

# Herald of HOLINESS



*Official Organ of the  
Church of the Nazarene*

An open book with a lit candle and holly leaves. The candle is in a brass holder and is lit, casting a warm glow. The book is open to a page with text. The holly leaves are scattered around the book and candle.

*"Good tidings of great joy, . . .  
unto you is born this day in the city of David  
a Saviour, which is Christ the Lord"  
(Luke 2:10-11).*

*December 20, 1961*

# EDITORIALS

By W. T. PURKISER

## Peace on Earth

Christmas, 1961, dawns on a world seething with hatred, malice, greed, and the ever-present threat of nuclear war.

It is not a pleasant picture we see as we look out on our generation. The arms build-up continues at an accelerating pace. Power beyond the capacity of the ordinary man to measure rests in the hands of evil and unprincipled leaders. Massive retaliation might be a dependable weapon of defense if we in the Western world were dealing with rational men. But we are confronted with a profound irrationality, under the control of "the prince of the power of the air," the spirit which works in the children of disobedience (Ephesians 2:2).

Is there then never to be "on earth peace, good will toward men" (Luke 2:14), as angels sang nineteen hundred years ago? Must we face these recurrent upheavals of war twice or three times in each generation, with only an uneasy armistice in between?

It is well to remember that the words introducing the Prince of Peace to the world were spoken in what was also a warlike age. The Pax Romana, or Roman peace, was always an uneasy peace, enforced by strength of arms. The very fields where



### The Cover . . .

*Again we open our Bibles to the Nativity records of Matthew and Luke, and pause to consider*

*the greatest Gift of all: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). Christians everywhere must exemplify the joy and peace of Christmas in their personal lives if a sorrow-laden and war-torn world is to hear of "good tidings of great joy." Not till all have heard will our task be done.*

the shepherds listened with awe to the announcement of peace on earth became a horrible battlefield within a generation of the resurrection of Christ.

The charter of UNESCO declares that, since wars are made in the minds of men, it is in the minds of men that the foundations of peace must be laid. If "mind" here be not limited to the mental capacities alone but broadened to include the deepest motivations of the inner life, then this statement is important and true. Human strife has its beginnings in greed and lust for power, in unholy ambition and deep-seated resentments. These are aspects of man's sinfulness, and can be restrained but not cured by human remedies.

By the same token, the foundations of peace must be laid in the human heart. Until a cure has been found for antagonism and a spirit of retaliation, and the lawlessness of the natural man has been brought into subjection, there will never be lasting peace either in society or among nations.

Is there then no peace on earth? If by peace we think only of tranquillity and rest, serenity and calm, there is indeed little of this precious commodity to be found.

But peace has deeper meanings. The peace promised that first Christmas night begins in the soul. It means a right relationship with God. The deepest conflicts we have are inner conflicts, the tensions between duty and desire, righteousness and sin. When these inner divisions are righted and we are reconciled to God, then and then alone can we have any experience of peace.

Peace with God comes in forgiveness and justification. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Romans 5:1). We who lived at cross-purposes with the will of God are brought into harmony with Him. The state of enmity has been replaced, not by armistice, but by peace.

But Paul speaks of a deeper peace the Christian heart may know: "The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Philippians 4:7). This comes in the presence of "the God of peace" (v. 9), who will "sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (I Thessalonians 5:23).

(Please turn to page 12)





# CHRISTMAS!

**CHRISTMAS IS A DAY.** It is placed in the calendar year as the twenty-fifth day of December. Whenever the new calendars come, children look ahead to see on what day of the week Christmas will come. It is the great day of the year.

Bright lights, gay throngs in the streets, decorated trees, store windows crowded with gift displays, carols' familiar, sweet music in the air, all add to the atmosphere of Christmas.

Christmas is the day we celebrate the birth of our Lord. Because He came to earth, many good things have come to man. As the world revolves on its axis, it is true that civilization as we know it centers around Christmas, Calvary, and Easter.

**CHRISTMAS IS AN EXPERIENCE!** God came to dwell in human flesh on that first Christmas. This great experience of God and man is what makes the day a high point of celebration. No one can ever really celebrate Christmas until he has the experience of Christ dwelling

within. When Christmas is an experience in one's own heart and life, then the day becomes wonderful with its meaning.

All gifts are symbols of the Gift of God to men when Christ is your Saviour. Giving to others at this joyous season is

*General  
Superintendent  
Lewis*



a symbol of your deep desire to give Christ to others. Tinsel and Christmas lights reflect the glow of your heart. The carols become hymns of praise to Him.

Those who have the experience of meeting, knowing, and living for Christ can really celebrate this wonderful day of His birth.

“Glory to God in the highest, and on earth peace, good will toward men” (Luke 2:14)!

Pastor A. J. Edwards sends word from Santa Monica, California: "Rev. M. R. Dutton, who recently suffered a heart attack, died Sunday, November 26, in Santa Monica. He was seventy-nine years of age, and an elder in the Church of the Nazarene for fifty years. Prayers requested for Mrs. Dutton, who has been in ill health."

Evangelist G. R. Anderson writes that he is leaving the field to accept the pastorate of the church at Jefferson, Pennsylvania.

Pastor Leo Darnell sends word from Oklahoma City, Oklahoma: "Britton Church Thanksgiving Offering \$1,500 plus; twenty new members since assembly."

Pastor Dennis E. Wyrick writes from Louisville, Kentucky: "We are closing an eight-year pastorate here at the Broadway Church on December 24. After a tour of Italy, Greece, Lebanon, Syria, Israel, and Jordan, we will take up our duties as pastor of our First Church in Burlington, North Carolina. It has been a pleasure to labor with the Kentucky Nazarenes, and we look forward to working with Dr. Lloyd Byron, superintendent, and our North Carolina people."

THANKS—to the many friends who have sent letters and cards of sympathy in the death of our mother, Mrs. Eugenia Peters Latham. We deeply appreciate the messages which assure us of your thought and prayers.—Misses Joy, Mary, and Ruby Latham, and brother, Dr. William Peters Latham.

After six years with the Green Acres Church, Denver, Rev. Ray J. Hawkins has moved to First Church in Grand Junction, Colorado.

After pastoring the church in Beloit, Kansas, for three years, Rev. Doyle Ellis has accepted the pastorate of the church in Pierson, Iowa.

Rev. Maurice Palmquist of the Denver Lakewood Church is serving as president of the Mile-Hi Zone Nazarene Ministers' Association, composed of the fifteen ministers of the Denver, Colorado, area.

After serving for a little more than three years as pastor of the Champion Church in Warren, Ohio, Rev. Clifford L. Walton has resigned to take over the

## Contents . . .

### General Articles

- 2-3 Editorials  
 5 Why Jesus Came to Bethlehem! *E. E. Wordsworth*  
 6 The Mission of Christ, *Jack Wright*  
 7 Christmas in Guatemala, *Eunice Bryant*  
 9 Make Room for Christ, *Delmar Stalter*  
 10 Christmas: Its Method and Meaning, *J. Kenneth Grider*  
 12 The Responsibility of . . . the Innkeeper, *Wilbur T. Dodson*  
 13 Gifts My Parents Gave to Me, *Ruth Vaughn*

### Poetry

- 4 Mary's Thanksgiving, *Milo L. Arnold*  
 6 We Too Can Bring Our Precious Gifts, *Alice Hansche Mortenson*  
 8 The Christmas Prayer of My Heart, *Lyle Prescott*  
 11 Mary's Lullaby, *Kathryn Blackburn Peck*

### Departments

- 14 Home Missions  
 Foreign Missions  
 15 Ministerial Benevolence  
 The N.Y.P.S.  
 The Local Churches  
 16 The Bible Lesson  
 18 News of the Religious World  
 The Answer Corner

## Herald of HOLINESS

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pastorate of Trinity Church in Detroit, Michigan, with a unanimous call.

## MARY'S THANKSGIVING

By MILO L. ARNOLD

*O God, my Child is born and I rejoice  
 That motherhood is now my honored  
 lot.*

*His tender cheek I have caressed; His  
 hand*

*In mine I've held in silent, loving  
 thought.*

*Today it matters not that just a barn  
 Was opened to me in my lonely plight,  
 Or that no gentle relative or friend  
 Could hold my hand amid the suffering  
 night.*

*For God was there and gave to me a Son,  
 His head is shapely and His face  
 unscarred;*

*His eyes are windows of an eager mind,  
 I thank Thee, Lord, my Baby is  
 unmarred.*

*How friendly was the manger as a cot!  
 How hushed the kindly cattle when  
 disturbed!*

*How splendid were the crude, hewn  
 rafters beams*

*That made cathedral o'er the stabled  
 herd!*

*My Son is born, as Gabriel long since  
 said.*

*My flesh may rest; my heart o'erflows  
 with love.*

*I hold within my arms God's Son and  
 mine,*

*And strength is mine, and peace comes  
 from above.*

*What matters now the travail and the  
 pain?*

*What differs that it found me far from  
 home?*

*God watched my bed, nor guarded it in  
 vain—*

*My Son is born—God's Son and my  
 own.*

*As Gabriel to my girlhood strangely told  
 That I should share with God in  
 motherhood,*

*So now it is, and though a cruel sword  
 so cold*

*Should pierce my heart, I still will  
 count it good!*



Why  
**JESUS**  
Came  
to

# BETHLEHEM!

By Evangelist  
E. E. WORDSWORTH



THE OLD TESTAMENT is replete with promises of the first advent of Christ. His nativity and early years, mission and office, passion and death, resurrection and ascension, and His second coming are clearly prophesied and revealed. May we inquire as to why He came?

*Christ came to be the Light of the World.*

The Prophet Isaiah said, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee" (60:1). Christ himself said, "I am the light of the world" (John 8:12). Simeon in the Temple took the holy Babe in his arms and blessed God and said, ". . . a light to lighten the Gentiles, and the glory of thy people Israel" (Luke 2:32).

Man's foolish heart is darkened by sin; his understanding alienates him from the life of God through ignorance; he gropes like a blind man and is lettered by the chains of darkness; but Jesus Christ gives illumination to the intellect, clarifies the understanding, and cleanses away polluted affections as the "Sun of righteousness . . . with healing in his wings."

*Jesus came to do the will of the Father.*

The Hebrew writer applies to Christ the words, "Lo, I come (in the volume of the book it is

written of me,) to do thy will, O God" (Hebrews 10:7). In the Garden of Gethsemane, Jesus prayed, "Not my will, but thine, be done" (Luke 22:42), and He drank the cup of suffering for you and me. Let us tread softly while He agonizes in prayer, sweats drops of blood, and treads "the winepress alone." "He went a little farther" in soul burden, anguish of spirit, humiliation and shame, suffering and death, that we might be redeemed.

*Jesus came to be the Saviour of the whole world.*

The angels sang over the Judean hills, "For unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Luke 2:11). And Matthew quotes the angel's words, "Thou shalt call his name JESUS: for he shall save his people from their sins" (1:21), not *with* their sins, nor *in* their sins, but *from* their sins.

Provisionally, Christ is the Saviour of all mankind: ". . . who is the Saviour of all men" (I Timothy 4:10); "For the grace of God that bringeth salvation hath appeared to all men" (Titus 2:11); "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, . . ." (John 3:16).

He also personally and actually saves men: ". . . Saviour of all men, specially of those that believe" (I Timothy 4:10). Christ is also the Saviour of the Church: ". . . even as Christ is the head of the church: and he is the saviour of the body" (Ephesians 5:23). "Christ also loved the church [the called-out ones, the ecclesia], and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself [as a beautifully adorned bride, bathed and prepared for the wedding] a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Ephesians 5:25-27).

*He came to be the Living Bread for perishing humanity.*

Hear Him, "I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever" (John 6:51). Millions are starving physically and spiritually. Purges and liquidations characterize our times. The torture chamber and the firing squad are the stale, molded bread of communism; but our Christ offers the bread of eternal life—bread of substance, nourishment, strength, and everlasting quality.

The place of His birth, Bethlehem, means "the house of bread."

*Break Thou the bread of life,*

*Dear Lord, to me, . . .*

at this Christmas season, in all my earthly pilgrimage, and at the Marriage Supper of the Lamb. His promise is, "I will come in to him, and will sup with him, and he with me" (Revelation 3:20). Bread Divine!



# The MISSION of Christ

by  
**JACK WRIGHT**

Pastor  
Forrest Park Church  
Pine Bluff, Arkansas

*The Son of man  
is come to seek and to save  
that which was lost.* (Luke 19:10).



THIS IS ONE of the unique things about Christianity. Dr. E. Stanley Jones says that in all other religions we find man's search for God. Jesus is God's search for man. All other religions are man's attempt to climb to God—Jesus is God's descent to man.

No amount of effort on our part could save us from our sins. The ancient philosopher Seneca cried out, "All my life long I have tried to climb out of the pit of my besetting sins, and I cannot do it, and I never shall unless a hand is let down to draw me up."

Who would have thought that the chubby hands that grasped at the straw in that Bethlehem manger would one day answer the anguished cry of this philosopher?

Certainly the innkeeper whose eyes saw only a weary group of travelers could not imagine that his manger would hold the Saviour of the world.

The way in which He came was so different, so revolutionary, so foreign to human thinking, that only a God could have come on such an important mission in such a humble manner. The Pharisees in their legalistic arrogance would never understand the lowly Jesus. Nor could a Roman government, with its faith in armed might, ever realize the power of suffering love.

If ever there was a world that needed saving, it was the world into which Jesus came. All power



## We Too Can Bring Our Precious Gifts



by  
**ALICE HANSCHÉ  
MORTENSON**

*I wonder how the wise men felt while following the star.  
Did clouds arise between, and did the journey seem too far?  
Did they very weary grow, and did they pause for rest?  
Did unbelieving scoffers try to turn them from their quest?  
We do not have a record of the perils overcome,  
But this we know—they knelt one day before God's holy Son!  
Their faith rewarded, they rejoiced and knew Him for their own,  
And laid their royal gifts in awe before the manger throne.*

*And so today we set our goal in Christ, the Morning Star!  
We too can bring our precious gifts from nearby lands and far;  
Not gold and frankincense and myrrh as those dear men of yore,  
But alabaster gifts of love, their fragrance to outpour  
In willing service, yielded lives, and winning souls of men.  
There are no brighter jewels than these to grace His diadem!  
Though some there are who would detain and rob us of our quest,  
Let's falter not, nor lower gaze, but conquer with our best!  
From east and west, from north and south, bright trophies let us bring—  
In men and women, boys and girls to glorify our King!*



was in the hands of a heartless imperialism. It was the Pax Romana—the Roman peace. But it was an uneasy peace, and it had about it the smell of blood and the dull clank of chains. Over sixty million people were held captives of Rome. Once, when a group of slaves tried to revolt, six thousand of them were crucified along the highways. They were left hanging as billboards advertising the power of a culture devoid of conscience.

The Grecian philosophers had reached the zenith of wisdom. They had learned to make stupid men smart, but they had not divined how to make evil men good.

The religion of the day certainly had nothing to offer a suffering humanity. The pagans were caught in the web of superstition by a polyglot of gods. The Jews were bound to a religion of laws so taxing that even the Pharisee of the Pharisees, St. Paul, wrote, remembering it, "The very commandment which promised life proved to be death to me" (Romans 7:10, R.S.V.).

Love forced Jesus to come to earth. He came to do for mankind what it could never do for itself.

.....

*In one sense, every pastor is a fisher of men, but every fisherman needs a net. The pastor's net is his church, which throws its visible and invisible meshes of cordiality, concern, and Christian love about unsaved persons and draws them to Christ and the kingdom of God. If that net becomes rent, or snarled, or entangled, then there is no "catch" of souls. Every church member who is absent unnecessarily on Sunday night is a rent in the net. Cannot you see the important place you fill in this great task? No one else can fill your place in this important and all-consuming task of winning others to Christ.—Orville W. Jenkins.*

.....

His mission was to bring salvation to man through the power of His suffering love.

A love so great is beyond the reasoning faculties of mere mortals. John Henry Jowett wrote concerning God's love: "The biggest thing with which the mind can cope is the infinite love of God." A recent theologian has said that you really can't define love because there is no higher terms to use—for love is what God is.

*That God should love a sinner such as I, . . .  
How wonderful is love like this!\**

No verse in the Bible better expresses Christ's mission than the familiar John 3:16: "For God loved the world so much that he gave his only Son so that everyone who believes in him should not be lost, but should have eternal life" (Phillips).\*\*

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# CHRISTMAS in Guatemala

By EUNICE BRYANT  
Missionary in Guatemala



IT'S CHRISTMAS TIME in Guatemala. In the highlands eager home decorators are sneaking pine trees from neighboring plantations and trying to use back roads to reach their homes, for they can be fined for chopping down a tree without having received a permit from the right office. In the areas which are too low for any evergreen trees, several people have chosen bare branches or some leafy branches of other types of trees or bushes and have succeeded in decorating them very artistically.

Thousands of living rooms have a festive worship center, displaying near the paper-adorned tree a rather complete Nativity scene. The most colorful part of the display is the clever arrangement of orange-colored fruits which are strung on threads and draped about the entire chosen corner. If the living room floor is of the hard-packed earth variety, it is made more attractive than usual with a generous sprinkling of pine needles from wall to wall. Their forest fragrance is the first impression which greets a foreign visitor.

In a really Christian home there will be few Nativity scenes, for they speak of images and false worship. A decorated tree and a pine-needled floor will be sufficient evidence of the time of year in these happy homes.

School was dismissed about the middle of October and will not be in session again until about the middle of January. That means that preparation for Christmas programs can receive a great deal of emphasis. Every afternoon bright-eyed boys and girls are gathering in the Protestant churches where patient Sunday school teachers drill them carefully for their recitations, songs, and skits. All recitations are practiced with highly exaggerated hand gestures and extreme modulation and inflection. The songs are accompanied by brave little folding organs which in many cases are so damp at this time of the year that one or two of the most strategic notes are stuck and will insist





# The Christmas Prayer of My Heart

*God of seasons, Lord of the year,  
Now that Christmas time is here,  
Many things there are to ask  
That I might have a pleasanter task.  
But one plea leaps with sudden start:  
More of Jesus in my heart!*

*Friends desire my wants to know,  
So then my small desires I show:  
Things to lessen cold or heat,  
Comfortable shoes for weary feet.  
But earthly friends cannot impart  
More of Jesus in my heart.*

*Shining gear and games, they say,  
Go so well on Christmas Day.  
But when alone and on my knees,  
I do not ask for aught of these;  
My soul seeks nothing from the mart  
But more of Jesus in my heart!*

By Missionary LYLE PRESCOTT



on playing straight through all musical portions of the program.

At night while youth leaders are toiling with the young men and women who compose the cast for the one-hour Christmas drama which will climax the Christmas program, the young folk themselves are gaily exchanging neighborhood news and waiting until the last minute for that dreaded memorization process; but they will probably have their parts well learned before the final night.

While all this happy anticipation of Christmas goes on in the Protestant churches, our Catholic neighbors are entering the festive season in their own way. Indians and Ladinos alike are forming groups every night and marching through the streets of the town, beating on empty shells and hunting for a place for Mary and Joseph to stay. Late in the evening the place which was originally designated for tonight's activities will open its doors, and there will be eating and drinking to



*Our victory does not lie in our not feeling imperfections, but in not consenting to them.—Francis de Sales.*



top off the lengthy processional through the muddy streets.

All stores, both small and large, have dressed for the season. Last-minute shoppers crowd all available floor space. Gay fruit baskets with cellophane wrappings, dainty little cups and saucers imported from Japan, expensive but easily broken toys from Germany, and bright-colored cotton cloth for making dresses are favorites for many of the shoppers. The same air of mysteriousness and the same starry-eyed love that characterize Christmas shoppers in other parts of the world can be seen in the dark faces which emerge from the glitter of the stores.

On Christmas Eve all Protestant churches are crowded to the doors. Many Catholic neighbors who will not attend again until December 24 of next year have arrived for this all-important program. The pastors are well aware of this opportunity and will do their best to make a good impression on their visitors. Gay little angels and shepherds clad in bathrobes mingle with kings behind the platform. There will be at least twenty numbers on the program. It will probably finish just before midnight. By that time the angels' wings will have drooped, a shepherd will probably have lost a sandal or his towel turban. Choir members will be hungry and nibbling Christmas fruits or candies behind the scenes. Mary and Joseph are likely to be sitting apart and making plans of their own. A doll placed in the manger will be hugged by a hundred happy arms before the final drama. Several of these little girls have never had a large doll of their own. Outside the church, firecrackers are popping almost incessantly. Some daring soul has told these ragged, barefooted little boys to come in and enjoy the program. They have accepted the invitation, but they still light their noisy fireworks and throw them on the church floor.

About midnight the sleepy juniors and teenagers emerge from behind the scenes. Small bags of candy are distributed to everyone present, and the sleepy but delighted crowds fill the streets. At twelve sharp the whole town seems to be popping. Everyone shoots off firecrackers. Many throw them playfully at their friends as they pass through the streets. Girls scream, either from actual or pretended fear, and the air is heavy with the smell of "battle."

Christmas dawns in Guatemala. Gifts are exchanged. Pleasant visits are paid to see friends' decorations and gifts.

Of course there are still many homes where the true meaning of Christmas is not understood, but over that green little land of Eternal Spring are promises for tomorrow. Thousands have found the Gift of eternal life, and thousands more will accept Him if we are true to our mission.



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What it really means to . . .

# MAKE ROOM FOR CHRIST

By DELMAR STALTER, *Pastor, Churubusco, Indiana*



WHEN we invite Christ into our lives, we cast the world out. Numerous people claim His presence, but actually have made no real provision for Him. Hence they reveal they do not know what it really means to be "born-again" Christians. Being a true Christian has both its negative and its positive side.

The negative side is often overemphasized; the "Thou shalt not's" seem to pile one upon another with no relief. Perhaps if we looked at it in this manner, that since we have been born again we are really citizens of the kingdom of Heaven, we would understand better the accompanying restrictions.

No American citizen can go to Russia without experiencing numerous restrictions as to his travel, his money, his worship, his use of the camera, his statements, etc., for they affect his total person. Nor would we want to conform to and accept the Russian way of life, for it appears to us to be a life of privation and unhappiness. This is a parallel to the Christian life—we left the old way of sin because it was unsatisfactory and Christ's way offered all we needed.

## The Negative Side

To the Christian, making room for Christ means not to seek our fellowship in and with the world, for the Scriptures read, "Come out from among them, . . ." (II Corinthians 6:17). And what real spiritual fellowship can a child of light have with sin-darkened hearts?

To make room for Christ means also to lay aside the old patterns of living with their sin, and establishing healthy ones in their place. It means to put off "anger, wrath, malice, blasphemy, filthy communication . . ." (Colossians 3:8). Even the worldly would wish himself free from these, but

he lacks the inner integrity which makes freedom possible.

Making room for Christ means further to renounce the old carnal self, remembering always that you are not your own, for "ye are bought with a price" (I Corinthians 7:23), and "your body is the temple of the Holy Ghost" (I Corinthians 6:19). Such a separation from the world cannot be too painful since we have found "the way" that is so much more wonderful.

## The Positive Side

On the positive side we are faced with even greater adjustments. One of our first steps is to accept our new separation joyfully. Oh, what blessedness to serve Him because we love Him!

We need to recognize and use the endless resources available to us through Christ and the Cross. Healing, answered prayer in impossible situations, the supplying of every need, a steadfast companionship, a reliable, authoritative Book full of clear admonitions—all of this freely available to us as His children!

We can rejoice with our new associates in Christ, for they are honest, trustworthy, and faithful. Though men pick fault with the church folk, when honest comparisons are made, the genuine Christian stands head and shoulders above his critics. God's people are the best people this side of heaven.

Another positive condition is the reconstruction of your life. To begin with, Christ demands, and rightfully so, to be the center of your attention. This moves out the corrupt and egocentric, unbalanced center that was there. With this change comes a challenging plan, the *will of God*. Making room for Christ makes room for His whole will; and with this comes a new purpose—to save men and to glorify God.

Is it too great a price really to make room for Christ? His entrance qualifies us to be ambassadors for Him in a hostile world. We can carry the message of peace to this peaceless generation. I am making more room for Christ in my life—are you?



# Christmas

## *its method and meaning*

By **J. KENNETH GRIDER**

Associate Professor of Theology, Nazarene Theological Seminary, Kansas City, Missouri

ON GOOD FRIDAY the world wears a pale cast.

On Easter the world is gilded with flowers, newly come forth to life and beauty.

On Christmas the world wears a halo, for we know at this time of year that God's presence is with the world and in human life. Unlike the medieval pillar saints who lived above the evil world thirty feet or so, we see at Christmas time that the natural world cannot be so bad after all.

### **A Virgin Conceives**

With the approach of Christmas one thinks about its method, which is the Virgin Birth. A Palestinian maiden hears it announced that through her the Saviour is to be born. Awed by the announcement, humbled by it, she says: "Behold the handmaid of the Lord; be it unto me according to thy word" (Luke 1:38).

Isaiah had said that the Virgin would conceive and bear a Son (7:14), and it was so. Matthew narrates it in full (1:18-25), as does Luke (1:26—2:40). The latter tells it in beautiful, pastoral detail.

Always some have been unable to see "the Christmas miracle." Biology, many of them are thinking about: the requirements of science as a charted area of knowledge. Some think that it refers to a cohabiting of God with humankind, as in pagan Greek thought. But it was no biological event. Even if non-paternal human births have taken place, they would have nothing to do with the high and sheer miracle by which Mary conceived through the Holy Spirit. More than anything else, it was a hearing of the ear on the part of the humble and obedient Mary.

At Christmas time, with hearts high in spiritual excitement, Bible-believing Christians across the centuries and around the world have known that an honored maiden conceived through the Holy Spirit, in an inexplicable way, and that in the normal time the eternal Son of God was born into human life.

Scriptural support is unassailable for the Virgin Birth as the method God chose to send His Son into the world. Scotland's James Orr, after much research at century's turn, was convinced of the "integrity" of the Virgin Birth narratives (*The*

*Virgin Birth of Christ*, p. 227). So was Princeton's Machen, a generation later. More recently, such writers as William Temple, the late Archbishop of Canterbury, were likewise convinced. Karl Barth, probably the most influential theologian of our century, says, "No one can dispute the existence of a biblical testimony to the Virgin Birth" (*Church Dogmatics*, II, 176).

Take that beautiful passage in Luke 1:5—2:52. It is included in a second-century harmony of the Gospels, and in all the Greek manuscripts of Luke and in all the language versions. Those who assail the supernatural conception also have to face up to the fact that all extant manuscripts include the phrase "as was supposed" in Luke 3:23, where we read, "And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, . . ." And if the Virgin Birth were a pagan idea as many impugnors suppose, why is the Lucan story couched in what Machen can call ". . . the most strikingly Jewish and Palestinian narrative in the whole New Testament" (*The Virgin Birth of Christ*, p. 119)?

Matthew's telling of "the Christmas miracle" is also unassailable. The whole of Matthew 1:18-25 is for the express purpose of describing the birth's miraculous character.

The fact that Joseph is included in the genealogies of Matthew (1:16) and Luke (1:27) is understandable when one considers the high view of adoptive fatherhood in the Jewish mind. It is so high, actually, that dead men could be considered to have sons. In Old Testament law, if a man died without a child, his brother was to take the wife and rear a son for the deceased one.

### **God Is with Us**

As we approach Christmas in 1961, we also think about its meaning. The meaning is tied up with the "method," to be sure; for if Joseph had been the actual father, the meaning would have suffered. But the meaning of this birth at Bethlehem is a subject all its own. Since the conception was through the Holy Spirit, the Son of God was in this way pitching His tent among us men. He who was "discontinuous" with human life was making himself "continuous" with it. He who was outside of human life, and above it, was enter-



ing into it, conjoining himself with it. No more would God visit man from outside our kind of existence; now He had entered into our lot. Open-eyed, He had marched into mankind's type of life—miseries and all. All except its sin!

We men could not go up to heaven to see what God is like. This fact is clear enough, but John states it: "And no man hath ascended up to heaven" (John 3:13). But although no one from here could go up there, One from up there could come down here. One could come down here, and did.

With all the theophanies of Abraham's career, that patriarch still had not seen God. Moses at one time was permitted to see only God's back (Exodus 33). A person could not see God and live (v. 20). No man had seen God at any time, John says (1:18). But on that first Christmas, God the Son entered into human life; and by sojourning here, made God the Father known. It was possible for the Son to reveal the Father to us because there never was a "time" in the Father's life when the Son was not also existing, the Word being "in the beginning" (John 1:1) even as "God" was (Genesis 1:1). Moreover, the Son existed "with God" (John 1:1), not in separation from the Father, "with" meaning "near to," and suggesting rapport. Furthermore, the Son, who did this, was on the same level of being with the Father: John also declares that "the Word was God" (1:1).

It is not to be denied that there is a certain faint revelation of God in the natural world. The heavens do declare God's glory (Psalms 19:1). The

visible things remind us of invisible power; as Paul says, "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead" (Romans 1:20). But what man as sinner most needs to know about God is that He is merciful, anxious to forgive, a God of love for sinners. Where on a golf course, or by a mountain stream, is this observed? Not there. Creative ingenuity, yes; but not love and mercy. The only place where there is adequate light on what man needs most to know is in the Christ revelation, narrated and interpreted in the Holy Scriptures. Incarnate, God's love was placarded on the plane of human history.

The first Adam lived the human life badly. The second Adam, Christ the Lord, "founded in God," born at Bethlehem, "of a woman" (Galatians 4:4), lived our human life perfectly (II Corinthians 5:21). And finally, in death the Roman way, He spelled out God's love in drops of blood, became a once-for-all Sacrifice, and was raised from the dead. All this and more—much more—is tangled up with what Christmas means.

If a scripture passage were to be chosen as a basis for these thoughts on the method and the meaning of Christmas, it would be Isaiah 7:14. In that verse the method, birth by a "virgin," is mentioned; and the meaning is also told, for the One born would be called "Immanuel," "God with us"—which is indeed the significance of this Christmas event that causes the whole world to wear a halo.



## Mary's Lullaby



by  
KATHRYN  
BLACKBURN  
PECK

*Sleep, little Jesus; Thy mother is near Thee.  
Fragrant and warm is Thy cradle of hay;  
Doves in the rafters call softly above Thee—  
Sleep, little Jesus; sleep well while You may.*

*Sleep, little Jesus; the world long has waited.  
(Lo, yonder star—is it not strangely bright?)  
Pain and distrust the tomorrows may bring Thee.  
Sleep, little Jesus—sleep sweetly tonight.*

*Sleep, little God-Child. How my heart ponders  
All of the mystical signs of Thy birth!  
(Hark! From the hills I hear heavenly voices  
Singing of peace and good will to the earth!)*

*Wilt Thou in truth bring to mankind salvation?  
Art Thou the Life and the Truth and the Way?*

*God keeps the future. He knoweth—He knoweth—  
Sleep, little Jesus, sleep well while You may.*

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The  
Responsibility  
of . . .

THE  
INNKEEPER

by  
**WILBUR T.  
DODSON**  
Pastor  
Fessenden, North Dakota

MARY AND JOSEPH had to travel slowly because "the days were accomplished that she should be delivered" (Luke 2:6). No doubt the rooms in the inn were occupied several

hours before this slow-moving couple arrived in Bethlehem. There may have been only one inn in a town of that size; but Joseph, being a good man, sought out any available place in which his tired, travel-worn, uncomfortable wife could find needed rest.

It would seem that Joseph would have prevailed upon those whom he met, explaining that he needed a room quickly, for his wife was soon to become a mother. The innkeepers were in business; and all the rooms were occupied on a "first come, first served" basis. If the innkeeper was really mercenary, he probably rented out his own bed and slept on a mat behind the stove.

No doubt it was the condition of Mary that caused the innkeeper to remove some of the beasts from the stalls and provide a little space in which Joseph could make his wife comfortable. Having a place to rest, even on the hay that had been "mulled over" by the donkeys, was better than the courtyard or the city park. The innkeeper said, "This is all I have left."



As one looks at the situation, it may seem that the innkeeper did the best he could for Mary, Joseph, and the coming Christ child. There may be those who would say, "He didn't know that it was the Christ who was to be born." No, not for sure, but if he had been a devout man of God he would have known the scripture, "And when he [Herod] had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him, In Bethlehem of Judaea: for thus it is written by the prophet" (Matthew 2:4-5). Even as a lad, no doubt he had learned this promise by heart. It would have been a good opportunity for him to exercise this knowledge and take no chance that it would not be the Messiah, for whom they had been looking so long.

Even if all the rooms were taken, some of the occupants, knowing the circumstances, might have given up their rooms. Morality had not dipped so low that expectant mothers were treated like animals. It was the duty of the innkeeper to arrange for some place for an expectant mother. Any person with even a small degree of responsibility, even in a busy season, would have done this much.

When one thinks of the offer for Mary and Joseph to occupy the stable, it reminds us of many people today who will serve Christ if there is time "left over." Is what we have remaining good enough for Christ? There are those who are giving what they have left to the Kingdom and to the

## EDITORIALS

Continued from page 2

This is truly "the peace that Jesus gives." It is tranquillity in the midst of turmoil, serenity in the midst of strife, calm in the midst of chaos. It summarizes in a real way all that the Son of God came into the world at Bethlehem to accomplish. It is that of which Jesus spoke when He said, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (John 14:27).

And this inner peace is in a real sense the "earnest" or foretaste of the peace we shall know when "The Prince of Peace" comes again, and the kingdoms of this world become "the kingdoms of our Lord, and of his Christ" (Revelation 11:15). All is not lost. God, who made Assyria "the rod of his anger" and who makes even the wrath of man to praise Him, is working out His sovereign purposes in the affairs of men. Though the vision tarries, it will surely come.

Let Christmas, 1961, remind us of these truths. Christ came as the Babe of Bethlehem to bring peace to the hearts of men of good will, and He comes again to reign as the Prince of Peace.



church. Anything is good enough for God. If I have any time left, I will pray, I will read God's Word, or I will work in His vineyard.

The truth of it is, Satan will see to it that we have very little left. In a busy world we must make it a point to serve God *first*; then God will see to it that there will be ample time to do and have everything that is needed in this world for our happiness. "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matthew 6:33).

It may be necessary for some who are trying to

serve God to adjust their business so God can be put first. There are some occupations which are extremely difficult for a person to follow and live a Christian life, especially if it is with the "old gang" of associates with whom he worked before being converted.

Anything and everything we do must be for the glory of God—worship, work, and recreation. We have a great responsibility too. We must make all necessary arrangements for Christ to be born in our hearts and to stay in our lives. Christ demands our best!

## HOME AND FAMILY LIFE FEATURE

# GIFTS My Parents Gave to Me

By RUTH VAUGHN



MY PARENTS were not wealthy in monetary values but they gave to me, their child, gifts of far greater worth than mere financial gain. For the gifts they gave to me were gifts from the heart—gifts that have endured! These gifts had no price tags but I consider them priceless. Not only were these gifts filled with magic and delight; they came to me wrapped in kindness and tied with ribbons of love.

From the moment of my birth, my parents gave to me the lovely gift of *joyous welcome*. Some of my friends have told me of their feelings of being unwanted, of being left out, of being a nuisance. My parents were so exuberant in their welcome of me through every day of my life that I always *knew* that I was wanted, that I was an integral part of the whole. I never felt a nuisance, for my parents made me know that my feelings, my desires, my problems were of tremendous importance to them. Not only to the guests who visited in our home, but to me, their child, they gave the wondrous gift of welcome!

My parents gave to me the glowing gift of *responsiveness*. When I would awaken in the morning, they would greet me with warm smiles and "Good morning, darling." It was as if my advent into the breakfast room was a happily anticipated event for them. This was a small thing—but it meant much to my childish heart. When I was chosen as queen of the third grade, they were as thrilled as I and combined their efforts to make it a wonderfully special occasion. When, later, I came home with the news of a high school

scholarship, their eyes filled with tears of pride and joy. They wanted to know all of the details of the presentation and then went on reveling in its wonder until when I went back to school that day I felt a rich, glowing sunshine radiating my entire world. The school gave me the scholarship. My parents gave me the feeling!

The sparkling gift of *laughter* was given to me daily by my parents. Their sense of humor was not in telling funny stories, but in seeing the ridiculous in the commonplace and expressing it by an unexpectedly delightful turn of phrase. When I was down in the dumps, depressed, or moody, their ready understanding and quick wit would soon dispel all clouds with a moment of merriment. When I was filled with youthful exuberance and engrossed in "giggles," they enjoyed my laughter with me. They taught me that the glow of laughter will enhance each moment of each day, lifting the darkness of gloom and woe.

My parents gave to me the inimitable gift of *help*. When life could not be met humorously, they were there with sympathy, love, and assistance. When my white kitten died, when my redheaded brother went to college, when I lost an important tennis match, they caught me in their arms of understanding and gave me hope and courage again. When I was working on an entry into a speech tournament, they could always be counted on to help find research material, assist in its preparation, listen with a sense of constructive criticism to my rehearsals, and wait anxiously for

the outcome of this thing of importance to me. Tangibly, intangibly, their help was always available, ready for use.

My parents gave to me the gift of *friendship with God*—the most wonderful gift of them all! Before my birth they dedicated me to God; from the moment of my birth they filled my world with scripture readings of God, stories of God, lullabies of God, yea, even the very presence of God. And as I grew older and observed my parents' daily communion, His love and grace shining from their faces, the peace and trust that pervaded their lives

in meeting financial and knotty personal problems, I gained a greater concept of God. When I was very small, I can remember praying about things just as easily and naturally as breathing. My parents went to God in prayer concerning each detail of their lives; consequently I understood that He loved me, was interested in me, and I could go to Him with my problems too! Through daily instruction, drill, story times, prayer, and exemplary lives my parents gave to me the greatest gift in the world: the gift of friendship with the Heavenly Father!

## THE CHURCH AT WORK

### HOME MISSIONS

ROY F. SMEE, *Secretary*

#### Depositors Receive \$17,000

For the semiannual interest payment on October 30, depositors in the General Church Loan Fund received \$17,003.97 in interest. Some received their interest in cash, and others left the money in the General Church Loan Fund to accumulate to their account. Several depositors generously donated their interest to the permanent funds of this loan fund. For all, it was a joy to know their savings were working for the Lord and the church and providing church buildings that are greatly needed.

A complete balance sheet of the loan funds will be published after the end of the fiscal year, December 31, but these figures, as of October 31, will be of interest to all:

Total loan funds	\$1,614,790
Savings deposits	910,295
Permanent (non-borrowed) funds	734,495

During the six months' period ending October 31, \$460,393 was sent out in new loans to churches. This is a new record in church building loans for the Department. In spite of all the money sent out on loans, the demand continues great. In mid-November, the Department had approved applications on hand for new loans totaling over \$100,000 above the funds on hand.

Your deposit in the General Church Loan Fund now will be of great assistance in providing for these church loans. At the same time you will help boost the total deposits to \$1 million by December 31. Deposits may be in any amount above the minimum of \$100, and for a term of one year or longer. A five-year deposit entitles you to ½ per cent more interest (4 per cent). Make your check payable to John

Stockton, treasurer, and mail to the General Church Loan Fund, Box 6076, Kansas City 10, Missouri.

#### Samoans in Hawaii

Dr. Melza H. Brown, district superintendent of Hawaii, has sent in the following report:

"Several thousand Samoans have migrated from American Samoa to Hawaii and the majority of them live in Honolulu. The Church of the Nazarene is carrying on work among these people. We have a Sunday school of about seventy-five. Rev. Nelson Tuitele, a Samoan, pastors this group. He is a very loyal and devoted Nazarene. They conduct their services in both Samoan and English. These people are badly in need of a place of worship. They use an old government quonset hut, which is used for many other activities of the community during the week, and thus always in bad condition on Sundays for our people. We solicit your prayers that God shall open the way for these people to have a decent place for worship."

#### Overseas Addresses

Please note the following corrections and additions to the overseas home missions pastors' addresses given in the December 6 *Herald of Holiness*:

##### ALASKA

Rev. M. R. Korody, Anchorage First Church, 110 Fifteenth Street, Anchorage, Alaska

Rev. Gene Smith, *Kenai*, Box 372, Soldatna, Alaska

Rev. Hugh E. Hines, *Seward*, Box 616, Seward, Alaska

Rev. Curtis Hawkins, *Whitehorse*, Box 388, Whitehorse, Yukon Territory, Canada

##### HAWAII

Rev. Harold W. Kiemel, *Honolulu First*, 408 Judd Street, Honolulu, Hawaii

Rev. and Mrs. Roy Litsey have moved to a church in Washington, and the

Wahiawa, Hawaii, church is to be supplied.

### FOREIGN MISSIONS

GEORGE COULTER, *Secretary*

#### Pray for Jordan

We have already contacted all of the pastors in Jordan. We are trusting God for an old-fashioned Holy Ghost revival in this land. He is both able and willing. Praise His name! By His grace we are willing to pay the price for revival. It will not be easy, but it will be glorious. When God comes and moves through the surging power of Pentecost, the world knows, and some things are bound to happen. Glory be to God forever! We greatly appreciate the prayers of Nazarenes for us and the work of the Church of the Nazarene in Jordan.—BERGE NAJARIAN, *Jordan*.

#### "At Home" in Nyasaland

We are finally in Fort Johnston, Nyasaland, and very happy to be here. We landed at Johannesburg and then drove to Manzini, Swaziland, for the Missionary Council meeting. From there we went to Lusaka, Northern Rhodesia, with the Wissbroeckers, and then ventured out on our own, with a car we had only a few hours, and drove the seven hundred miles over dirt roads to Limbe, Nyasaland. We were a bit anxious, as you might guess, but the Lord was with us and we made it through without incident.

Our hearts have been stirred by the many spiritual and material needs that we see all around us. We cannot do much about the material needs, but we pray that we will be able to point the people to the Lamb of God, who takes away the sins of the world.

At night as we ride along these dirt roads we can see many, many little kraal fires. The people sit around them outside their small huts. We



know that most of them have only the clothes that are on their backs. Poor? Yes, but greater than material poverty is the great spiritual darkness of their souls. May God help people in the homeland to get a burden on their hearts for these dear souls.

The other day we went out into the bush in a service with the Grahams. We had no sooner started than the drums started beating and the people jumped up and ran away. Brother Graham was able to coax them back and then he called on me to testify. While I was speaking they ran away three times. And during the short service that followed, this performance was repeated four or five more times.

A number of young boys or men, dressed up in leaves and fancy costume, with their heads completely covered, were dancing around and playing drums, trying to frighten the folk away. When we drove out of the village these same young men stood back and shook long clubs at us. They left no doubt in our minds that we were not wanted there.

But we have a service there every Wednesday, and we are praying that God will give us some of these young people and their parents as well.

That same day we visited a small bush school. The people had built the school themselves with what materials were available to them. It had two thatched sides, and for benches small poles in the ground with logs across them. The teacher had somehow found the opportunity to complete at least a sixth-grade education, and he and the children's parents were so eager to give the children an education that they had done this on their own. The children were already at work building a mud-walled schoolhouse, which, when covered with a good thatched roof, would give them shelter from the weather. This is a tremendous accomplishment, when you realize that these folk do not know anything about building structures like this. It is a wonderful tribute to the great eagerness for education that fills this land.

We go to this school every Sunday for a meeting. May God bless these people, and enable us to give them the gospel as the foundation for their education.—LELAND HAGEN, Nyasaland.

## MINISTERIAL BENEVOLENCE

DEAN WESSELS, Secretary

This letter came to the Department of Ministerial Benevolence from a retired elder who lives in Canada.

*I wish to convey to you my appreciation and heartfelt gratitude for remembering me on my birthday and also for the increase of my check. It surely is thoughtful of the church and its officials to re-*

## The Nazarene Young People's Society

PAUL SKILES, Secretary



Michigan District juniors proudly wear the crowns and display the certificates awarded their Junior Fellowships for being "GOLD CROWN." Fifteen gold crowns were earned on the district. These youngsters, with three others, assisted in the district Junior Directors' Workshop conducted by Mrs. Paul K. Moore, district junior director. They gave brief book reviews of the new junior reading books for 1961-62 (Rickey Bushey, Ronald Moore, and Cindy Babb).

member us in our declining years.

*When we are set aside from actual service and have given our time and means to forward the Lord's work, it surely is nice to be remembered and feel our service has been appreciated.*

Your participation in the annual Christmas love offering for retired elders and widows of elders helps keep the checks going out to those who are deserving and in need on the Ministerial Benevolence roll. The amount you give, whether little or much, is greatly appreciated and much needed by the nearly five hundred elders and widows of elders who are now receiving assistance each month from the Department of Ministerial Benevolence.

## THE LOCAL CHURCHES

Cumberland, Maryland—Recently the Bethel Church experienced the greatest revival it has had in years. Under the ministry of Rev. Robert Shuler, evangelist, and Rev. Paul D. Sydenstricker, pastor, God moved in on the scene and gave forty-three seekers at the altar. Many were both saved and sanctified during the meeting. Christians made new vows to God, and twelve new members were added to the church by profession of faith on Sunday, November 5.—Reporter.

Howell, Michigan—During the seven weeks closing on Sunday, November 5, our Sunday school had the largest gain in its history. The seven-week average was 385, which is 57 ahead of one year ago. From an average attendance of 260

in 1956, the year's average now stands at 370. The average attendance for Sunday nights during the month of October was 203. We give God praise for these days of victory.—W. E. VARIAN, Pastor.

Evangelist Stewart P. Fox writes that he has some open dates in 1962 which he will be glad to slate as the Lord may lead. Write him, R.D. 2, Box 221, Leesburg, Virginia.

Evangelist James W. Thomas writes: "I have enjoyed working with both pastors and people this year on the Southern California, Southwest Oklahoma, Northeast Oklahoma, Joplin, Louisiana, Houston, and Missouri districts. I am now in a revival on the Georgia District with Rev. W. P. Colvin. To date, God has given more than one hundred seekers, with a good number who have joined the church. I close out my revivals for this year at Spring Hill, Louisiana, and at Stafford, Kansas. I have some open time in '62. Write me, Route 2, Box 178-A, Gravette, Arkansas."

Tulsa, Oklahoma—Central Church commemorated its twenty-fifth anniversary with all-day services on Sunday, November 5. Dr. E. D. Simpson, first pastor (now superintendent of Missouri District), was the special speaker for the afternoon and evening services. Thirty-six persons who had attended Central Church during Dr. Simpson's ministry were among the some three hundred people in attendance. The Troubadour Quartet from Bethany Nazarene College provided inspirational singing, along with other special music during the day.

One of the high lights of the afternoon service was a review of Central Church's history by a twenty-five-year member, Marvin G. Johnson. Central Church has been blessed with choice leadership, including our present pastor, Rev. Ernest Armstrong, under whose ministry the church has made substantial gains in all areas. The spiritual atmosphere of the day-long activities reflected a mutual sense of gratitude for progress made, and the acceptance of the challenge to launch into greater exploits for our Christ in the days ahead.—SYLVAN F. STARKS, *Secretary*.

Oakley, Kansas—Our recent revival closed with victory. Evangelist Thomas Hayes preached straightforward messages, with love and mercy, and God blessed. We thank God for Brother Hayes's Spirit-anointed ministry, and for those who sought God for salvation and heart purity. There were nineteen people who received help from God during the cottage prayer meetings and the revival services. Brother Hayes's ministry is a source of help and blessing to the Christians as well as bringing conviction to the unsaved.—RICHARD J. MOTZ, *Pastor*.

Baltimore, Maryland—After nine fruitful years of ministry in Baltimore First Church, Rev. James R. Bell has resigned to accept a call to become pastor of First Church in Ashland, Kentucky. During Brother Bell's pastorate the new sanctuary seating approximately five hundred persons was completed at a cost of \$130,000. Four years later a three-story educational building, with capacity of five hundred, was completed at a cost of \$120,000. Six months ago a new parsonage property, on an adjoining lot, was purchased. A constant spirit of revival has prevailed under the ministry of Brother and Sister Bell, and the prayers of the members and friends of this

church will follow them.—BETTIE McMILLEN, *Secretary*.

Pastor C. B. Carleton reports from Biloxi, Mississippi: "We have enjoyed our work with this people since coming here about one year ago. Our predecessors did good work and we have some fine people. God is blessing, and we are

during our nine-year pastorate here. The Sunday school attendance is increasing, and the church is enjoying the blessings of God.—C. H. PORTER, *Pastor*.

## THE BIBLE LESSON

By J. W. ELLIS

### Topic for December 24: Good News of a Saviour

SCRIPTURE: Matthew 2:1-12; Luke 2:1-20 (Printed: Luke 2:1-16)

GOLDEN TEXT: *And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord (Luke 2:10-11).*

There they were—plain, bold, and simple; there they were—on public buildings, on trees, and at every cross-road; there they were—as if a night crew of witches had traveled throughout the land with hammer and tack and paper, the decree of Caesar Augustus was everywhere—and the one word that stood out as if it were ready to scream was TAXES!

No household was exempt. Regardless of origin or present status, each must register. No excuses were accepted and no postponements granted, not even to bury the dead or give birth to the young. That is how Joseph got caught up in the crowd that made its way to Bethlehem. If taxes did not bother him, the condition of his wife did, as she was "great with child."

This anxious man "paced the floor" from Nazareth to Bethlehem, always concerned for Mary and for her Child—as she had told him of the strange and beautiful and prophetic visit of the angel Gabriel. How could she take the jostling of the crowd? How could she stand the uneven ride? How could she walk any more? Through the day

## "SHOWERS of BLESSING" Program Schedule

December 24—"Emmanuel: God with Us," by Hugh C. Benner

December 31—"A New Year's Recipe," by V. H. Lewis

January 7—"Life's Most Important Question," by Russell V. DeLong

January 14—"What Shall I Do with Jesus?" by Russell V. DeLong

now running about seventy-five per Sunday ahead of last year at this time. We have received sixty-two into church membership, most of them on profession of faith. We received sixty-four new people into Sunday school membership during September and October. In a recent service we had fourteen adults seeking God at the altar—without any preaching. We begin broadcasting our Sunday evening services on October 15, and are receiving a good response. If you have friends here, write and give us their names and addresses."

Waldron, Arkansas—Recently our church enjoyed a good revival with Rev. Charles Ice as the evangelist. The Holy Spirit was present, and souls prayed through at the altar in almost every service, with eight people joining the church by profession of faith. This was one of the best revivals in the church



*"Joy to the world! the Lord is come; Let earth receive her King; Let ev'ry heart prepare Him room, And heav'n and nature sing, And heav'n and nature sing, And heav'n, And heav'n and nature sing."*

*In the spirit of joyfulness and praise so well expressed by this great hymn, your co-workers in Kingdom building at International Headquarters in Kansas City wish you a happy Christmas and God's best throughout the new year.*

Hardy C. Powers  
G. B. Williamson  
Samuel Young  
D. I. Vanderpool  
Hugh C. Benner  
V. H. Lewis  
S. T. Ludwig  
John Stockton  
T. W. Willingham  
Edward Lawlor

Roy F. Sme  
George Coulter  
M. A. Lunn  
Lewis T. Corlett  
W. T. Purkiser  
A. F. Harper  
Paul Skiles  
Mary Scott  
Dean Wessels  
Bennett Dudney

Kenneth Rice



she and Joseph wished for the night; and through the night they wished for the day.

If it would not have frightened her, Joseph would have shouted for joy when Bethlehem came into view! And if she had not been so weak, she would have run the last remaining way! But lo! their joy soon turned to sadness, for so crowded was the city that every place had been taken; and so excited was the populace that they gave her no attention.

Joseph did his best. And his best was a stable, and "she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger." Thus was Jesus, the Son of God, born! If the little town of Bethlehem was unaware of its visitation, heaven was wide-awake—and earth was soon to know!

The "glory of the Lord" lighted up the countryside where the shepherds were keeping watch over their flocks, and they listened awe-stricken as the angel announced, "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 the heavenly host sang, "Glory to God in the highest, and on earth peace, good will toward men."

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## Deaths


### REV. DEWITT CLINTON DICKSON

Dewitt Clinton Dickson was born October 3, 1918, at Woodmere, Long Island, New York, the grandson of Rev. John Caldwell, pioneer preacher in the Church of the Nazarene. He died July 18, 1961, in an automobile accident near Kennedy, New York, caused by a drinking driver. He was converted at the age of fifteen, and later joined the Church of the Nazarene and felt a definite call to the ministry. He graduated from Eastern Nazarene College in 1945, and was ordained an elder at the New England District Assembly in 1948. He pastored churches in Pennsylvania, Maine, and Vermont and at the time of his death was pastor of the Seneca Indian Church of the Nazarene on the Allegheny Indian Reservation at Red House, New York. He was sincerely devoted to God and the church. He was married in 1945 to Ann Grant. Besides his wife, he is survived by five children: Douglas G., fifteen; Ruth Ann, fourteen; Ellen Marie, twelve; Nora Lee, nine; and David C., seven; also three brothers and three sisters. Funeral services were held in the Seneca Indian Church by Rev. John Andree of Warren, Pennsylvania, with six of the Indian men as pallbearers. The Indians sang a hymn in the Seneca Indian language, as they often did at his request in the regular church services. Interment was in Oakland Cemetery at Warren, Pennsylvania.

### REV. LEE A. BOLERJACK

Lee A. Bolerjack was born December 7, 1885, in Howell County, Missouri, and moved with his family to Oklahoma, where they settled on a farm near Chandler in 1907. In 1910 he was married to Cuba May Campbell. To this union two daughters were born. His wife died in 1915. In 1918 he was married to Elsie Brooks. He was converted in 1907, sanctified a short time later, and began preaching in the fall of 1907 in the Holiness Church of Christ, which in turn helped to form the Church of the Nazarene at Pilot Point, Texas, in 1908. He was ordained in 1908. Brother Bolerjack's active ministry continued over a period of fifty-four years, as a faithful servant of the Lord and the Church of the Nazarene. He died at his home in Cushing, Oklahoma, October 1, 1961, having preached his last sermon about two hours before his home-going. He pastored a number of churches in Oklahoma, including Bartlesville, ten years, and Cushing, six years; also at Independence, Kansas, nine years; Joplin, Missouri, nine years; and Oswego, Kansas, three years. On last July 5 he moved to Cushing, to officially retire, but had continued to preach. Besides pastoring, he had served as trustee of Bethany Nazarene College, chairman of the Orders and Relations Committee for twenty

*May the light of*  
**Christmas**  
*shine upon you in rich blessing*



One of the most significant prophecies of the Old Testament pointing to the advent of Christ is that of Isaiah 9:2: ***The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined.***

In spite of deepening darkness around the world, the light of Christ's good news still seeks to penetrate the hearts and minds of men and dispel the darkness of sin, superstition, and death.

"Ye are the light of the world," said Jesus. As we spread the light by the printed page, by personal testimony, by the preached Word from pulpit and over air waves, let us turn to Hebrews 10:25 and read, "Exhorting [encouraging] one another; and so much the more, as ye see the day approaching."

*Your friends at the*

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years, and delegate to the last five General Assemblies. Besides his wife, Elsie, of the home, he is survived by five daughters: Mrs. Oline Garrison, Mrs. Viola Hayter, Miss Ivalene, Miss Geneva, and Mrs. Naomi Emmel; two sons: Rev. Raymond, of Ephrata, Washington; and Rev. R. T., of Grandview, Missouri; his stepmother, Mrs. Betty Poston; four half brothers, Ivy, Burl, Laban, and Melvin; and two half sisters, Mrs. Cora Hurley and Mrs. Lilly Pearl Kerns. In the last ten years of his life he averaged one soul per month converted and received into church membership by profession of faith.

**WILLIAM JENNINGS BRYAN McANALLY** was born January 1, 1897, in Yell County, Arkansas, and died October 23, 1961, in Colorado Springs, Colorado. He was married to Viola Balthrop in 1915. He was with the Prudential Insurance Company as agent and assistant superintendent for eighteen years. Upon coming to Colorado Springs he joined First Church of the Nazarene in 1934, where he served as choir director and a member of the board for several years. He was elected a member of the Pioneer Council of the Colorado Pioneers in 1956, serving on the board until his death. He was a charter member of the Pennsylvania Avenue Church of the Nazarene in Colorado Springs, organized in 1959; served as a board member, Sunday school secretary, and church treasurer. He is survived by his wife, Viola; a son, W. J.; a daughter, Mrs. Kathleen Greiner; three sisters, Mrs. Ethel Scott, Mrs. Ida Smith, and Mrs. Agnes Prough; and one brother, C. L. McAnally.

## Announcements

### RECOMMENDATION

Rev. James J. Thomas has served as a successful pastor on this district, and is now entering the evangelistic field as a full-time evangelist. I am happy to recommend him to the pastors and churches for evangelistic campaigns. Write him at 6842 Newbold Court, San Diego 11, California.—Nicholas A. Hull, Superintendent of Southern California District.

### WEDDING BELLS

—Miss Linda Lee Flesham of Nashville, and Mr. David Wesley Moore of Maryville, Tennessee, were united in marriage on November 11 at Immanuel Church of the Nazarene in Nashville, with the father of the bride, Rev. C. E. Flesham, of Cape Girardeau, Missouri, officiating, assisted by the brother of the bride, Rev. Harold Dale Flesham, of Anna, Illinois.

### BORN

—to Rev. and Mrs. Ron Borden of Saskatoon, Saskatchewan, Canada, a son, Jeffrey Scott, on November 11.

—to Frederick and Sally (Stivison) Weghorst of Logan, Ohio, a son, Christopher Mark, on October 21.

—to Lloyd and Pearl Bellamy of Kansas City, Missouri, a daughter, Bonny Sue, on October 11.

### SPECIAL PRAYER IS REQUESTED

—by Nazarene friends in Illinois for the youth director and youth program, that it may be effective in reaching unsaved teens—that God will provide the necessary finances—touch the health of a young man—and that the Lord may undertake and give a revival in an old but small Nazarene work;

—by a Nazarene family living in the California desert (for reasons of health), that God will help in finding other Nazarenes and Christians interested in starting a Nazarene work for the sake of the "spiritual health" of the family;

—by a Christian grandfather and grandmother in the South having serious family difficulties, that God may undertake for the sake of the children involved, and help to solve the problem and relieve some of the terrific burden and tension—only God can help;

—by a Christian friend in Michigan for a brother, unsaved, and in serious health condition due largely to heavy smoking, that God may get to his heart;

—by a Christian brother in Ohio that he may receive divine help in a problem in connection with my employment;

—by a Christian mother in Florida for her daughter, who is gradually losing sight of one eye—the mother of three children under four years of age—that God may undertake for her in a definite way.

## Directories

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**On Uncle Sam's Best-Seller List:  
Peter Marshall's Senate Prayers**

WASHINGTON, D.C. (EP)—High on Uncle Sam's best-seller list, according to a report from the Government Printing Office, is a book of the prayers offered by Dr. Peter Marshall during the two years he served as chaplain of the United States Senate, 1947-49.

The book, priced at 45 cents, is one of fourteen listed in *U.S. Government Publications as Suggested Gifts*, a circular distributed before Christmas to all G.P.O. subscribers.

Dr. Marshall, Scottish-born clergyman and pastor of New York Avenue Presbyterian Church in Washington, died of a heart attack at the age of forty-six in 1949.

The public continues to buy thousands of copies of his book of prayers published as a Senate document.

**Funeral of Mordecai Ham**

LOUISVILLE, KENTUCKY (EP)—"There are at least 8,000 preachers in pulpits today whom he led to Christ." The speaker was Dr. Billy Graham; the subject of his eulogy was the late Rev. Mordecai F. Ham of Louisville.

Speaking at the funeral services for Mr. Ham, who died here at the age of eighty-four after sixty years of ministry, Evangelist Graham lauded Mr. Ham for his "consuming passion for souls."

Recalling that he himself made his decision for Christ under Mr. Ham's ministry, Dr. Graham recalled that, when he went to hear the older evangelist twenty-seven years ago, "he pointed directly to me and said, 'Young man, you are a sinner.'"

"It seemed to me he was talking directly to me," recalled Dr. Graham, "and I kept going back every night. One night, I couldn't stand it any longer. That was when I made my decision for Christ."

Mr. Ham, who launched his preaching ministry in 1900, was a former pastor of First Baptist Church in Oklahoma City. A pioneer religious broadcaster, who at one time was heard over more than thirty stations in the South, he continued publishing a religious newspaper almost until his death.

**Drive Against Mail Obscenity Sees Increased Arrests, Convictions**

WASHINGTON, D.C. (EP)—A stepped-up enforcement campaign, says Postmaster General J. Edward Day, is resulting in a "significant increase in arrests and convictions for violation of the postal obscenity laws."

During the quarter which ended September 30 the Postal Inspection Service arrested ninety-eight persons for viola-

the **A**nswer corner

Conducted by W. T. PURKISER, Editor

**Will someone explain the "holy kiss"?**

I'll try.  
Kissing, as a token of peace and friendship, was very common in Bible lands and times, as it still is in some countries. When Paul and Peter (Romans 16:16; I Thessalonians 5:26; I Peter 5:15) speak of greeting the brethren

with a "holy kiss," they have reference to this custom. As Adam Clarke says, "Shaking of hands is now substituted for it in almost all Christian congregations." There are some small groups which still follow the custom of kissing (on the cheek) as a religious rite.

**Please explain Acts 8:13. Did Simon get saved? It says he also believed and was baptized; but in verses 19-20 it seems that he had lost ground or had never been saved.**

Peter said to Simon, "Thy heart is not right in the sight of God. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. For I perceive that thou art in the gall of bitterness, and in the bond of iniquity" (vv. 21-23). It is quite evident that, if

he had been converted, he had quickly lost out. I incline to the view of John Wesley and Adam Clarke that Simon's "faith" (v. 13) was only conviction of the truth that Jesus was the Messiah, and that his baptism was therefore really based on a false or mistaken profession.

**Is it right for a church to take money out of the church treasury to make repairs on the church? In the Old Testament, repairs on the Temple were made by a special offering, and the sin and trespass money was used for the priests. What about churches which take the tithes and offerings to do things for the church, even if the preacher doesn't receive his salary?**

There certainly is no excuse for failure to pay the pastor's salary, if the money is available for any other purpose. Of course, I don't know just what the repairs are. If the roof is off, or the furnace has played out in the dead of winter, some sort of crash program may be necessary to have a church at all.

Such a situation would call for a special offering, beyond doubt. But if the people will faithfully tithe, and give offerings as God may direct their hearts, surely every legitimate need can be met. Ninety-nine and forty-four hundredths per cent of our financial problems arise from failure to tithe.

**I have always believed that Judas, who betrayed our Lord, sinned, transgressed, backslid, and lost the state of saving grace he once had. Just lately I have read that Judas had served under Jesus for three years, was in all appearances a disciple, yet he was never converted, and Jesus never became real to him. Do you think he was converted like the other apostles at first?**

I see no basis in scripture for making any distinction whatever in the spiritual state of Judas and that of the other apostles. All came to the Lord under similar circumstances, followed Him with the same sincerity, participated in the work of preaching and healing which He sent them out to do, and are included in the statement, "Rejoice, because your names are written in heaven" (Luke 10:20).

16:23). proves that Peter was an incarnation of the adversary. When Jesus referred to Judas as "the son of perdition" (John 17:12), after the betrayal. He was speaking of what Judas had become, not of what he always was. Hebrews 6:4-8 describes what happened to Judas. Acts 1:16-25 will settle the matter for all who are not trying to protect some sort of theory of eternal security.

It is true, Jesus said of Judas, "One of you is a devil" (Greek, "demon") (John 6:70-71), but this does not mean that Judas was an incarnate demon any more than the statement to Peter, "Get thee behind me, Satan" (Matthew

So, if I were you, I'd stay by my original understanding of the matter. It is far more scriptural than what seems to be an attempt to avoid the conclusion that a real Christian can turn back to sin and be finally lost.

tion of the obscenity laws. This is an increase of 21 per cent over the same period in 1960.

Actual conviction so obtained in fed-

eral courts during this same period on obscenity charges brought by postal inspectors totaled sixty-nine, which represented a 16.9 per cent rise.



## *In the rush and tinsel*

of the holiday season there are some who will miss Christmas altogether. Those who focus their activities and thoughts on materialistic things will miss Christmas—for Christmas belongs to the heart.

Christmas should not be used to measure one's material prosperity, professional success, or prestige. He who has a calculating brain and a little heart may be highly successful in business and acclaimed professionally, but he is a poor person at Christmas. Those who have that which could be given but do not have a heart that is attune to the great Giver are lonely people at Christmas.

On the night when the "glory of the Lord shone" on the Judean hills, it was those who followed their hearts who shared in the first Christmas. The others missed it.

There was the innkeeper. All his rooms were taken. He was elated with his prosperity. He refused to respond to the critical need of Mary and Joseph for lodging. The heart finds room for human need. But he did not. Why should he take the chance of offending a well-paying or influential guest for the sake of these peasant people! They were strangers; he did not know them and would never see them again. He listened to his logic, and not his heart—and missed the Christ child.

# *Christmas*

But there is more to the story of that first Christmas, for "there were in the same country shepherds abiding in the field, keeping watch over their flock by night" (Luke 2:8), and suddenly "the angel of the Lord came upon them," announcing the birth of the Christ child. Then the heavenly host appeared praising God and singing.

The shepherds could have reasoned that it would not do to tell anyone what they had just experienced—it was so fantastic, no one would believe their story. Or, believing what they had heard and seen, it would be unsafe to leave their sheep unguarded

*belongs to*

*the heart!*



while they went to investigate this phenomenon. Wild beasts and robbers could kill or steal their flocks if left unattended. Did not their living depend upon the flocks they were watching?

But the shepherds followed the heart. "And they came with haste, and found Mary, and Joseph, and the babe lying in a manger" (v. 16). The innkeeper lived and died poorer for having missed the Babe of Bethlehem. The shepherds made richer the immortal account of His birth.

Those who seek only the festive spirit and material symbols will miss Christmas. Those who follow the heart will find it, for Christmas belongs to the heart!

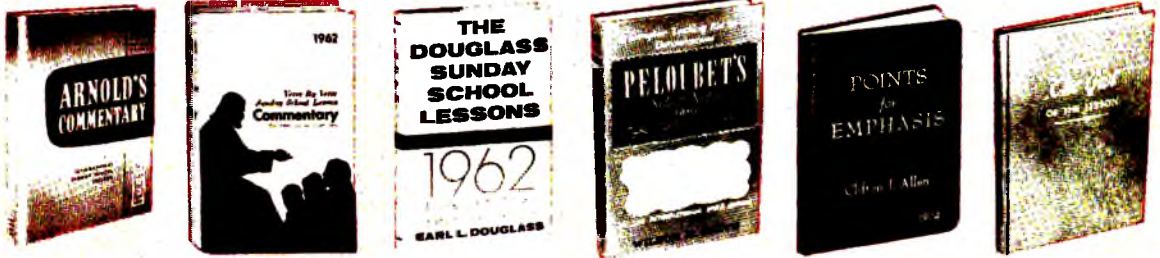
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