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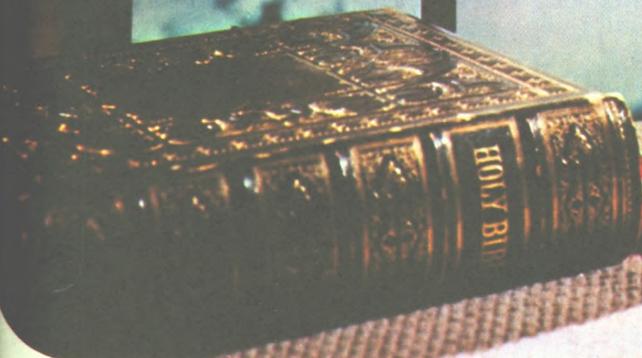
## Fogging Our Children's Faith

(See page 3)

# herald

OF HOLINESS

*Church of the Nazarene*





# The Babe in Swaddling Clothes

The sons of men have always been prone to think of God as far removed from their earthly experience. Those who theoretically accept the revelation of God contained in the Bible often think of Him as unrelated to their lives. They conclude that they can evade Him or hide in the darkness. But the true Christian concept is that God made man for himself and ever seeks to be known to him. The first Adam by his transgression brought separation. The last Adam by perfect obedience brought reconciliation.

The Christian thinks of God communicating with him through One named Immanuel, which means "God with us."

God so loved the world that He bestowed the Unspeakable Gift, His only begotten Son, and the Son of man came "to seek and to save that which was lost." In Jesus Christ, God came down to share our humanity and our total human experience. This is the message proclaimed at His birth. The Lord of glory stooped to be the Babe of the manger, that no proud group of men might ever say, "He is ours exclusively." The Word was made flesh and we beheld His glory. In the Jordan baptism by John, He identified himself with sinful man. He was tempted in all points "like as we are, yet without sin." The swaddling clothes in which He was wrapped were a sign to the shepherds. They could

also mean that, while He was clothed in the flesh of a sin-stained race, yet He took no part of the sin. His will was never in rebellion. His nature was never defiled. But "he was numbered with the transgressors; and he bare the sin of many." He by the grace of God tasted death for every man. Into the icy waters of the river of death He voluntarily plunged. And those who look see Him rise on the farther shore and behold Him as He fills all the horizon. He rejoices in the fruit of His sorrows.

As the identification with humanity is complete, so the redemption He brings is perfect. It is "full salvation, full salvation, full and free, forevermore." The angel announced to the awe-stricken shepherds, "I bring you good tidings of great joy, which shall be to *all* people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." And a multitude of the heavenly host sang, "Glory to God in the highest, and on earth peace."

His redemption reaches all creation. He saves them to the uttermost who come unto God by Him.

*He comes to make His blessings flow  
Far as the curse is found . . .*

We look for "new heavens and a new earth, wherein dwelleth righteousness."



PHOTO BY DAVE LAWLOR

• **By Joan R. Jacobson**  
Flint, Michigan

# Fogging Our Children's Faith

## *What Will You Tell Your Child About Santa Claus?*

**I**t was the Saturday before Christmas, as we were caught in a massive traffic jam. It seemed as if all the parents in Flint, Michigan, had transported their children into town for a final consultation with Santa Claus. People streamed up and down the sidewalks tugging crying youngsters behind them. Individual Santas rang bells on every corner. Mechanical elves and brownies jerked up and down in store windows.

"Can't we skip Santa Claus for one year?" my husband groaned.

A wail went up from the back seat.

"It's all your fault," I scolded him. "You waited till the last minute to bring the children down here."

Our nerves were on edge. A nasty headache was beginning to pound behind my temples. Horns blasted on all sides. The car radio blared forth news of last-minute toy sales going on at the different stores.

Suddenly I yearned for the Prince of Peace. I was sick of Santa Claus, sick of the commercialized world he represented, sick of the endless

chain of mechanical, expensive toys our children gaped at on television as they were admonished to be sure to tell Santa about them.

I looked again at my husband. "Let's go home," I said.

"Let's," said Chuck.

"Santa Claus! Santa Claus!" shrieked our three- and five-year-olds from the back seat. It was unbelievable, inexcusable that Mother and Daddy would deprive them of Santa Claus.

Yet that day was the beginning. After our somewhat mollified youngsters had been tucked into bed for their afternoon naps, Chuck and I poured ourselves a cup of coffee and sat down at the kitchen table.

"There's something wrong with it all, isn't there?" Chuck said.

I nodded. "But, Chuck, I'm not ready yet—I don't think I am, at least."

We both knew what the other was talking about. The previous Sunday we had attended the young adult NYPS meeting, and our children's pastor had spoken about "The Great Santa Claus Hoax." He had warned Christian parents about the danger of breaking the first and ninth commandments by bearing false witness of a Santa Claus that didn't exist and by "establishing a false god" in a young child's life.

My husband and I had come away indignant and upset. We were leaders in the church. We had tried to live exemplary Christian lives according to the Ten Commandments. Certainly we would not knowingly break any of the commandments.

Yet wasn't our children's pastor that we dearly loved and respected telling us that we were lying to our own children and breaking commandments by teaching them about Santa Claus? How silly! How trivial to get so upset over such a minor thing as a child's faith in Santa Claus!

Yet as we leaned on the table



that Saturday afternoon, it no longer seemed so silly and trivial.

We got the Bible and put it between us. Was there any way we could get around the fact we were "lying" to our children about Santa Claus?

As we searched the Word of God, we came across Matthew 18:6: "Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea."

Could it be that we were offending the faith of our own children, their simple, childlike faith in Jesus, by holding up a comparable, lovable old fictitious character? Could it be that at Christmas they thought more of this Santa Claus than they did of the most wonderful event the world has ever known? And could it be that there was really harm in this?

I remembered suddenly a boy telling me in the secular college I attended, "After I once outgrew Santa Claus, Jesus was the next myth to go."

And Chuck and I found our-

selves recalling the Christian friend who had told us a few years back of the tremendous spiritual struggle she was going through.

"You know, it all dates back to Santa Claus," she had told us as we stared at her in bewilderment. "My Christian parents had been as adamant about his existence as about the existence of Christ. When I found out he was just a fairy tale—I've never been able to recover my childlike faith in Christ."

Chuck and I got down on our knees and began to pray about Santa Claus. True, the world would have thought it silly and trivial, but somehow or other we had the feeling this prayer was of monumental importance to our home and family this Christmas-tide.

The next day we sat down with our little ones and we told them the truth. We had even prayed that God would prepare their little hearts for this—and as we told them, we were so glad they were hearing this from their own mother and daddy.

They listened with interest as we explained that Santa Claus was "pretend," like fairies and elves, that people had made him up to provide more fun for boys and girls at Christmastime, but that sometimes the very people who had made him up got carried away and shut Christ out of the very season that celebrated His birthday.

And then as best we could, in our inadequate way, we tried to tell them why Christmas was so very wonderful even *without* Santa Claus.

It was a wonderful day. We will remember it for a long time. Instead of its being a day of disillusionment for the children, it was the start of a Christmas that had a new meaning for our whole family as we put Christ in His rightful place.

May I ask you—what will you tell your child about Santa Claus?

# the parable of the BIRDS



Once upon a time there was a man who looked upon Christmas as a lot of humbug.

He wasn't a Scrooge. He was a kind and decent person, generous to his family, upright in all his dealings with other men.

But he didn't believe all that stuff about incarnation which churches proclaim at Christmas. And he was too honest to pretend that he did.

"I am truly sorry to distress you," he told his wife, who was a faithful churchgoer. "But I simply cannot understand this claim that God became man. It doesn't make any sense to me."

On Christmas Eve his wife and children went to church for the midnight service. He declined to accompany them.

"I'd feel like a hypocrite," he explained. "I'd rather stay at home. But I'll wait up for you."

Shortly after his family drove away in the car, snow began to fall. He went to the window and watched the flurries getting heavier and heavier.

If we must have Christmas, he thought, it's nice to have a white one.

He went back to his chair by the fireside and began to read his newspaper.

A few minutes later he was startled by a thudding sound. It was quickly followed by another, then another. He thought that someone must be throwing snowballs at his living room window.

When he went to the front door to investigate, he found a flock of birds huddled miserably in the snow. They had been caught in the storm, and in a desperate search for shelter had tried to fly through his window.

By Louis Cassels

Religion Editor, United Press International

I can't let these poor creatures lie there and freeze, he thought. But how can I help them?

Then he remembered the barn where the children's pony was stabled. It would provide a warm shelter.

He put on his coat and galoshes and tramped through the deepening snow to the barn. He opened the door wide and turned on a light.

But the birds didn't come in.

Food will bring them in, he thought. So he hurried back to the house for bread crumbs, which he sprinkled on the snow to make a trail into the barn.

To his dismay, the birds ignored the bread crumbs and continued to flop around helplessly in the snow.

He tried shooing them into the barn by walking around and waving his arms. They scattered in every direction—except into the warm, lighted barn.

"They find me a strange and terrifying creature," he said to himself, "and I can't seem to think of any way to let them know they can trust me.

"If only I could be a bird myself for a few minutes, perhaps I could lead them to safety . . ."

Just at that moment the church bells began to ring.

He stood silently for a while, listening to the bells pealing the glad tidings of Christmas.

Then he sank to his knees in the snow.

"Now I do understand," he whispered. "Now I see why You had to do it."

(From the book *Christian Primer*, [Doubleday] by Louis Cassels)

# *With Haste to Bethlehem*

**A**nd it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us (Luke 2:15).

To most of us, the Christmas message came when we were children. It was then a beautiful, wide-eyed story that included wise men and stars, shepherds and stables, and a Babe in a manger. To many, the story has never progressed beyond that stage, and they have only an infantile faith and understanding concerning this most stupendous event of the ages.

Pause a moment and let some of the deeper meanings come through. The New Testament declares that



God impelled Caesar to take a census; an inkeeper to loan a stable; angels to talk to rude shepherds; wise men to read the stars; and one good man of spiritual discernment to exclaim when he saw the Babe: "Lord, now lettest thou thy servant depart in peace . . . for mine eyes have seen thy salvation."

The deeper meaning of Christmas is that it is the supreme act of the sovereign God revealing himself and His nature to all who will behold. Thus Christmas is not just a pretty pantomime to give excuses for poems and presents; it is the story of the Incarnation, when God became flesh, and "dwelt among us"; it is the *kenosis*, when Christ "emptied himself" of His glory that He had with the Father from the beginning, and took upon himself the form of a servant, and was made like unto His brethren.

Material truths, scientific data come through investigation and observation, but divine truth requires the additional ingredient of revelation. The proper attitude is expressed in the words of the shepherds: "Let us now go even unto Bethlehem," that is investigation; "and see this thing which is come to pass," that is observation; "which the Lord hath made known unto us," which implies revelation.

Any truth requires diligent search, and the more precious the truth, the more difficult the search. The truths of God are not closed up in a closet, they are open to honest search, and require investigation.

The shepherds might have remained in the open field, as many choose to remain in their closed minds, and the singing of the angels would have made no more of an impression on them than a cat's-paw of wind on a sleeping ocean.

"Let us now go" suggests their determination of will. An active, seeking, inquiring mind will always be necessary in finding the truths of God. To "become as a little child" implies more than innocence and naiveté; it includes curiosity and a consuming desire to explore and understand.

It is as though God were saying to the shepherds, and to us: "Come

up and see. Remain no more in your deserts of doubt; linger no longer on the hillsides of confused questionings. Investigate this event. Read the story, hear the evidence, and listen to your heart at this season of the year."

The challenge of God is to openly observe. His command is always: *Come, seek, know, hear, heed, taste and see, observe, learn*, and other words that invite personal experience. God's truths can be found after search and observed in honesty of heart and integrity of soul. They will not be found by those who stumble in the blindness of doubt, or the ignorance of indifference.

Elizabeth Barrett Browning wrote:

*Earth's crammed with heaven  
And every common bush afire  
with God;*

*But only he who sees takes off  
his shoes—*

*The rest sit round it and pluck  
blackberries.*

In any realm of life, but particularly in that of the spiritual, those who will not look cannot see. There are none so blind as those who will not see; there are none so deaf as those who will not hear; and there are none so ignorant as those who will not learn.

The story of Christmas will reward the most technical observation of the most mature mind. Because it appealed to you as a child, do not scorn it now as an adult. Do not leave it as a part of the starry-eyed wonder of childhood; develop it in the more mature faith of your better years. The study of Christ at the time of Christmas will strengthen everything that is noble and good in your life.

Remember that only God can make the things of God real to you. Give the closest attention with your mind; scrutinize and study the story from every implication with the best of your intelligence; then humbly bow in the depths of your soul and ask the Holy Spirit to reveal that which is beyond investigation.

Revelation is not only indispensable; it is God's way of doing things. If divine truth came only through scientific investigation, there are many of us who would never see nor comprehend. If

divine truth came only through psychological tests or philosophical syllogisms, many others would never be able to know. But because the final evidence is by revelation through faith, the truth becomes at once revealed to every honest, faithful, obedient soul, and hidden to every disobedient soul.

The cleverest who do not come in faith will never see the glory of the Lord in incarnation. The wisest who do not come in obedience, who will not seek with diligence, and wait for revelation, will forever stumble and miss this truth. It will be forever hidden from the eyes of those who refuse to use the medium of faith. For this kind of revelation follows faith and obedience. Jesus said: "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes" (Matthew 11:25).

The shepherds could not pass today's standards as an impartial board of inquiry. They would not be regarded as objective in their judgments. They went to Bethlehem expecting to find a Babe, and they found one. They had heard the songs of the angels, and they supposed that this Babe was the one of whom the angels sang. They would be in disrepute in some scholarly circles where there is more interest in disproving than believing!

But the shepherds also went in faith and obedience. They approached the glorious event with the song still ringing, the lambent glory of the hillside reflected in their hearts; they saw the Babe, and they "returned, glorifying and praising God."

It is better to return "glorifying and praising God" than to be like those to whom they told the tidings who merely "wondered at those things." Your own quest can end like this if you will go with an attitude of faith and obedience. The song that was sung so long ago can reecho in your heart. The revelation of the Christ child can bring again the peace and joy of heaven in your soul. The humblest who come obediently in faith will experience the full splendor of the revelation. Try it!

• **By Doris Andrew**

Lawrence, Kansas

Science has proved that this planet is only the tiniest of dots spinning in a terrifying sea of space. In the light of modern astronomy, our concept of the universe has expanded almost beyond the limits of imagination. As a result, man's long-cherished picture of the earth nestling in the center of creation has been ruthlessly discarded.

For several millenniums the earth was thought to be the hub around which the rest of the universe revolved. Now it is reduced to the rank of a third-rate planet belonging to a mediocre sun which in turn is located in a remote arm of the Milky Way spiral. Even our huge Wilky Way galaxy, stretching across the darkness with its millions of suns, is only one among thousands of other galaxies.

Obviously, we can't flatter ourselves in regard to our geographic position. This planet remains im-

portant to us only because we live on it.

But wait! Nowhere in the Scriptures do we find that size and position are an indication of true worth. God chose Bethlehem instead of Jerusalem or Rome. He chose a stable instead of a palace. The biblical account of God's dealings with man abounds with such instances. Our Lord seems to delight in the paradox of choosing the humble over the mighty.

Like Bethlehem Ephratah, this planet bears a distinction that eclipses its small size, for the *history of salvation* is being enacted here. We don't know what God may be doing in other parts of His universe. But the "planet earth" is the point where the forces of God and the forces of Satan are locked in deadly conflict. Our whirling bit of matter is the arena where the battle of the ages is raging.

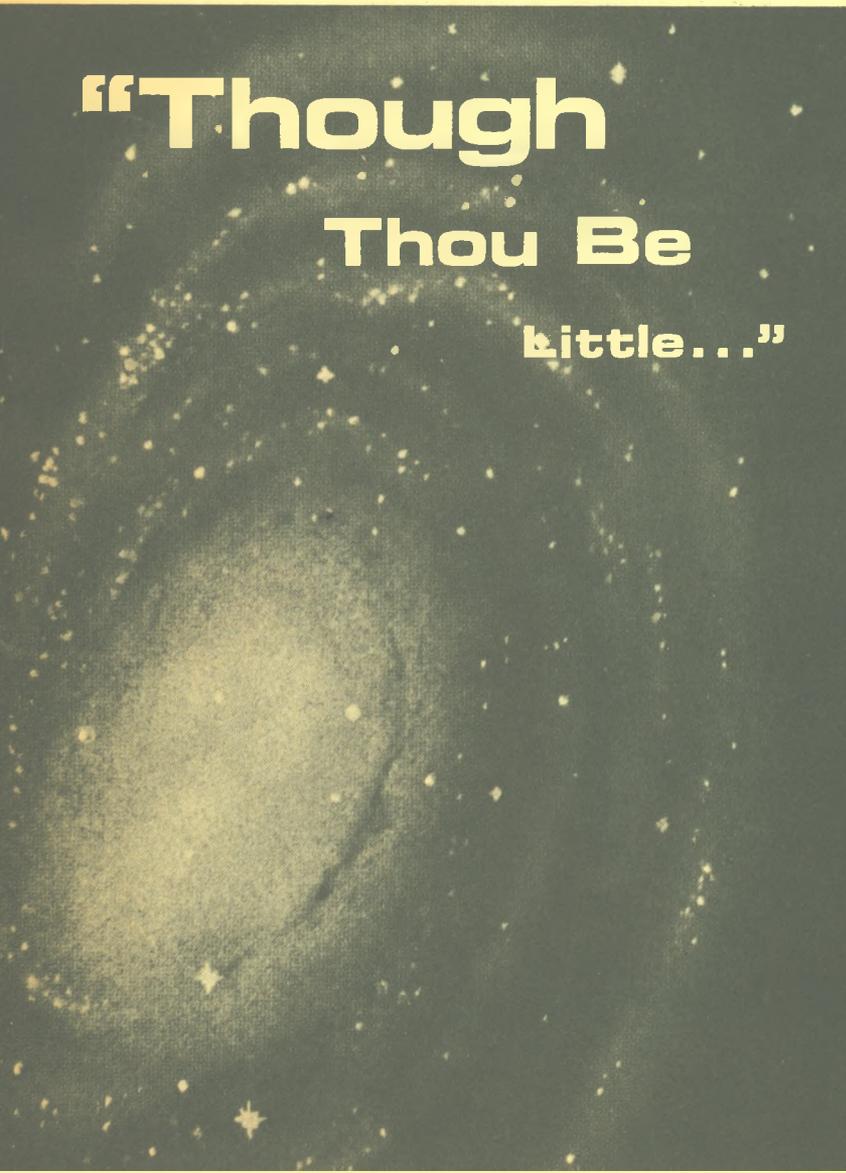
This particular part of creation surely has an importance that completely overshadows its size and position, for God sent His Son, by whom all things were created and through whom all things continue to exist, to visit the planet on which we live.

That the Creator of the whole universe, on whose mighty scales the earth is only a flimsy bit of dust, would limit himself—taking on the bodily form of His created beings—is astounding! Yet this is the glorious, amazing fact of Christmas.

That the One who ignited the atomic fires of those enormous, flaming suns at which we peer through our telescopes would actually suffer death and the unspeakable agony of separation from the Father in my place is incredible! The immensity of such love is beyond human understanding. Nevertheless, those who have personally experienced Him in their lives know the reality of this truth.

Christ entered the mainstream of humanity to teach us how God expects His people to live and to demonstrate His power over sin and death. In wonder and gratitude, we celebrate the miraculous fact of "God with us."

But other awesome events are in store for our little planet. This same Jesus has promised to return in person to rescue His people and



“Though  
Thou Be  
little...”

# Communicating Christmas

Since Christmas means the worship of Christ, how can we as Christians communicate awareness of this worship to the world around us? What are the best ways of expressing this triumphant adoration and the wonderful character of our Savior?

Lack of communication between peoples is one of the serious social problems of our day. Failure to communicate leads to misapprehensions, misunderstandings, and often outright animosity. In a day of the highest scientific achievement in the arts of communication we find the greatest difficulty among men in actually achieving results.

The music of Christmas can communicate the message of Christmas. The Church has the world's greatest music—joyous, exultant, soulful music. We can, through consecrated choirs and instruments, let the world know that Christ has come to seek and to save the lost.

The songs of Christmas are universal in their appeal, for they came from the hearts of men of many nations and backgrounds.

For example, the words of "O Little Town of Bethlehem"—written by a distinguished Boston clergyman with music composed by his organist and Sunday school superintendent—transports us by some mystical means back across the centuries until we stand once more on the hill above Beth-

lehem and relive again the miracle of the Incarnation as the angels reecho the glad tidings.

The simplicity of the words plus the beauty of the music gives a glorious lift to the souls of a war-weary, sin-cursed generation. It can be sung lustily by a group of children or grandly by a chorus choir. The brass of the Salvation Army band or the majestic tones of the orchestra are equally adaptable to communicate the joyful sound.

This great hymn of annunciation was written at the close of the Civil War, when our land had been bathed in blood and even family relationships had been severed by this sad conflict between our peoples. Out of such a social atmosphere came this great cry from the heart of a man possessed by a message that he felt must be delivered. To a people who mourned it came with a message of comfort, and for the despairing there was an exhortation to hope.

As never before the Christian community must bridge the widening gap between itself and the secularized society that surrounds it.

Perhaps if we fail to reach them through the printed page or the spoken word at Christmas-time, we can prayerfully use the words and music as an instrument through which the Holy Spirit can draw men's attention to the event at Bethlehem.

to claim the creation that is rightfully His. Swiftly, in one breathtaking move, He will slash directly into the political, social, and economic affairs of men. No longer is He the Babe of the manger, the Man of sorrows. Under the onslaught of the conquering Christ, the age-old enemy will be banished and the stricken planet will know a thousand years of peace.

The mysterious, risen Christ, who formerly appeared only to His followers, will openly assert His authority as Creator and Saviour to establish a world Kingdom of absolute justice. No mistakes will be made in this new regime. Furthermore, those who have obeyed and loved the Redeemer will stand

in their appointed place and share His glory. "One day, Christ, the secret center of our lives, will show himself openly, and you will all share in that magnificent dénouement" (Colossians 3:4\*).

The star, the angels, the shepherds, the manger—all are included in what we traditionally call the "Christmas story." But this lovely picture is only part of a vast process, purposed in the heart of God before the earth was formed. The Nativity scene is a step in the majestic, unending progress of the divine "super-project" of redemption.

Although He compares our planet to an obscure footstool among the other grand furnishings of His

universe, "God has allowed us to know the secret of his plan, and it is this: he purposes in his sovereign will that all human history shall be consummated in Christ, that everything that exists in Heaven or earth shall find its perfection and fulfillment in him. And here is the staggering thing—that in all which will one day belong to him we have been promised a share" (Ephesians 1:9-11\*).

What wondrously privileged people are those who yield their lives to this infinitely personal Christ of Christmas—this infinitely powerful Lord of the cosmos!

\*From *The New Testament in Modern English*, © J. B. Phillips, 1958. Used by permission of the Macmillan Company.

# Editorially Speaking

● By W. T. PURKISER

## **The Cross Above the Manger**

One would hesitate to destroy any of the warm sentimentality of an old-fashioned Christmas. There is all too little of it in our hard-nosed, pragmatic age.

Yet we dare not stop with sentiment alone in our observance of what ought to be for us the memorial of the Incarnation—the occasion when “the Word” who “was God . . . was made flesh, and dwelt among us” (John 1:1, 14).

The facts are that sentiment is shamelessly exploited in these times. It is the basis of the advertiser’s appeal, not to enrich human life, but to set the cash registers to jingling. Someone has written a parody on a familiar carol:

*Angels we have heard on high  
Urging us to come and buy!*

Christmas has, in these days of commercialization, indeed become “the season to be wary.”

This is a far cry from the emphasis of the New Testament on the Bethlehem event. There, the dominant note is one of joy, utter wonder, and the anticipation of completed redemption: “Good tidings of great joy, which shall be to all people.”

It is not that we should make less of Christ’s birth, but that we should make more of His life and His atoning death. Even in the commonplace of gift giving, we need to accept our Lord’s own dictum that “it is more blessed to give than to receive.”

The extent to which we really understand the meaning of Christmas can be measured by the degree to which we derive more joy from giving gifts than from receiving them.

If we stop at the manger in our thoughts of Christmas, we have not even read aright the gospel record. It was only forty days after the birth of the Saviour that the infant was brought for dedication in the Temple and Simeon said to Mary, “Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; (yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed” (Luke 2: 34-35).

THE LONG SHADOW of the Cross fell even then across the manger. The great joy that was

to come from redemption was to be bought at terrible cost.

Actually there is some wisdom in the language of the theologians who have come to speak of “the Christ event.” It points to the unity of the whole of what God has done for us in Jesus.

Incarnation, ministry, atonement, Resurrection, exaltation are not so many separate steps or stages, but one great redemptive gift of God in Christ.

Only one who was identified with us could bring us to God. No archangel could do it. No heavenly stranger could do it. It must be one who could come “unto his own” and experience the rejection we have sometimes known when “his own received him not.”

There is a touching illustration of this truth in II Kings 6. It is the story of siege and famine. The Syrians surrounded Samaria, and the people of Israel were reduced to the point of starvation.

So great was the suffering that cannibalism began to occur. When Jehoram, the king, heard of it, he tore his royal robe in a mute gesture of mourning. The biblical record says, “And the people looked, and, behold, he had sackcloth within upon his flesh.”

The people knew then that their king shared their sorrow. He was helpless to relieve it, but he understood it and suffered with them.

The Cross above the manger tells us much more about Christ, our King. It tells us that He shares our sorrow. He suffers with us. He feels our infirmities. But He does more. He relieves it. He lifts the siege. He brings us deliverance.

So we shall worship at the manger this Christmastime. We shall hear and sing again of angels and shepherds and wise men. We shall wonder anew at the meaning of the greatest birth of all.

But we shall not forget that there is a Cross above the manger that points to the purpose of it all. Beyond the joyous sentiment of Bethlehem we see the glory of the Cross and the Christ, who ever lives “to save them to the uttermost that come unto God by him.”

## **Old Churches**

Churches are like people. They do not grow old. They get old by not growing.

God has built into both individuals and organi-

zations the capacity for constant renewal. While "the outward man" finally decays and perishes, "the inward man is renewed day by day."

As far as individuals are concerned, we have all known people who have seen many birthdays and who are yet as vigorous and fresh in their minds and spirits as a youth in his prime. May Robson wrote:

*Age is a quality of mind.  
If you have left your dreams behind,  
If hope is cold;  
If you no longer look ahead,  
If your ambition's fires are dead—  
Then you are old.*

*But if from life you take the best,  
And if in life you feel the zest,  
If love you hold;  
Then no matter how the birthdays fly,  
No matter how the years roll by—  
You are not old.*

On the other hand, we have known those who were young in years who had suffered complete hardening of their mental and spiritual arteries. They became old but not mature, actually dead before their time. Someone defined middle age for such as the time in life when the narrow waist and the broad mind change places.

The difference between these two kinds of people may be explained in many ways. One of the most important is that those who continue to grow stay young. Those who stop growing stop. They get old, and actually begin to die.

LIKE INDIVIDUALS, churches may either stay perennially young and vigorous or they may get old before their time. Whatever the causes and symptoms in each case, one great factor is the capacity and determination to grow.

We have all known churches, young in years, that seem to have suffered almost complete hardening of the spiritual arteries. They are concerned more with what they used to do than with what they are doing or are going to do. They have "a glorious future behind them." They would like nothing better than to go back to "the good old days."

Either as cause or effect, such churches will be found almost always to have ceased to grow. Worse yet, some of them don't care anymore. They are just "waiting for the chariot," sitting in the sunshine of a declining day.

Then we have all known churches that may have been around for quite a while but which simply refuse to get old. They may have their fiftieth or sixtieth anniversaries (and if the Lord tarries, will be celebrating their centennials) and are still as dynamic and vigorous as ever.

Whether as cause or effect, such churches will

be found almost always to be growing churches. They enjoy a constant influx of "new blood." They are teeming with young people, and the older folks are happy to have it so.

That such churches come closest to the New Testament ideal goes without saying. The Church that Jesus planned was never to be an embattled enclave, sitting behind its encircling fortifications, facing toward the past. The Church that Jesus planned is a marching army, facing the future unafraid of the changes it brings.

No church can afford to retire. In contrast with us as individuals, no church needs to retire. It may renew its youth, as the eagle was supposed to do, in the boundless ocean of God's spiritual resources.

Such renewal is not easy, and it is not cheap. It is necessary.

Speaking from another point of view, but aptly to this point, the late Samuel Shoemaker wrote: "When our religion has been a long time with us, without the grace of renewal, when it has got stale and gone to seed, it continues on in viewpoints. It was born in power, it lives on in mere attitudes. A person is truly converted to Jesus Christ, and brought into the church; but time goes on, and this person becomes just an Evangelical or just an Anglo-Catholic, just a Liberal or just a Fundamentalist. The power is gone, but its corpse and echo remain in points of view. True evangelistic power is firsthand and original."

It is as we stay in touch with the Source of life that we find the fountain of perpetual youth, for which the natural man has sought in vain.

May the God who is Omega as well as Alpha, the last as well as the first, grant us the grace of staying young while we get older.



***The Bible is unique in its complexity and its simplicity. It touches every century, speaks of every subject, and contains advice and guidance on every problem. Yet all its commands may be narrowed down to two, and those two may be summarized in one word: Love. Henry Drummond rightly called it "the greatest thing in the world." Love enriches the giver. Love warms the one who receives it. Love pleases God, for He is Love; and as we express our love to Him and to His people, we come closer to Him. . . . Love is a . . . swinging door that gives us access to God on one side, and on the other lets us into the hearts of people. Let us walk often through that door, for in so doing we shall keep all of God's commandments.—Donald H. Strong.***

## Capitalizing Incompatibilities

By Paul T. Culbertson

An earlier article in this series was devoted to the topic "Love as Creative Conflict." We suggested that conflict is inevitable in life, and need not necessarily be undesirable.

Conflict can be either *destructive*, motivated by ill will and have for its purpose the destruction of persons and personal values, or conflict can be *creative*, motivated by love, and have for its objective the "blessing rather than the blasting of the beloved enemy."

We cited a provocative definition, "Love is the joyous conflict of two or more free, self-conscious persons who have no desire to destroy, dominate or possess one another, but who, through the clash of mind on mind and will on will, work out an ever-increasing but never finally completed unity."

There has been a great deal of cloudy thinking about the relationship of "incompatibility" to success or failure in marriage. When some recently married couples emerge out of the romantic aura of the honeymoon, they may be shocked to discover certain incompatibilities. Differences in temperaments, clashing habit patterns, contrasting interests, tastes, and values may make them wonder whether or not their marriage will succeed.



Culbertson

And they may too readily reach the conclusion that failure is inevitable; or they may settle for a level of satisfaction sadly below their hopes and dreams.

But should this be so? Is it not possible that the healthiest marriages are those where there are two growing persons who together learn how to meet problems of conflict and adjustment creatively, patiently, and optimistically?

This does not mean that we should forget that in a successful marriage "like attracts like," rather than "like attracts unlike." In other words, a growing number of commonly shared interests, values, and ideals—or the capacity and willingness to build such

a group of shared values—is statistically predictive of marital success.

But differences in temperament and patterns of behavior, and conflicting perceptions and ideas, may be genuine stimulants to healthy growth. Conflict can be an expression of goodwill, and concern for the growth of another person.

Much has been written about the importance of open and honest communication in a marriage. To be able to share, not only ideas, but life's sorrows and joys, its hopes and its disillusionments—this makes for understanding, growth, and marital health.

But "communication" or "relatedness" represents only "one side of the coin" in a successful personal relationship. The other is the necessity for strong, healthy individuality; and the right and need for privacy.

Many times incompatibility may be but a healthy expression of the need of every person to be himself, to have "business of his own," and to enjoy without interruption times of unbroken communion with his own soul and his God. Here is a helpful insight from Ranier Rilke, "A good marriage is that in which each appoints the other guardian of his solitude. Once the realization is accepted that even between the closest human beings, infinite distances continue to exist, a wonderful living side by side can grow up, if they succeed in loving the distance between them which makes it possible to see the other whole and against a wide sky."

One facet of a practical Christian philosophy of life is summed up in the expression: "Problems equal opportunities." Viewed in this way, problems in marriage may become means of grace.

God may be glorified, the *grace* and power of His Son released in and through our lives, and our own personal growth enhanced. With His help, two people who start out in marriage with important differences may, through a lifetime of creative, loving effort, build a strength in their marriage which nothing can take away.

Some of the best marriages are made of very improbable combinations! Consider, then, the possibilities of capitalizing incompatibilities!

## Vital Statistics

### DEATHS

CLARENCE E. VASEY, SR., 73, died Aug. 14 at Menomonee, Wis. Funeral services were conducted by Rev. Earl Coopridge and Rev. R. J. Clack. He is survived by his wife, Ethelyn; four sons: Clarence, Jr., Frank, John, and Robert; two daughters: Helen Crites and Magel Larrabee; twenty-two grandchildren; and nine great-grandchildren.

MRS. LaRUE MAYO, 57, died Oct. 22 at Greenville, Tex. Funeral services were conducted by Rev. Claud Burton and Rev. Harry E. Olin. She is survived by her husband, Mr. T. W.; one daughter, Mrs. James M. Elliott; one son, H. W.; and five grandchildren.

PVT. THOMAS M. BLYSTONE, son of Mr. and Mrs. Thomas Blystone, East Gary, Ind., and member of Hobart Nazarene Church, Hobart, Ind., was killed in action in Vietnam in August.

### BORN

—to Rev. William E. and Maxine Spurlock, of Okeechobee, Fla., a daughter, Cynthia Kay, November 12.

—to Leon and Elnor (Pease) Stevenson of Eureka, Ill., a daughter, Maralee Ruth, October 29.

—to Rev. Paul E. and Joyce (Justice) Jackson of Durango, Colo., a daughter, JeDonne Elise, November 8.

—to Byron and Norma (Wickham) Romey of Bourbonnais, Ill., a son, Duane Eugene, November 8.

—to Jerry and Polly Appleby of Lubbock, Tex., a son, Loren Jerry, October 31.

### ADOPTED

—by Galen and Marcia (Jorden) Olsen of Overland Park, Kans., a daughter, Lori Lynn, born September 24.

## Announcements

### RECOMMENDATIONS

Rev. Melvin Dishon, an elder on the Kentucky District, is entering full-time evangelism. Any consideration given him would be appreciated—Dallas Baggett, Superintendent, Kentucky District.

Rev. O. V. Mewbuorn will be entering the field of evangelism in January. He is terminating a nine-year pastorate at St. Marys, Ohio. For some years he was a successful evangelist and is especially gifted in soul winning. I commend him to our churches for revivals, conventions, and camps. His address until January 12: 1001 Edward St., St. Marys, Ohio 45885; after January 12: 1001 65th Street, St. Petersburg, Florida 33707—Carl B. Clendenen, Superintendent, Northwestern Ohio District.

### SPECIAL PRAYER IS REQUESTED

—by a lady in Ohio for her nephew who is in the hospital in Vietnam.

—by a lady in Canada for a son and his wife in the service, and for a neighbor boy who is being hindered in Christian growth.

## Directories

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## "Showers of Blessing" Program Schedule

December 24—"Thank You, Mr. Innkeeper," by Ponder Gilliland

December 31—"Closed-Door Policy for Openhearted Christians," by Ponder Gilliland

### NEW "SHOWERS OF BLESSING" STATIONS:

KMAD	Madill, Okla. 1550 kc.	8:45 a.m. Sunday
WIKE	Newport, Vt. 1490 kc.	1:15 p.m. Sunday
KGNU	Santa Clara, Calif. 1430 kc.	8:15 a.m. Sunday
KWIN	Ashland, Ore. 580 kc.	11:15 p.m. Sunday
WRAG	Carrington, Ala. 590 kc.	8:30 a.m. Sunday
WCME	Brunswick, Me. 900 kc.	9:30 a.m. Sunday
WCME-FM	Brunswick, Me. 98.9 meg.	9:30 a.m. Sunday

## LONGEST-REIGNING MONARCH FINALLY CROWNED

**K**ing Sobhuza II has reigned longer than any other living monarch of the known world; and yet he was not crowned until this year. Last May, I attended his coronation.

In 1922 he was chosen as the hereditary ruler of his people. But Swaziland has been ruled by the British Crown for 125 years, and Sobhuza's title has remained unrecognized by the world. Instead, he was known as the Paramount Chief.

Shortly before his coronation one of his sons, Prince Mazine, during a visit to my office, voiced the resentments of his people over the lack of recognition of his father's "true" title.

"He is more than a paramount chief; this title simply denotes a higher chief among chiefs; and my father is not just a chief who is a little higher than the other Swazi chiefs; instead, he is the King, the *Ngwenyama*, the Lion!"

IN 1964 THE British Government presented a proposed constitution as the first step toward the independence of Swaziland. However, this document did not recognize the real place which Sobhuza held in the hearts of his people. In a plebiscite held for this proposal, the king's position was supported by more than 90 percent of the voters.

Early in 1967, in constitutional elections arranged by the British, the king's party won every seat in the House of Assembly, supported by nearly 80 percent of the popular vote.

With this show of strength and national stability, the British Crown set an early date for internal independence of their Swaziland protectorate and the coronation of King Sobhuza.

It was the plan of the British Government that the coronation should be a rather simple affair, and that the huge celebration should come in 1968 when Swaziland would achieve her full independence. But again, the Swazis had a different concept of the situation. The coronation of their king was the apex of their national aspirations. This was to be their great day—any further political changes were of secondary importance. Their king was what really mattered.



Sir Sobhuza II on recent visit to Raleigh Fitkin Memorial Hospital.

THE DAY DAWNED bright and warm. The roads leading to Lobamba were cluttered with vehicles of all descriptions: huge buses filled with schoolchildren, trucks nearly hidden by the mass of clinging passengers, donkey carts, bicycles—all picking their precarious path through the throngs trudging toward the huge ceremonial field. But it was a gay crowd which shouted and sang away the miles.

Armed with my cameras I searched for a vantage spot from which I might record this historic moment on film.

With precision the officials arrived: Chief Justice and Mrs. Victor Elyan; Sir Francis and Lady Loyd.

They were greeted by polite applause—a fact which should not be interpreted as animosity toward them. In fact the British Crown's representatives have been very popular. But this was Sobhuza's day, and the crowd waited tensely for his arrival. Suddenly his black limousine hove into sight, stopped before the reviewing stand, and the king alighted, smiling but dignified.

With a mighty roar the thousands split the air with their "*Bayete!*" Their king had arrived, and before their eyes was crowned.

AS I DROVE slowly back toward the hospital I seemed to get a Christmas message:

A story of a heavenly King who for centuries has been truly King in the hearts of His followers, but whose claims to kingship have never been accepted by the princes of this world. Some say that He was a great teacher, a great prophet, and an example which we should follow. But His followers have exultantly shouted, "Thou art more than a prophet, more than a teacher; Thou art my God. Thou art Jesus Christ, God himself incarnate, the Lion of the tribe of Judah!"

But someday there will be a coronation, and I expect to be there, not to record it on film, but to raise my voice in loud anthem of exultation with the countless multitudes of the redeemed. For every knee shall bow and every tongue confess that Jesus Christ is Lord and King, and His kingdom shall be for ever and ever.

"FOR UNTO US a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever."

"And the Gentiles shall come to thy light, and kings to the brightness of thy rising."

"Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

"After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb."

—Howard H. Hamlin, M.D., F.A.C.S.  
medical superintendent  
Raleigh Fitkin Memorial Hospital

### NOTE SOUTH AFRICA GAINS

The eighteenth annual district assembly of the South African District convened in the commodious Johannesburg church at Regents Park, October 19.

The spiritual victory and blessing of the previous night's service, when the altar was filled with seekers and overflowed to the choir benches, seemed to set the tone and provide the spiritual springboard into the experiences of the close presence of the Lord throughout the assembly.

Dr. Hugh C. Benner, presiding general superintendent, gave mighty encouragement through his vigorous and challenging ministry, and gave expression to the desires and prayers of all when he said that the pointers were all in the direction of the South African District experiencing a great revival tide of growth and blessing.

The reading and receiving of our district superintendent's report provided one of the high points of this assembly. Rev. Milton B. Parrish reported 985 members in 25 churches, with 110 added by profession of faith and a net gain of 50. Nine churches qualified for the Evangelism Honor Roll, and seven were 10 percent churches. Sunday school enrollment climbed by 235 to 2,515, with an average attendance of 1,381. NWMS membership showed a good gain of

147, to bring the total to 851, and NYPS membership increased by 142 to 913. A healthy condition was revealed by the gain in the total raised for all purposes which climbed from R79,574 (\$110,607) to R105,401 (\$146,507)—this latter amount including only money raised in South Africa.

This was a year of construction: two new churches were completed (Bulawayo, Rhodesia; and Ventersdorp, South Africa), and three other churches are in process of completion (Pretoria, Durban Morningside, Pietermaritzburg).

Two of our senior pastors, Rev. J. MacLachlan and Rev. J. J. Scheepers, expressed the heartfelt appreciation of all present to our general leaders in their choice of a superintendent for us; and words of loyalty, deep regard, and love for our district superintendent and his wife were given tangible expression in a voluntary love offering received for the Parrishes. These were tender and memorable moments which will live in our hearts.

Great forward strides were taken in the area of self-support, particularly of the Bible college. A budget of R2,000 (\$2,780) was adopted, an increase from R500 (\$695), with a further target of R2,000 to be raised by a district-wide special college offering, to enable two full-time South African lecturers to be placed at the college.

In an impressive and stirring ordination service, Rev. J. Drinkwater, Rev. J. Kanis, Rev. O. Andersen, and Rev. J. Marks were ordained to the ministry, and Rev. P. Roach had his credentials recognized.

God undoubtedly has great plans for the cause of holiness in this great land, and in the light of the love and unity felt and expressed in this assembly, we should go on to experience a rich and full measure of His blessings in the coming year.—DAVID P. WHITELAW.

### DR. ESSELSTYN RETIRES

One hundred and forty-two Nazarene missionaries gathered at Arthurseat Mission Station, Eastern Transvaal, Republic of South Africa, from October 24 to 27. They came representing their various demarcated regions of Central Africa, Mozambique, Swaziland, Republic of South Africa (Bantu), and the Coloured and Indian.

The occasion was the fortieth Field Council, which, until 1961, had been an annual event but which, because of geographical distances, now takes place only quadrennially.

Dr. Hugh C. Benner, visiting general superintendent, chaired the proceedings and also challenged and inspired the missionaries with scriptural messages anointed by the Spirit.

The Council marked the culmination of forty years of missionary service of Dr. W. C. Esselstyn, field superintendent. His report revealed that the membership of the national church now stands at 16,489. The annual offerings totalled an increase in giving of R7,759 (\$11,085). There was 150 percent increase in membership in the NYPS, and the Sunday school enrollment had risen to 39,643. The vacation Bible school enrollment totalled 24,287. There is also a full-time editor-writer of Sunday school curricula for Bantu Sunday schools. The church has ordained its first two African women.

Dr. and Mrs. Esselstyn were honored at a special closing service when veteran missionaries reminisced on the early days of the Esselstyns' ministry, and a presentation of a black-maned lionskin was made.

Rev. D. Herman Spencer was elected to the office of field superintendent, and he will take up his official duties from Dr. Esselstyn on February 1.

Recommended goals for the coming quadrennium were accepted by the Council: 20 percent increase in total membership, self-supporting churches, Sunday school average attendance, Bible school enrollment, and total giving.—BETTY EMSLIE.

### URUGUAY GROWTH REVIEWED

Delegates to the fifth Uruguayan district assembly, held September 22-23 in Montevideo, heard reports of progress in church work, and were part of a larger spiritual revival called

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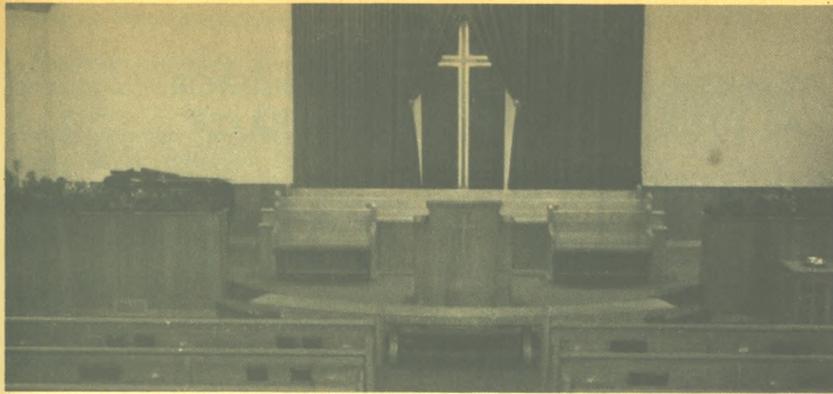
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**DEDICATION OF** remodeled church facilities took place recently at the Flintstone (Ga.) Chattanooga Valley Church. Pastor John B. Bryan indicated that a redecoration of the Sunday school unit was completed and that carpeting, cushioned pews, indirect lighting, and air conditioning has been added to the sanctuary.

"holiness week" by Rev. Ronald Denton, field superintendent.

During the week in which Dr. John Cochran, field superintendent in Argentina, preached, spiritual progress was made. Reports during the assembly from national pastors, lay workers, and missionaries also showed advance.

#### **MEMBERSHIP UP IN BRAZIL**

The 40 percent growth in church membership and the 92 percent increase in giving were among significant gains reported during the ninth annual mission council meeting in Brazil.

District membership is now more than 600.

Dr. Earl E. Mosteller was unanimously reelected field superintendent at the meeting held October 3-7 at Campinas-Sao Paulo.

Four newly organized churches are under construction, and the national church is making steady progress toward self-support.

#### **PUERTO RICO GIVING HIGH**

Delegates to the Puerto Rico district assembly took note of an increase in Sunday school enrollment of 261 and the giving for all purposes of more than \$80,000, a record amount. The announcement of the progress was made in the report of Rev. William Porter, field superintendent.

The nineteenth annual assembly was held September 29-30 in Nazarene Bible Institute at Rio Piedras, Puerto Rico.

Per capita giving among Puerto Rican Nazarenes is now \$117.97, which compares favorably with the \$169.14 per capita giving on domestic districts. Giving for world evangelism on the district was 12.3 percent.

Special speaker for the assembly was Dr. Paul Updike, superintendent of the Northeastern Indiana District and a member of the Department of World Missions.

Ministers' licenses were granted to four new workers.

#### **OVERSHOOTS GIVING GOAL**

Spanish-speaking Nazarenes on the eastern seaboard contributed \$16,000 more than last year, going over a goal for a \$10,000 increase, according to Rev. Harold Hampton, superintendent of the Spanish District East.

His report came during the annual assembly held September 29-30 in New York City. General Superintendent Hardy C. Powers presided.

The gain in giving was representative of other advances made by churches on the district.

Ordained by Dr. Powers were Rev. Jose M. Roldan and Rev. David Iglesias.

#### **NEW SALVADOR CHURCHES**

Missionaries to Guatemala and El Salvador reviewed progress recently during the annual council meeting held in San Miguel, Chicaj, Guatemala.

Among projects which were reviewed were the building and organization of three new churches in San Salvador; the progress made by Dr. and Mrs. William Sedat on the translation into the Pocomchi Indian language of the New Testament; the prospects of the new Central America Bible College; and the spread of work into Quezaltenango and Escuintla.

The mission council voiced hope of opening work in Honduras.

The bookstore heretofore operated in Coban has been moved to a well-trafficked street in downtown Guatemala City.

#### **PANAMA WORK BROADENS**

Missionaries in the Republic of Panama celebrated in early October the sixth anniversary of the Church of the Nazarene there, noting that district membership is 235, and giving for all purposes was \$9,100.

Panamanians and U.S. Nazarenes serving in the Canal Zone contributed 17.5 percent of their total giving to world evangelism.

Sunday school enrollment is 809, and average attendance for the last year was 554.

The Ancon, Canal Zone, church, pastored by Rev. Charles Fountain, has ministered to U.S. servicemen from 19 states during the assembly year recently closed.

At a special servicemen's Sunday, November 5, 13 stationed in the Canal Zone were honored. They are:

A1C John McNulty, California; A1C John Gossett, North Carolina; A1C Douglas Long, Idaho; Sgt. Roy Wooden, Texas; Sp4 Gary Pierce, Washington; Sp5 Allen Gustafson, Washington; Capt. William Beam, California; A1C Art Kephart, Pennsylvania; Sgt. Jerry Smith, West Virginia; Airman Richard Ellis, Illinois; Earl Kellam, Alabama; Cpl. Ensley Parker, Maine; and Sgt. Joe Kilgore, Louisiana.



**DR. DONALD BRICKLEY**, Eastern Nazarene College dean of students, preached the dedicatory sermon at the new Walpole, Mass., church. The church property, which includes a new parsonage, is located on a three-acre site, and is evaluated at \$150,000. Present indebtedness is \$85,000, according to Pastor Robert Bradley.

## Organ Arrangements

### GOSPEL THEMES FOR ORGAN \$1.50

Fresh, moderately easy arrangements of popular sacred songs by Peter Slack for Hammond or pipe organ. Among these favorites are "Zion's Hill," "Ten Thousand Angels," "The Peace That My Saviour Has Given." 32 pages.

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17 moderately difficult hymn transcriptions by Winifred L. Winans. Registered for pipe organ or Hammond. Includes "He Hideth My Soul," "My Wonderful Lord" and "Break Thou the Bread of Life."



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### ORGAN HYMNSCRIPTIONS \$1.50

14 well-known hymns expressively arranged by Wilda Jackson Auld for Hammond or pipe organ. Selections include "A Mighty Fortress," "Open My Eyes That I May See," "Still, Still with Thee."

### SACRED TRANSCRIPTIONS FOR ORGAN \$1.25

Beautifully arranged by George Schuler for pipe organ and Hammond. 21 numbers, including "The Love of God," "Saved by Grace," "God Leads Us Along."

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## CONFUSED HOLDUP MAN FINDS PASTOR HAS LITTLE MONEY, BUT LONG PRAYER

*(The neighborhood of the Bethel Glen Church in Bethel, Kans., is not known for its lawlessness. At least this is what Rev. Bill Lakey thought three months ago when he resigned as art director of the "Herald of Holiness" to accept the pastorate of the church which is located in the suburbs of Kansas City, Kans. Yet in this short time the church has been broken into twice, and a group of irate teen-agers late one night chose the church parking lot to dismantle an old pickup truck. Then Lakey was held at gunpoint in his church study while the burly robber rifled his wallet. Dr. Wilson Lanpher, Kansas City district superintendent, summed it up this way: "The placid life of the suburban pastor just isn't all that it's cracked up to be!"—Ed. note.)*

I WAS IN MY STUDY preparing my Sunday message, when I heard quick, heavy footsteps coming through the church sanctuary. The door burst open and standing there was a man wrapped in a heavy coat, cap with the muffs pulled down over his ears, gloves, and heavy shoes or boots.

One of the gloved hands was holding a pistol trained on me. He blurted out, "Give me your money!" It had happened so fast that I didn't understand him at first and thought it was some kind of joke. But the seriousness of the situation was soon obvious when he repeated his statement with more force and a little motion with the gun.

I told him I had very little money but he insisted that I did and told me to dig it up. To prove how little, I pulled my billfold out of my pocket and started to hand it to him. He motioned me to lay it on my study desk. Then he made me back off while he examined its contents. "Huh, you don't have much," he muttered. He folded the billfold with its \$3.00 back together and laid it on my desk.

Next he asked for the church money. I finally persuaded him that we had our money in the bank. I told him that he had picked on the wrong person and the wrong place when he selected a preacher and a church to rob.

He jerked a couple of chairs away from the wall, and yanked at the telephone cord. He jerked hard at the phone again, and it failed to yield. He asked me: "How do you get one of these things loose?" My answer wasn't too profound, "I don't know."

I wasn't sure what might happen next. He pointed to the door leading out of my study to the outside and

asked if that was an exit. When I told him it was, he said, "As soon as I leave, you'll call the police, won't you?" Since he had not hurt me or taken anything to this point, I told him I wouldn't call them.

"How do I know you won't call them?" "Because I told you I wouldn't." During the conversation he was very nervous, sitting down, standing, moving around, looking, pulling out my desk drawers, and pushing them back in.

He saw a book on my desk, read its title, and asked who wrote it. It was Oswald Chamber's *My Utmost for His Highest*. Finally, much to my relief, he stuck the gun in his belt, saying, "Well, I'm not going to hurt you." He started toward the door leading from my study to the outside, stopped, and asked, "Why are you a Nazarene?" I told him of my conversion, of my call to preach, and that I had become a Nazarene minister because of this call. Then I asked him if I could help him by praying for him. His answer was that he would have to help himself. I agreed with him but I told him I would be happy to pray for him if he would let me.

Finally he agreed. Although he bowed his head, his eyes were looking out from under his bushy brows, watching me. "That's alright," I told him, "you bow your head and keep your eyes on me."

My prayer was that God would help him to see that this was not His plan for this man's life, and even though I might not know who he was, God did, and He was willing to help him if he would look to God for help. I prayed that the Lord would help him to see that this was wrong and to lead him to a better life. I told him in my prayer that, wherever he went, God would be there to know his actions and that he should strive to live so God would be pleased with him.

When I finished praying, I looked up and he was still looking at me. I don't know if he ever closed his eyes or not. I asked him if he would let me shake his hand. He came back toward me and held out his hand, gripped it, then turned and went out the door. I went with him and stood there watching as he walked down the road, looking from side to side, making sure no one had seen him.

—REV. BILL LAKEY  
Bethel, Kansas

## HONOR ROLL RELEASED

Nazarene churches are recognized annually at their district assemblies by the Department of Evangelism for growth through profession of faith, which is a reflection of spiritual growth during the year.

The Evangelistic Honor Roll is based on gains in membership in five categories: Membership 1-24, gain of four new Nazarenes; 25-75, eight; 75-149, twelve; 150-299, eighteen; 300-up, twenty-five.

Following is a breakdown by districts of churches receiving certificates:

District	Number Issued	Percent Qualifying
Akron	26	24.3
Alabama	26	23.8
Alaska	3	27.2
Albany	11	21.1
Arizona	17	44.7
Br. Isles North	6	16.2
Br. Isles South	7	10.8
Canada Atlantic	3	14.3
Canada Central	8	18.6
Canada Pacific	8	47.0
Canada West	4	6.5
Central California	16	26.7
Central Latin America	4	16.0
Central Ohio	28	20.7
Chicago Central	16	21.6
Colorado	13	17.5
Dallas	9	13.4
East Tennessee	9	10.6
Eastern Kentucky	18	29.5
Eastern Michigan	22	27.9
Florida	41	35.6
Georgia	14	16.0
Gulf Central	7	28.0
Hawaii	3	27.2
Houston	11	21.7
Idaho-Oregon	8	14.5
Illinois	22	19.1
Indianapolis	17	19.2
Iowa	13	14.7
Italy	6	60.0
Joplin	14	21.8
Kansas	19	20.8
Kansas City	13	21.5
Kentucky	17	25.3
Los Angeles	30	37.5
Louisiana	10	17.5
Maine	13	27.0
Michigan	32	29.4
Middle European	8	61.5
Minnesota	10	29.5
Mississippi	9	16.9
Missouri	16	18.6
Nebraska	2	4.7
Nevada-Utah	4	19.4
New England	15	24.2
New Mexico	11	26.1
New York	10	25.6
North American Indian	8	26.6
North Arkansas	13	22.4
North Carolina	18	36.0
North Dakota	2	5.7
Northeast Oklahoma	9	20.4
Northeastern Indiana	24	22.4
Northern California	18	29.0
Northwest	8	29.0
Northwest Indiana	15	25.4
Northwest Oklahoma	10	14.4
Northwestern Illinois	13	17.8
Northwestern Ohio	14	21.8
Oregon Pacific	21	29.5
Philadelphia	18	30.5
Pittsburgh	13	12.5
Puerto Rico	8	57.1
Rocky Mountain	6	14.2
Sacramento	14	30.8
San Antonio	10	16.3
South Arkansas	16	30.7
South Carolina	15	30.6
South Dakota	3	14.2
Southeast Oklahoma	3	6.6
Southern California	40	42.6
Southwest Indiana	22	20.7
Southwest Oklahoma	7	11.1
Southwestern Ohio	19	23.7
Tennessee	20	17.6
Virginia	17	34.0
Washington	17	27.8
Washington Pacific	23	34.3
West Texas	22	22.0
West Virginia	23	17.9
Wisconsin	9	20.4
<b>1,111</b>	<b>23.2</b>	

## NEWS OF RELIGION

### You Should Know About . . .

IN MAINLAND CHINA today, the book book-readers read is a little volume called *Quotations from Chairman Mao Tse-Tung* colored (what else?) red.

The little red book has suddenly become a runaway best-seller in America despite the charge of subversion hurled at some booksellers who display the political heresy. Westerners are scrambling to read the doctrine of the head of the "Great Proletarian Cultural Revolution" in order to learn how to cope with China in the years ahead, to form an opinion about political progress within the world's largest nation, or to find out from Mao himself the official policy with regard to the Church.

The reader must wait until page 114 of the 179-page Bantam book to find the first mention of deity. "God," says Mao, "is none other than the masses of the Chinese people. If they stand up and dig together with us, why can't these . . . mountains be cleared away?"

Regeneration, according to the yellow doctrine, "should rest in our own strength, and that means regeneration through one's own efforts."

Mao's slogan is: "Be united, alert, earnest and lively." He urges his people to free themselves "from selfishness, from ostentation, sloth, passivity, and arrogant sectarianism." Platitudes such as these abound: "Don't wait until problems pile up and cause a lot of trouble before trying to solve them." "Not to have a correct political point of view is like having no soul." "Do not talk behind people's backs. Whenever problems arise, call a meeting, place the problems on the table for discussion . . ." "Nothing in the world is difficult for one who sets his mind to it."

The book millions are memorizing lists "Eight Points for Attention" as follows: (1) Speak politely; (2) Pay fairly for what you buy; (3) Return anything you borrow; (4) Pay for anything you damage; (5) Do not hit or swear at people; (6) Do not damage crops; (7) Do not take liberties with women; (8) Do not ill-treat captives.

It also clearly names the enemy of the "Great Proletarian Cultural Revolution"—the people of the United States. "The imperialists invaded Taiwan and have occupied it for the past nine years," he says. "They sent their forces to invade and occupy Lebanon. The United States has set up hundreds of military bases in many countries of the world . . . All U.S. military bases on foreign soil are so many nooses around the neck of imperialism . . . Imperialism will not last long because it always does evil things.

"God is the masses of the Chinese people."

AARON GAMEDE, SON of a pioneer Bantu evangelist serving with the Evangelical Alliance Mission, has been named by Swaziland's prime minister as the minister of education in the cabinet of the new Swazi nation, according to a spokesman for the mission at its headquarters here.

The younger Gamede received his primary education in TEAM schools and his B.A. and M.A. degrees from Wheaton College, Wheaton, Illinois.

Described as a thoroughgoing evangelical, Gamede carries heavy responsibilities in the Swazi government while maintaining an active relationship with the Bantu Evangelical church.

The Church of the Nazarene has approximately thirty-five hundred members in Swaziland, as well as maintaining broad educational and medical programs.

**LIGHT IN WEST TEXAS**

"I have been a Christian for 20 years and have given much of my time to church work, but quite frankly Merrill makes me feel inadequate as a Christian." Speaking was Chuck Moser, whose high school football teams in Abilene, Tex., set a national record for the most games won consecutively. He was talking about Merrill Green,



ABILENE REPORTER-NEWS

**Green** . . . "Good for the boys."

a football great at the University of Oklahoma in the early 1950's, and most recently named district "coach of the year" for the second time by sportswriters and coaches of larger high schools in west Texas.

Green, whose Abilene Cooper High School teams have won 22, lost seven, and tied two during his three years as head coach, is director of music, a Sunday school teacher, youth leader, and board member at Abilene First Church. To add to his church load, he has recently been elected assistant Sunday school superintendent in the church, according to Charles R. Gibson, director of church information. The pastor is Rev. Corbie Grimes.

Merrill's church and football fundamentals were learned in Chickasha, Okla., where his father, Rev. E. A. Green, served for many years as pastor prior to his death in 1952. His mother currently lives in Oklahoma City. One of his brothers, Bob, is a pastor, and chairman of the West Texas District Church Schools Board.

Green's football team has won the district football title this year, but Moser, the Abilene coach who is now public schools athletic director, said: "Even if the team did not win a game, Merrill is good for the boys. He gives something to them."

**FOUR NAZARENES**—two clergymen and two laymen—are currently serving in various capacities in preparation for the centennial celebration of the National Holiness Association which meets April 16-19 in Cleveland. Dr. E. E. Grosse, superintendent of the Washington District, and Dr. Eugene Stowe, president of Nazarene Theological Seminary, serve as representatives at large. Francis L. Smee, a California attorney, is the NHA legal adviser, and M. A. (Bud) Lunn, manager of the Nazarene Publishing House, is a member of the centennial committee.

AMONG RECENT "Who's Who" lists, three Nazarenes have appeared.

Mary E. Latham, director of NAVCO is listed for the fifth time in *Who's Who of American Women*, and for the third time in *Who's Who in the Midwest*. George A. Miller, Jr., news director of Eastern Oklahoma Television, Inc., since 1953, and an Oklahoma state senator, appeared in *Who's Who in the South and Southwest*. Miller, in addition to being chairman or a member of 11 legislative committees, is Sunday school superintendent of Ada (Okla.) First Church, according to his pastor, Rev. William E. Chandler. Mrs. Grace Ramquist, wife of the late Al Ramquist, who was director of sales at the Nazarene Publishing House, and herself a writer and public school teacher, is listed in the current *Who's Who of American Women*.

**REV. T. T. McCORD**, superintendent of the Louisiana District, was elected to a four-year term as superintendent. A recent edition of the *Herald of Holiness* reported that the election was for three years.

**MR. AND MRS. SIDNEY HALLETT**, Santa Cruz, Calif., recently celebrated their sixty-third wedding anniversary.

**REV. AND MRS. J. S. MADDOX**, Derry, N.H., have celebrated their fiftieth wedding anniversary.

**DR. H. T. REZA**, director of Spanish publications, spoke recently during the second annual "Focus on Missions" held in Pasadena (Calif.) First Church. Rev. Earl G. Lee is pastor.

**LT. DUDLEY C. HATHAWAY**, a navy chaplain, has been selected for postgraduate study in 1968-69.

**REV. VIRGIL SPRUNGER**, Protestant chaplain for the State Training School for Girls in Geneva, Ill., has been elected president of the National Chaplains Association for Youth Rehabilitation. Mr. Sprunger is a member of the Elgin, Ill., church.

**DR. DELBERT ROSE**, Asbury Seminary professor and historian for the National Holiness Association, is completing the writing of a history of the NHA for the centennial celebration of the organization. Publisher of the volume will be the Nazarene Publishing House.



**Dr. Rose**

**DR. ORVILLE JENKINS**, executive secretary of the Department of Home Missions, will be among speakers at the annual midwinter indoor

camp meeting held January 7-14 in Indianapolis.

**MR. GALE E. MILLHUFF**, Chicago layman who suffered a heart attack during the summer Northwestern Illinois district camp meeting, and later a serious attack of pleurisy, has been released from the hospital. Mr. Millhuff is the father of Rev. Charles Millhuff, Nazarene evangelist.

**WILLIAM FIELDS**, letter press supervisor at the Nazarene Publishing House, retired recently in completing his forty-seventh year of service. His son, Richard, is supervisor of the lithographic section.



**Bill Fields**

**SEMINARY STUDENTS** are offering their services to churches within driving distance on Seminary Sunday, which is set for February 11, 1968. Musical groups, preachers, or students preparing for missionary service are available. They ask only for the cost of food, lodging, and 10 cents per mile for the round trip. Correspondence should be directed to Mr. Harold DeMott, Nazarene Theological Seminary, 1700 East Meyer Blvd., Kansas City, Mo. 64131.

**REV. CARL W. GRAY, JR.**, pastor in Beckley, W. Va., was elected president recently of the ministerial association of the Greater Beckley area.

**REV. AND MRS. BUNYON WEAVER MURPHY**, Huntington, W. Va., were honored recently on the occasion of their fiftieth wedding anniversary at First Church there, a congregation he once pastored.

**THE JASPER (Ala.) Grace Chapel Church** celebrated its fifty-third anniversary recently. Rev. H. H. Hooker, former district superintendent, was speaker, according to Pastor Wallace Bell, Sr.

**SUNDAY SCHOOL teachers** at Oklahoma City Southside Church are some of the best trained in the denomination. The church awarded a total of 343 credits last year. Twenty Sunday school teachers have completed courses leading to the qualification of registered teacher. Nine have reached the qualified teacher level, and 5 the certified teacher level. Two are certified in Sunday school administration: M. A. Walcher, the Sunday school superintendent; and Mrs. Imogene McConnell, the Christian Service Training director. Pastor is Rev. M. L. Turbyfill.

# Next Sunday's Lesson

# The Answer Corner

By A. Elwood Sanner

## CHRIST—FULFILLMENT OF PROPHECY

(December 24)

Scripture: Malachi 3:1-4; 4; Micah 5:2-4; Isaiah 9:2-7 (Printed: Malachi 3:1-4; 4:2a; Micah 5:2-4)

Golden Text: Malachi 4:2

*What did the Messianic hope mean to Judaism? How does the Christian faith understand and interpret that hope?*

**SYNOPSIS:** The references in this lesson are representative of many in the Old Testament which embody a deeply rooted Jewish conviction: the Messianic hope. Someday, these prophets asserted, the Lord of hosts will vindicate His people through the dramatic intervention of His Servant (see I Peter 1:10-12). The New Testament announces that the Messiah has come and will come yet again in glory.

### THE MESSIAH OF THE OLD TESTAMENT

Each of the Messianic passages in the Old Testament has a dual relationship: first to the context of the times and then to the promise of the future. A good example is the selection from Malachi before us. If one reads the last verse of the preceding chapter (Malachi 2:17), he will see that the prophet is responding to the bitter charge of a cynic, "Where is the God of justice?" In reply, the prophet describes that day when the Lord will come in refining fire and in judgment. Judah will then discern between the righteous and the wicked (3:18). The other references likewise have this dual relationship—the times of the prophet and the more obscure times of the Messiah yet to come.

### THE CHRIST OF THE NEW TESTAMENT

Our sure guide for the interpretation of Malachi and Micah is the New Testament. The magi of Matthew learned from Micah 5:2 where to look for the King of the Jews. Mark cites both Malachi and Isaiah to describe John the Baptist as the forerunner of the Lord (Malachi 3:1).

We should not be surprised that our Jewish friends and others do not agree (see II Corinthians 3:14). Only the eyes of faith can see what the Early Church and our Lord saw. But the reality is there. The Lord, whom we seek, has come to His temple, is purifying the sons of Levi, and will come in dreadful, revealing judgment!

Conducted by W. T. Purkiser, Editor

**Is it possible to sin without knowing it? If our definition of sin is a willful transgression of a known law, then obviously the answer is no. But is it not possible for someone because of lack of knowledge or understanding to do something that is still sin in God's sight, but until the knowledge is given, is still covered by God's grace?**

Perhaps the best answer is found in Romans 5:13, "For until the law sin was in the world: but sin is not imputed when there is no law." A similar idea is expressed in Acts 17:30, "And the times of this ignorance God winked at; but now commandeth all men every where to repent."

Part of our problem is that we have to make the word "sin" in this context stand for two different things. It may stand for the deed committed, taken by itself—what would be called the "material" evil. But it also may stand for the deed taken as the expression of a motive or purpose on the part of the one who performs the deed—what would be called the "formal" wrong.

In its fullest New Testament sense, sin as an act describes the second of these two. Jesus said, "If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin" (John 15:22). This would not mean that the men in question had not been doing many things that were wrong. But some of the

things they had been doing they did not know to be wrong until Jesus brought them greater light and thereby stripped the cloak from their wrongdoing.

An act may be materially wrong and formally right, as when a person tells something that is not true but does it sincerely, thinking it is true. Or conversely, an act may be materially right and formally wrong, as when a person gives a generous gift in order to have his name at the top of the list of contributors.

It is therefore, in terms of your question, quite possible for a person who lacks knowledge or understanding to do something that is wrong ("sin in God's sight") and still not be guilty of sin in its truest meaning because his intention was right. "Sin is not imputed" or charged against him.

This is not excuse for ignorant blundering, for willful ignorance is a guilty state. We are responsible at least to some degree for the light we could have, as well as the light we do have.

**I am very much concerned about the handling of our missionary funds. Our Easter Offering, I know, was more than \$200.00, yet only \$75.00 was sent in. Money we took up for the Spanish broadcast and Alabaster funds has not been sent in. The treasurer just says we have other bills to be paid. We have been able to afford a new organ and air conditioning. You may guess I don't appreciate this type of bookkeeping. What can I do?**

Since other items in your letter indicate that you are a member of the church board, bring it up at your next board meeting.

No one really appreciates what you call "this type of bookkeeping." If it goes on, it will surely result in gross and culpable misappropriation of funds—if it hasn't already. In less polite

language, this is stealing.

When the people find out, as they surely will, that the money they give for one purpose is used for something else, they will just stop giving. It would be a sad day for the church when its members can't trust their elected leaders.

**In several of our churches I have observed an open Bible on the Communion table in front of the pulpit facing the congregation. Whom are we trying to copy or impress? This is the position of the Scriptures in churches where the clergyman reads from it with his back to the audience. The Bible should be on the pulpit where it can be read to all by the person in the pulpit.**

Certainly there must be a Bible on the pulpit to be read to all.

But I wouldn't get too much disturbed about a Bible on the Communion table facing the audience. After all, the Bible does stand for the Bread of Life—and it should be open before the hearers as well as open before the preacher.

Perhaps we are not trying to copy or impress anyone.

Perhaps we are trying to say to all, "Here is the Word of God. It is the Key to life here and hereafter. It is not only to be heard, but to be read—not only at church, but every day you live."

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