWMS COUNCIL has recently been installed on the Northwestern Ohio District. Rev. Alva Kelly, pastor at Van Wert, Ohio, was elected by the district council to serve as district president in the place of Mrs. Carl B. Clendenen, who has moved to the Oregon Pacific District, where her husband has become district superintendent.

Mr. Kelly had been elected vice-president of the district NWMS at its annual convention. The vacancy in the office of vice-president has been filled by Mrs. David Granger of Celina, Ohio. □

MR. AND MRS. HEDLEY BRAY, Fitchburg, Mass., were recipients of the "Mr. and Mrs. Award" from a civic group in their community. The award was given to honor the couple for "being good neighbors and good citizens and by precept and example, building sound homes and stable family life in the community."

The Brays are members of the Fitchburg, Mass., church. Mr. Bray is a successful vegetable farmer. He has also served the city of Fitchburg as a ward councilor and councilor-at-large for eight years. He served two full terms as mayor of the city. Mrs. Bray has served in various departments of the church. Both are active church members as well as participants in civic affairs. □

THE FORT WORTH WESTRIDGE CHURCH dedicated its new facilities last summer. General Superintendent George Coulter brought the dedicatory address. Dr. Lyle Eckley, superintendent of the West Texas District, also participated.



Martin

Pastor W. Dale Martin reported the project to be the culmination of a three-year relocation program to a suburban site on the west side of Fort Worth.

The property has a valuation of \$137,500. The main sanctuary will seat 200 and the educational unit will accommodate another 200. □

SENATOR GENE SNOWDEN from Indiana is president of the National Association of State Legislators. He and his wife were hosts recently at the President's reception which opened the national conference in the Hilton Hotel in Indianapolis. Senator Snowden is a Nazarene.



Indianapolis Star Photo

Pictured at the reception are Gene E. Snowden, of Huntington (center); Mrs. Snowden (right); and (left to right) Senator Charles L. Delaney, of Vermont; Representative William R. Copeland, of Michigan; and Representative Loren D. Anderson, of Michigan. □

It is not for nothing that the Bible opens with the words, "In the beginning God created the heaven and the earth." There can be no sound theology of redemption, indeed there can be no sound theology at all, unless it is based on a valid doctrine of creation.—Stephen Neill.

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Harold Davis from Texarkana (Tex.) First to Midwest City (Okla.) First.

Earl D. Glick from Smithfield, Ill., to Peoria (Ill.) Golden Acres.

J. P. Jernigan from Colorado Springs Indian Heights to Mobile (Ala.) First.

Lloyd McLaughlin, Jr., from Bradford (Pa.) Bolivar Drive to Scottdale, Pa.

John D. Nicholas from Montreal (Ontario, Canada) First to Toronto (Ontario, Canada) Kennedy Road.

Robert J. Smith from Cadiz, Ohio, to Willoughby, Ohio.

Wilbur R. Taylor from Vevay, Ind., to Council Bluffs, Ia.

Joe Techau from Mt. Sterling, Ill., to Jerseyville, Ill.

Ira True, Jr., from Fresno (Calif.) First to Glendale (Calif.) First.

Walter Watson from Moses Lake, Wash., to Republic, Wash.

Harold L. Webster from Canton (Ohio) First, associate pastor, to Uhrichsville (Ohio) Rush Community.

Frank Wills from Grand Bay, Ala., to Belaire, Ohio.

Myrle B. Winkle from Anacortes, Wash., to Boulder (Colo.) Martin Park.

As long as you are proud you cannot know God. A proud man is always looking down on things and people: and, of course, as long as you are looking down, you cannot see something that is above you.—C. S. Lewis.



"Showers of Blessing" Program Schedule

Dr. William Fisher

December 20—"The Light Still Shines"
December 27—"And He's Coming Again!"
January 3—"Life's Magnificent Obsession"

ADDITIONAL "SHOWERS OF BLESSING" STATIONS

CFCW	Camrose, Alta., Can.	790 kc.	9:30 p.m. Sunday
WCEN	Mt. Pleasant, Mich.	1150 kc.	8:30 a.m. Sunday
KDSX	Sherman, Tex.	950 kc.	8:15 a.m. Sunday
KDSX-FM	Sherman, Tex.	101.7 meg.	8:15 a.m. Sunday
WFPA	Fort Payne, Ala.	1400 kc.	8:30 a.m. Sunday

NEWS OF RELIGION

You Should Know About . . .

TWO OF 13 CLERGY ELECTED TO CONGRESS. More clergymen than ever in America sought congressional seats in the November 3 elections, but most of them lost.

Of the 13 priests and ministers seeking House or Senate seats, only two won.

Rev. Robert F. Drinan, a Jesuit priest and longtime dean of Boston College law school, was elected to the House from Massachusetts' third district. He is the first priest ever to be elected to Congress, and a Democrat.

Rev. John H. Buchanan, a Baptist minister already serving in the House of Representatives, was reelected in Alabama. He is a Republican. □

FORD MUSEUM PAYS \$15,000 FOR COMMUNION SET. The Canadochly Lutheran Church, one of the oldest religious institutions in York County (Pa.), has sold a 205-year-old pewter Communion set to the Ford Museum in Dearborn, Mich., for \$15,000.

The three-piece-set—flagon, chalice, and paten—was purchased and personally picked up by Dr. Donald A. Shelley, native Yorker who is executive director of the Detroit area museum.

The set is the work of the famed Lancaster pewterer, Johann Christopher Heyne. His stamp appears on both the flagon and the paten but not the chalice, probably because it is a hollow piece with no place for the stamp.

The year of manufacture—1765—appears on all three pieces. □

FAMILY MAY TEST SCHOOL ATTENDANCE RULE. Because local schools (Mexico, N.Y.) teach sex education and evolution "as fact, rather than theory," Mr. and Mrs. Gerald Gracey began keeping six of their children out of school and teaching them at home.

In retaliation, the state took the children away from the parents and put them in foster homes where they could continue to attend school.

Attorney James McKenna, acting on behalf of the Graceys, succeeded in getting the children home again and said he would seek repeal of New York's law that requires schooling to the age of 17.

The handsome children are back home in their own living room at wooden desks under the tutoring of their mother. There they don't get the warped views "giving children the idea that they don't need a Creator," according to the mother-teacher. □

10 KILLED IN CHURCH BUS. A train hit a chartered bus in Richmond, Jamaica, killing 10 Baptist church members and injuring 45.

Approximately 60 members of St. Mary's Baptist Church were on their way to install Everard Allen as pastor of the Baptist church in Porus, Jamaica, when the crash occurred.

They were singing and clapping their hands at the moment of impact. Witnesses said the driver apparently did not hear the train whistle as he sounded the bus horn and passed a line of vehicles waiting at the crossing.

The sister of the pastor who was being installed died in the crash. His mother was among those critically injured. Seven passengers died on the spot and three others lived only moments longer. □

CANADIAN MISSIONARIES OBTAIN CUBAN VISAS. A six-month permit from the Cuban government will enable Rev. and Mrs. Wolfe Hansen to teach in the Los Pinos Bible Institute at Placetas, Cuba.

The Canadian missionaries are sponsored by the West Indies Mission and will teach in a school operated by the Evangelical Association of Cuba, a group of 75 churches founded as a result of the ministry of the West Indies Mission.

Eighteen men students are enrolled in the course which began in October. □

WIZS	Henderson, N.C.	
	1450 kc.	7:15 a.m. Sunday
KPAS	Banning, Calif.	
	1490 kc.	8:15 a.m. Sunday
KBIM	Roswell, N.M.	
	910 kc.	8:15 a.m. Sunday
KATA	Arcata, Calif.	
	1340 kc.	6:30 a.m. Sunday
KZRK	Ozark, Ark.	
	1540 kc.	10:00 a.m. Sunday
WLPH	Birmingham, Ala.	
	1480 kc.	12:15 p.m. Saturday
KGLN	Glenwood Springs, Colo.	
	980 kc.	8:45 a.m. Sunday

VITAL STATISTICS

DEATHS

MRS. ETTA LARSEN, 87, died Oct. 23 in Kankakee, Ill. Funeral services were conducted by Revs. Forrest Nash, Don Irwin, and Harold W. Reed. She is survived by one grandchild; three great-grandchildren; and one brother, Dr. Lloyd H. Fox.

CLIFFORD E. MARTIN, 43, died Aug. 11 in Houston. Funeral services were conducted by Rev. N. Price. Surviving are his wife, Jeanne; three sons, Lonnie, Phillip, and Gary; and a daughter, Phillis.

MRS. AGNES TRIGG PAYNE, 83, died Aug. 7 in Oak Ridge, N.J. Funeral services were conducted by Rev. David Kline. She is survived by a son, Samuel Payne, Jr.; two daughters, Mrs. Muriel Moore and Mrs. Dana Mullen; and four grandchildren.

MRS. EVELYN ESTELLE BURNETT, 58, died Oct. 17 in Van Horn, Tex. Funeral services were conducted by Rev. Douglas Wolford and Rev. Charles Davis. Surviving are her husband, W. Evans; one son, James Evans; one sister; and two brothers.

STEPHEN NEWBERRY, 21, died Oct. 17 of injuries suffered in an auto accident. He served in Vietnam as an army specialist 4 and was stationed at Fort Carson. Funeral services were conducted by Rev. Harold Hughes and Rev. Joseph Wright. He is survived by his parents, Mr. and Mrs. Aaron Newberry; two brothers, David and John; and a sister, Lois.

MRS. ROSE G. STEVENS, 71, died Oct. 24 in Jacksonville, Fla. Funeral services were conducted by Rev. I. W. Justice and Rev. Toby Williams. She is survived by her husband, George E.; one daughter, Pat Williams; and two grandsons.

MRS. MARGARET E. NEWCOMB, 79, died Nov. 25, 1969, in Bethany, Okla. Interment was in Corsicana, Tex. She is survived by two sons, Donald and John; one daughter, Mrs. Ola Stevens; and four grandchildren.

BIRTHS

—to Rev. Jesse and Beverly (Adams) Sims, Bamberg, S.C., a boy, Brian Scott, Oct. 26.

—to Herman and Patricia (Smith) Rouse, Reseda, Calif., a girl, Jill Anne, Sept. 3.

—to Lloyd D. and Betty (Crager) Foltz, Yukon, Okla., a girl, Janice Lynn, Oct. 21.

—to Mr. and Mrs. Virgile Millage, Jr., Champaign, Ill., a boy, Chad Evan, Oct. 29.

—to Boyd and Sandra (Jesse) Moore, Kansas City, Mo., a boy, Robert Boyd, Nov. 11.

—to Cecil and Ruth (McDowell) Cook, Florence, Ky., a boy, Richard Marc, Oct. 13.

MARRIAGE

Debra Sue Holly, Kuna, Idaho, and John Howard Rutherford, Nampa, Idaho, in Nampa, Idaho, Oct. 23.

Beverly A. Judd, Keene, N.H., and Wilbur H. Sprague, Jr., Gilsum, N.H., at Keene, N.H., Nov. 7.

DIRECTORIES

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The Answer Corner

Conducted by W. T. Purkiser, *Editor*

First read I Peter 3:18-19, and tell us what happens to the people who have died and have never heard of Jesus Christ.

I have read I Peter 3:18-20 (the whole sentence), but it refers to what theologians call the "Descensus," and has nothing to do with those who now die without hearing of Christ.

The "preaching" to the spirits in prison was doubtless the proclamation of Christ's victory over sin and Satan. There is nothing to indicate that it was the offer of salvation after death. Even if it was, it would not of itself indicate that such an offer would be given to men of all generations.

As to your question itself, the one thing absolutely certain is that the Judge of all the earth will do right (Genesis 18:25).

John Wesley said, "I cannot believe . . . that there is one soul on earth, who has not ever had a possibility of escaping eternal damnation" (Journal, *Works*, Vol. 1, p. 427).

Adam Clarke wrote, "God sends his Holy Spirit into the hearts and consciences of all men, to convince them of sin, righteousness, and judgment; and his *light* is to be found, even where his *word* has not yet been revealed. John 1:19; 16:8-10; Romans 2:14.

Was the wretched experience of which Paul spoke in Romans 7:24 before his conversion or after? If it was before he was converted, why should he say, "O wretched man that I am," and not "was"?

Based on what Paul says in Romans 6:1-23 and 8:1-4, there seems little doubt that Romans 7:14-25 is a dramatic, first-person description of the struggle of an awakened but as yet unregenerate man struggling in his own strength to subdue the power of sin within him.

The use of the present tense is the so-called "historical present," often used in relating past events in order to heighten the effect.

However, it is entirely fair to say that there is still an echo of this struggle in the experience of the converted person who, apart from the sanctifying grace of God, attempts in himself to suppress or repress carnality.

As to Paul's spiritual state at the time he wrote these words, there is

"On this ground the Bible informs us, God will judge the *heathen* who have never been favored with this divine revelation. Those who have acted conscientiously, according to the dictates of this heavenly light in their minds, shall not perish eternally; but have that measure of glory and happiness which is suited to their state; while those who have acted contrary to it shall be separated from God and happiness for ever. Romans 2:12; Luke 11:47-48; Acts 10:34" (*The Preacher's Manual*, p. 65).

That Christ is the only Way to God is quite sure (John 14:6; Acts 4:12). If there are other ways to Christ than offered by the preaching of His gospel, we are not told about them.

None of this suggests the universalism of which we sometimes hear, nor does it change the missionary imperative involved in the Great Commission. We are still commanded to preach the gospel to every creature in all the world. Whatever the consequences of our failure in this regard for those we might reach, there is no doubt about the consequences of disobedience for ourselves.

no doubt at all. Using the very same terms—"law of sin," "death"—the apostle writes, "For the law of the Spirit of life in Christ Jesus *hath made me free from* the law of sin and death. For what the [Mosaic] law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit" (Romans 8:2-4).

Those who make Romans 7 the norm for Christian experience do so only by ignoring completely both what precedes it in Romans 6 and what follows it in Romans 8:1-13.

NEWS OF REVIVAL

EVANGELISTIC TEAM FOR THE PRAGUE, OKLA., CHURCH was Rev. and Mrs. Alva Estep and the Southeast Oklahoma District Ambassadors. A number of people found spiritual help, were reclaimed, saved, and sanctified. The meeting strengthened the church in numbers and the revival power continues according to Pastors Lillian and A. W. Wilson. □

THE CINCINNATI MT. LOOK-OUT CHURCH had a successful revival with Rev. Robert E. Bell, evangelist from the Eastern Kentucky District. There were 19 seekers. The burden of prayer was upon the church. Pastor Jack A. Sexton reports that a calling program had been organized and the church is ready to go into its community to win the lost. □

THE CHILLICOTHE (OHIO) WESTSIDE CHURCH experienced a recent revival under the ministry of Evangelist Loran Strahm of Grove City, Ohio. The meeting ended with the altar filled with seekers. Seven new members have been received by profession of faith. Seven people were baptized. All the services were characterized with the spirit of obedience, according to Pastor R. E. Grindley. □

PASTOR H. B. LONDON, JR., reports on the "New Life Crusade" which was recently held in Salem (Ore.) First Church, as follows: "Rev. Charles Millhuff was the evangelist, and Mr. Jim Bohi the musician. Scores of people received spiritual help. Many were saved for the first time; others responded to the invitation for the infilling of the Holy Spirit.

"Record attendance was recorded during the week-nights; more than 400 people each evening gathered for the crusade.

"On the closing Sunday, October 25, 850 people were present in the morning service, and for the evening service nearly 700 were in attendance.

"God is richly blessing the ministry and mission of Salem First Church of the Nazarene to its community, and I thought I would like to share this report of God's blessing." □

THE MARSHALL (TEX.) FAIRVIEW CHURCH reports a rewarding revival with Rev. Lawrence Williams, blind evangelist from Bethany, Okla. There were 30 seekers during the campaign.

Prayer meetings and a desire to share Christ with the lost were credited for the results the church experienced during the special series. The people are continuing to witness to

dozens each week in the community. Orin L. Daniels is pastor of the Fairview Church. □

TWENTY-SIX SEEKERS AT NOME, ALASKA, CHURCH found spiritual help during a two-week children's crusade and revival. The peak attendance was 153.

Rip Wright of Anchorage, Alaska, was evangelist. The teen choir of Anchorage Hillcrest Church traveled to Nome by a donated twin-engine plane to assist in the final weekend of the meeting. They were directed by Darrell Archer. Stephen R. Beals is pastor of the Nome, Alaska, church. □

PASTOR J. E. BROWN OF SIOUX FALLS (S.D.) FIRST CHURCH was assisted by Dwight and Norma Jean Meredith in the music of a revival which he conducted in his own church.

The altar and front pews were lined with seekers four nights during the meeting.

One lady who was attending the first revival service of her life gave her heart to the Lord. Many people were sanctified.

The church has had a soul-winning class and calling nights which have brought good results. It is a new church where Christians are inspired and excited. Mr. Brown has recently taken the pastoral leadership of the new church. □

THE OKLAHOMA CITY WOODSON PARK CHURCH experienced a recent revival with Rev. M. L. Turbyfill, evangelist. Nearly 50 seekers found spiritual victory. One couple who found Christ as Saviour had never been saved.

The Woodson Park Church was formed by the merger of two churches over one year ago. In 1968, the two churches averaged 77 in Sunday school attendance. The merger saw an increase to 121. During the month of revival, the church averaged 183.

Pastor O. H. Ballard received a number of new members on profession of faith the first Sunday of November. □

THIRTY YOUNG PEOPLE COMMITTED THEIR LIVES to the will of the Lord among many others who were saved and sanctified during a revival at the Mannington, W. Va., church. Rev. and Mrs. George Dixon were the evangelistic workers. □

THE CONFLUENCE, PA., CHURCH saw 36 souls finding help at the altar during a meeting with Bill Overton, evangelist and chalk artist. There were 145 first-time visit-

ors who attended the services. Elwood C. O'Dell is pastor. □

DR. AND MRS. LEO C. DAVIS were the evangelists for a meeting at the Franklin, Tenn., church. Many spiritual victories were won during the special effort.

Special music for the closing services of the revival was provided by Mr. and Mrs. Gary Wallace of Nashville. Their ministry of music was a blessing to the church.

Rev. Ralph K. Mitchell is pastor of the Franklin church. □

ANSWERS TO PRAYER came during a revival meeting at the Las Vegas (Nev.) Charleston Heights Church. Dr. Joseph Gray of Lubbock, Tex., was evangelist. He presented object lessons and picture hymns each evening.

There were seekers with every invitation and a fine response among the teen-agers who attended. Several wonderful answers to prayer for healing were experienced. Attendance during the meeting increased each evening. G. Brad Saffrell is the pastor. □

MOVING MISSIONARIES

Rev. and Mrs. Douglas Alexander, c/o H. E. Alexander, 6607 13th Ave., Montreal 408, Quebec, Canada. After December: 732 Maple Ave., Niles, Mich. 49120.

Miss Rose Handloser, P.O. Box 44, Florida, Transvaal, Republic of South Africa.

Rev. and Mrs. Spurgeon Hendrix, Casilla 1132, Santiago, Chile, South America.

Miss Reatha Denniston, 1878 Brighton Ave., Mentone, Calif. 92359.

Ronald Denton, Sunset Trailer Village, 3715 14th St., Orange Dr., Brandenton, Fla. 33510 (terminating service).

Dr. and Mrs. William Esselstyn, c/o Mr. Glen Triffet, 623 S. Randolph, Macomb, Ill. 61455 (retiring).

Rev. and Mrs. Arthur Evans, P.O. Box 55, Pigg's Peak, Swaziland, South Africa.

Rev. and Mrs. Bronell Greer, Ambrai Sadan, Chikhli, Buldana District, Maharashtra, India.

Rev. and Mrs. James Kratz, 3112 S.E. 63rd Ave., Portland, Ore. 97206.

Richard Lindeman, 805 14th Ave., Greeley, Colo. 80631 (terminating service.)

Miss Sylvia Otness, c/o Mrs. Dwight Biscoe, 404 Roanoke Dr., Baltimore, Md. 21228.

Denny Owens, 6720 N.W. 30th, Bethany, Okla. 73008 (terminating service).

William Shipman, 821 Iowa Ave., York, Neb. 6867 (terminating service).

Darrell Spoon, 615 Linwood, Pleasant Hill, Mo. 64080 (terminating service).

Miss Dorothy Terry, c/o Rev. Larry Hoffpauir, 316 Edwards St., Bossier City, La. 71010.

Dr. Evelyn Witthoff, Mission House, Buldana, Buldana District, India.

Christianity is essentially a social religion; and to turn it into a solitary religion, is indeed to destroy it.—*John Wesley*.

**LIN-BURGESS MEMORIAL
CHAPEL DEDICATED
IN NOVEMBER**

Dedication day at the Lin-Burgess Chapel in the aboriginal village of Nan-He, southern Taiwan, was one of meaningful reflection and spiritual renewal.

The chapel was built in memory of Miss Patricia Burgess and Miss Betty Lin, who lost their lives February 23, 1969, in a plane crash. They were returning to northern Taiwan following meetings among the aboriginal tribesmen when the ill-fated plane crashed 15 minutes after takeoff.

The friends and member of Adrian (Mich.) First Church donated the complete amount for building and furnishings. The death of Miss Burgess was a personal loss to them.

An afternoon evangelistic service was held on the day of dedication. The Holy Spirit used the testimony of a Christian man from a neighboring Nazarene village church.

The altar was filled with seekers. Many who had never accepted the Lord cried tears of confession as they made their commitment to God. Others who had strayed from the Lord returned, repented, and renewed promises to be faithful to God and the church. □



Nan-He Church



Pastor Peter Chen and family. Mr. Chen is an aboriginal man who graduated from Nazarene Bible College, Taipei.

Crowd attending dedication service



THE Scottsbluff, Neb., church dedicated its remodeled sanctuary November 15 with Dr. George Coulter as speaker. The project, completed in the fall, features a new and enlarged platform, new pews and carpet. The seating capacity for the church is now 225. The Sunday school facilities are also being improved. Rev. Glenn I. Lord is pastor.

**MRS. NANCY BOST, 100
REACHES REWARD**

Having lived through 10 decades, Mrs. Nancy Bost was nearing her one hundred first birthday when she passed away November 23.

Funeral services were conducted from Kansas City First Church, November 25, with Dr. G. B. Williamson officiating. Interment was in Greenville, Tex.

Mrs. Bost is survived by two daughters: Mrs. John Stockton of Kansas City and Mrs. Lawrence Crawford of Greenville, Tex.; three grandchildren; 11 great-grandchildren; and two great-great-grandchildren.

A deeply devoted Christian, "Mom" Bost possessed an optimistic, loving spirit. Her religion was lifting to those about her. Just two Sundays prior to her death, she attended a service at Kansas City First Church.

The strong Christian faith of Mrs. Bost was expressed in a card sent to her cousin last year who reached a one hundredth birthday two months ahead of her. In the card she wrote—"Well, it won't be long till we'll see each other in heaven. Won't that be wonderful, never to part again?" Her heavenly goal has been attained. □

**WIFE OF GENERAL BOARD
MEMBER DIES**

Mrs. Dorothy Heinmiller, wife of Mr. Harlan Heinmiller, General Board representative from the Central Zone, succumbed to a lingering illness November 23.

A memory service was conducted at the Harris Funeral Home in Detroit, November 25. Dr. E. W. Martin, district superintendent of the Eastern Michigan District, officiated.

Mrs. Heinmiller is survived by her husband; a son and daughter, both married. □

**NYPS EUROPEAN INSTITUTE
1970**

Six countries and five languages made their presence felt at Redland College, Bristol, England, for the third European International Institute last summer.

Fresh from the North American counterpart at Estes Park, Colo., came General NYPS President Jim Bond to minister to 200 young people from this part of the world.

The institute made use of virtually all of the excellent facilities of Redland College. Central on the campus is a spacious, split-level coffee lounge. This is the area where relaxed fellowship, informal conversation, renewing acquaintances, and the making of new friends took place.

Mornings were spent in Bible study with the Epistle to the Galatians under consideration. Afternoons were given to a variety of recreational pursuits and to sight-seeing in and around Bristol.

Proceedings were conducted in English, German, and Italian and all present felt a great debt was owed to the interpreters—Millazzo, Zanner, and Stoppler. One word of Bond's, however, could be rendered in nought but its original Americanese—"Wow!"

As was hoped would be the case, there were those at the institute who openly sought the Lord. About 30 in all responded to the appeal at the close of Jim Bond's sermons.

Monday morning came too soon. After breakfast, institute was over. The houses were empty and the keys returned to the office. Some addresses had been exchanged, but there was silence in the split-level. The thoughts of many advanced to 1973 and the hope of European International Institute in Scandinavia.—BRIAN FARMER, reporter. □

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...”

COOKIE EVANGELISM

ONE spring Sunday an unfamiliar older couple showed up for services in our church. They sat by themselves towards the back.

Several of our folks nodded and smiled, but it was easy to see no one knew them. Offering and announcements time gave me the first chance to meet them. The man seemed happy to introduce himself, but a throat problem kept us from knowing what he said.

They were enjoying the spirited singing. They acted like the message was just for them. We all got the impression that they were people who had just ended a long search in wonderful discovery.

At the conclusion of the service this story emerged. Mr. and Mrs. T. W. Godwin were members of a large denomination and from a little country church. They moved to town and found their church both too large and too cold. Reluctantly they broke a lifetime of churchgoing. Radio, TV, and personal devotions now sustained them somewhat.

Then on the day before Christmas while the

snow was falling, Mr. Godwin made a “later than promised” delivery of a washer. The family let him use the front door, so the truck wouldn’t get stuck out back. The man of the house even helped at a tough turn going downstairs. Then when the washer was installed, the visiting grandmother of the home offered a plate of “just from the oven” cookies.

T. W. went home and related the story to his wife. The incident was in great contrast to what usually happened on late deliveries. Together they decided, “We believe in that kind of religion. We must visit that preacher’s church someday.”

Once started, T. W. and Mrs. Godwin came faithfully. Their souls, so dehydrated, reveled in springs of living water again. They never joined, but they were bright spirits who encouraged others.

The younger Wengers may have bought the washer, but I am sure it was Mother Wenger’s warm cookies that clinched the deal.

FRED WENGER
Harrisburg, Pa.

SAVE SOME”

1 Cor. 9:22

