

HERALD of HOLINESS

CHURCH OF THE NAZARENE / DECEMBER 15, 1977





by General Superintendent Charles H. Strickland

There Is Yet Time to Hear

FOR THE PAST two millennia the message of Christmas has been stated and restated to the world by faithful heralds of the Cross. It began with the humble birth of our Savior in a manger in Bethlehem. The words are simple and the message is plain.

Prophets in the centuries before His birth gave utterance to this great event. Isaiah stated in his prophecy, "Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel" (Isaiah 7:14). Micah spoke of the event thus, "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been of old, from everlasting" (Micah 5:2).

The New Testament records it also in simple language. Matthew gives the Annunciation as follows: "And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins" (Matthew 1:21). John says, "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth" (John 1:14).

The redemptive strength of the Christmas

message has transformed nations. It has guided mankind in his search for human dignity and freedom. Two great historical documents of freedom—the Magna Charta and the Constitution of the United States of America—were influenced by the principles of Christianity. It has encouraged ethical principles enabling men to be forgiving and understanding—to be tolerant and peaceful—to set aside jealousy and hatred—and to overcome selfishness and aggression.

The message has also had a transforming effect upon the individual who would hear and obey its precepts. Forgiveness has been experienced, and the sinner has been transformed into a saint. Personal hatred has been replaced by love. Broken hearts have been healed. Broken family ties have been mended, and men and women have been motivated to worthwhile achievements and humanitarian acts of kindness for their fellowmen.

Jesus Christ is that message. What a different world we would have if we would only accept Him. It is not too late. We still may listen. We still may be transformed individuals. The nations of the world may still be transformed by the redemptive power of the Christmas message. □



BORN OF A VIRGIN

by ROSS W. HAYSLIP

Tucson, Ariz.

IT IS TRUE that of the four Gospels only Matthew and Luke give accounts of the virgin birth of Christ. By the same token Mark and John make no allusion to His birth at all. To discount the first two accounts because the latter two gospels do not mention the virgin birth would seem a bit inconsistent since they do not mention His birth at all.

History bears out the truth that in Palestinian Judaism there was no expectation of virginal conception and there are no pagan traditions that offer a true analogy.

There is also a very puzzling factor of a tradition among those who opposed Jesus that His birth was irregular and illegitimate. How could such a concept arise if He were the natural son of Joseph and Mary born within wedlock?

Surely it is not too much to believe that if God chose to enter the stream of human history as the God-man that He would not do so by a divine-human parentage. It does not make Him any less human that He was conceived by the Holy Spirit in an earthly

mother. Nor does it make Him any less divine because a human mother bore Him.

It is my opinion that the greatest intellectual opposition to an acceptance of the virgin birth is not disbelief in God's ability to perform such a miracle, but rather stems from a reluctance to accept the divinity of Jesus. The virgin birth fully gives assent to the great fact of His deity.

In a day when man is traveling to the moon and placing instruments on the planet Venus, when by computers he is solving problems that are almost beyond human comprehension, why should I doubt the power of our God to perform the miracle of the Incarnation through the virgin birth of His Son?

I can repeat the Apostles' Creed in full honesty and without any qualms of doubt when I come to the phrase "born of the Virgin Mary." I have no hesitation nor do I omit the phrase. For centuries it has been a basis of strong belief in our Lord and Savior as the divine Son of God.

The doctrine of the Virgin Birth is definitely affirmed in Matthew and Luke and no gospel writer denies it at any time. We do not call upon science to prove or disprove this doctrine. We do not ask theologians to give us arguments to affirm or deny these great truths.

If I accept the doctrine of the Incarnation I can see no reason to be confused by the doubts and agnosticism of our day. I believe it because it has the ring of truth within it. □

EVER NEW

—NINA WILLIS WALTER
Pico Rivera, Calif.

*Each Christmastime the story is retold,
How simple shepherds heard the glory song,
And kings of fabled wealth brought rarest gifts
To greet an unknown Baby in the hay
That was His only cradle. And each time
The story reawakens in our hearts
New hope for peace and joy in God's great love.*



HERALD OF HOLINESS

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Three Lions

CHRISTMAS

Exquisitely beautiful!
The miracle of
Birth, life, and love
Wrapped up in a tiny infant son.
This Babe is special.
On Him rests the destiny of man—
Salvation for all
Who will receive God's free gift.
Inexpressively wonderful!
The miracle of
New birth, eternal life
perfect love.
This child is the Son of God!

—LINDA MOWERY
Kansas City, Mo.

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The Meaning of Christmas

by FRED M. WEATHERFORD
The Dalles, Ore.

TO UNDERSTAND what Christmas means, the world must come to know who Jesus is. It all began with the birth of a babe in Bethlehem's manger, who was God's Son and Mary's.

The true meaning of Christmas is what God wants it to mean to us; therefore we must know clearly who Jesus is and what He did for every one of us. It is a mistake to regard Jesus as a Friend and nothing more. He is a Savior, a divine Deliverer with sufficient power and love to rescue you and me, and souls the world around, from the ruinous plight of our sins.

The depth of our Heavenly Father's love for us is seen in these words, "God so loved the world that he gave . . ." This *so* stresses the extent and intensity of God's unending love, power, and sacrifice in sending Jesus. When He came He said, "I am come to seek and to save that which was lost," and "Repent ye for the kingdom of heaven is at hand."

THE INCARNATION

You cannot analyze and explain the incarnation of Christ. It was God's doing. The power of God revealed in flesh comes to life only in him who experiences salvation from sin.

Men first discovered this cradled Christmas gift when the angel came down to introduce the stable-born Guest and said, ". . . I bring you good tidings of great joy, which shall be to all people. For unto you is born this day . . . a Saviour, which is Christ the Lord" (Luke 2:10-11). Only through receiving this heaven-born, merciful Gift into our hearts will we experience the tidings of joy He brings.

The greatest need of our world today is faith in this Christ of Christmas. Second only to this is the putting of His revealed love into practice. He spent His last drop of blood in compassion and sacrifice to save a world from its sins. Has there ever been a time when there was less compassion among men and nations? Instead of love that should bind men and nations together to meet the perplexing critical issues of the day, there is selfish distrust, violence, and war. Despite all efforts to conquer pride, prejudice, selfishness, and class hatred, they are still the bane of our social structure.

The Child in Bethlehem was worshiped by lowly shepherds and wise men alike, including both Jews and Gentiles. He catered to no class, high or low. He sought all, died for all. If His Spirit could rule in the hearts of men, the all-too-frequent clashes between those of different creed and color and economic class would vanish.

Looking to the Christ who made Christmas, we are made to realize how sorely many stand in need of the love of Him who is still outside their homes. It seems there are few places on earth where sin's havoc raises more destruction today than in the family that has forgotten Christ, or forsaken Him. We have reached a place in our national family life when every successful marriage is matched with a divorce.

Christ has the answer to change all of this, even before it happens. Make Him the head of your home—but first welcome Him into your hearts.

The *Messiah*, perhaps the most renowned sacred oratorio, written by Handel, a masterful tribute to Christ, brings joy to millions at Christmastime. When Handel started writing the *Messiah* he locked himself in his room in London for 24 days with no other printed material besides the Holy Scriptures dealing with Christ. These would form the text from which to compose his masterpiece. He let everything else fade out of the picture. It is recorded that his attendant often found his meal tray untouched.

His attendant stood by in silence as Handel's tears dropped on page after page, to mingle with his sacred score. A visitor found the composer convulsed in sorrow as he wrote the music for "He Is Despised." When he finished the "Hallelujah Chorus" he wrote above his signature, "To God alone all glory."

After having composed the *Messiah* he modestly confessed, "I did see all heaven before me and the great God Himself."

If your Christmas knows not the joy the angel related on that first Christmas, it can be yours this Christmas by simply and sincerely confessing your sins and praying for forgiveness. At the same time, without hesitation, believe this: "He is faithful and just to forgive us our sins" (1 John 1:9). Thank You, Lord! □



Archie Lieberman

WHY THE CHRISTMAS BELLS RANG

THERE IS an old story which underscores the richness and importance of the greatest of all days—Christmas. It has to do with the bells of a famous church in a faraway country, in a faroff time.

It seems that these amazing bells in the church tower were known all over the world for the rare beauty of their chimes. Because their sound was so beautiful, they rang only at Christmastime. And so it was the custom for people to come from everywhere on Christmas Eve with great offerings to lay upon the altar. It was only at this moment that the Christmas bells would ring. Who rang them, no one knew.

Despite their great reputation, however, no one had heard them for years. This was because, so it was said, that people had become indifferent to the church and God.

The offerings were growing smaller and recently none had been great enough to cause the bells to ring.

A number of miles from the city, in a little country village, there lived two brothers. Although they knew very little about the bells, they had heard of the service in the church on Christmas Eve, so they planned to attend.

The day before Christmas was bitterly cold. A thick layer of snow covered the ground. That afternoon, hand in hand, dressed in shabby clothes, the two brothers began their long walk to the city.

Shortly before nightfall they saw the light of the great city just ahead of them. They were about to enter the gates of the great wall that surrounded it, when the older boy saw something dark on the snow near their path.

Kneeling to investigate he was startled to find an old woman half frozen, but still alive. He lifted her face toward him, so that he could rub it. As he worked at his task of human love and service the crowds began to swell and could be seen converging on the church.

Looking up at his younger brother, inwardly choking and attempting to hide his feelings, he said, "You go on to church. Here's my offering. I must stay and do what I can to help this poor woman."

Reluctantly, the younger boy set off alone, with the piece of silver clutched tightly in his chubby fist.

Since he was small he had a difficult time squeezing his way through the crowd to the front where he could see everything.

People were already bringing their gifts to the altar. Rich men and great men marched proudly up to lay down their gifts to the Christ Child, but the bells remained silent. Finally the great king himself stood at the altar. Dressed in magnificent robes and jewelry, he took his gold crown and laid it on the gleaming altar.

"Surely, we shall hear the bells now," everyone said, "for nothing like this has ever happened before." Everyone waited, but not a sound was heard.

The procession was over and the choir began to sing the closing hymn. Suddenly, as if he had been shot, the organist stopped playing. From somewhere, high in the vaulted arches of the great church, the most heavenly music began to ring out. The tumultuous sound of the glorious Christmas bells filled the winter air.

The people stood spellbound. Then, to see what great gift had awakened the long silent bells, they looked toward the great altar.

All that the nearest of them could see was the childish figure of the little boy who had crept softly down the long aisle when no one was looking and had laid his brother's little piece of silver on the altar.

Originally written by Raymond Alden, this simple

by C. D. HANSEN

Lowell, Ind.

yet profound story portrays the true meaning of Christmas. It is not the great gift, but the gift of love that causes the Christmas bells to ring. And as those bells in that church tower rang because a small sacrificial gift of love was placed on the altar, so Christ's love causes the bells to ring out the real message of Christmas year after year.

He came to give to all mankind His very life that the human race might know deliverance from sin and

live the abundant life that only Christ can give. But to receive that gift we must ask Him for it, through confession of sin. We must be willing to give the greatest gift to Christ any man can give—himself. When that happens the Christmas bells will ring out, filling heaven's vaulted arches with melodious music; angels will sing because another person has been redeemed; and the giver will receive the greatest Christmas present possible—new life in Christ. □



The EYES of CHRISTMAS

by MARY E. LATHAM
Kansas City

EARLY ONE MORNING my doorbell rang. Standing there troubled and embarrassed were two of my young neighbors—brother and sister—elementary school pupils.

Shannon stood back, head down. She seemed almost afraid to face me with their problem. Her younger brother blurted out, somewhat sheepishly, "Missed the bus."

Their school bus always came by the corner near our house at exactly five minutes past eight. But this morning, for some reason known only to the driver, the bus was early. It was now only eight o'clock. All the other children made it—everyone except Shannon and Garrett.

Their mother had already left for work. And the father on night shift slept during the day.

Quickly I sensed their need, invited them in, and hurried upstairs to get my car keys. It wouldn't take long. The school was less than two miles away. We just might make it there before the bus arrived.

As we drove along I chatted with them, trying to relieve the tension. Then abruptly Shannon asked, "Do you have any grandchildren?"

"No," I replied, "but I have lots of friends about your age."

She paused thoughtfully, then came out with, "I wish there were more people in the world like you."

I hardly knew what to say to that. But somehow we managed to keep the conversation going. She told me about her birthday coming soon; then asked me point-blank, "When is your birthday?" I told her.

She was surprised that it was actually a few days before hers.

Now we were at the school—made it just ahead of the bus. I hurried back home to pick up my schedule.

The next week, a few minutes before eight o'clock one morning, my doorbell rang again. As I opened it a small hand pushed a loosely wrapped package toward me. Shannon was shouting, "Happy birthday!" Her eyes were dancing. And they were filled with love and giving.

In that moment I looked deeply into the eyes of Christmas. The gift cost that child something. It was a beautiful candle holder with a pure white taper and flowers around the base. She had spent her own allowance to buy it for me. It was a gift of pure love and a desire to show me that love in a tangible way. I was amazed—and deeply touched.

This Christmas I look into the eyes of another Child—the Child whose gift of himself cost something tremendous. The price is unmatched in the history of the world. It is beyond human comprehension that God could care so much that He would show His love in such a tangible way.

And the miracle of the first Christmas is that this Gift made it possible for God to impart *His* love to us. I can share the plea of the poet who wrote, "Lord, make my life a window for thy love to shine through."

If we who love Him can do that, the meaning of Christmas will last all year, and the world can find the remedy for the ills Christ came to cure. □

CUSHIONED GOODNESS

EBEDMELECH, the Ethiopian, in an incident recorded in Jeremiah, chapter 38, is to be admired and commended for two reasons. One is for what he did; the other is because of the way that he did it. What he did was to pull Jeremiah up from a dungeon. The way that he did it was with a tenderness and compassion that instructs us.

The story is simple enough. When this man had secured permission to release the prophet from his muddy place of confinement, he took men and equipment for the task. He needed ropes, for the place was like a well or cistern, and the only way out was through the top. Ebedmelech knew that the bare ropes would hurt the bruised and emaciated body of the prophet. He took some old rags which were thrown down with instructions for the prisoner to place them under the ropes so that he might be lifted up less painfully.

It seems obvious that in order to be lifted from that terrible place, Jeremiah would have gladly endured the discomfort of unpadded ropes. This considerate deed was not motivated by fear of what the sufferer might say. It is also probably true that there was a kind of urgency about this deed and that the securing and using of the old rags caused some delay. In spite of this, Ebedmelech felt that it was worthwhile to cushion his goodness.

Now frankly, we quite often see goodness that would be better if it were cushioned a bit. For instance, we have seen persons served by welfare or charitable organizations, and the aid was real and sufficient. The elderly and poor have received food; the ill have been given medical treatment, and the homeless have been provided shelter. We are grateful that this is done, but too often there is such an impersonal approach, such an abruptness about it all that we find ourselves wishing that here and there a gentle personal word might be spoken that would cushion the whole procedure.

The same thing is true of instances where instruction is given. It is good to see a man who knows well his subject or the work that he is doing. It is even better when such a person is able to pass that knowledge to others. Best of all is for the instructor to be able to teach without making his pupil feel like a dull ignoramus. The art of showing consideration and tact, the ability to soften embarrassment, are qualities to be coveted. It is a way of cushioning goodness.

We think all this has much to say to the Christian who would do good to his fellowman. Seeing some of the painful situations in which men involve themselves, we know that it will not be easy to extricate them. True, they should be grateful that we try at all to help them, and even more grateful if we succeed, but if we really love and care, both our objective and method will be affected. Love will help us to recognize the sensitive "sore spots" which we might unknowingly and unnecessarily hurt. Jesus tells us that the Samaritan bound up the man's wounds before attempting to transport him to the inn. The goodness of a ride to a place of rest and safety was softened by a bit of "first aid."

It is not enough to remember what hurts us. If

helps to holy living

THE "CHREASTER" SEASON

*It's a Crucifixion Christmas
and how the neons glow.*

*Packaged shoppers, grinning merchants,
their gimme-gimmicks show.*

*A shot in the arm—adrenalin style
for America's National Gross.*

*Why should we care whose birthday it is?
Climb up on Your luminous cross.*

*Crucify Him! Crucify Him!
Things are still the same.*

Happy birthday, Baby Jesus!

Only no one drew Your name.

—BILL BOGGS
New Haven, Con.

Ebedmelech or one of his strong men had been down in the dungeon, he might have been drawn up with less pain than Jeremiah. That kind man was thinking of the hardships and deprivation that the prophet had suffered and he knew that this made a difference. It still makes a difference and there are wounded and bruised persons that cannot endure what more fortunate and stronger ones are able to bear. It may not be sufficient to give just the same treatment that helped us.

There is no doubt that we must act firmly and positively in many situations. Our commitment to Christ requires that we maintain our message and be faithful to our standards. There are still many who sink in the mire and perish in the prisons of sin. Unlike the prophet, many of these are there because of their own misdeeds. If they are ever delivered, it

will be no simple or easy task. We are aware of the urgency to do good while we can.

We have a feeling that perfect love will enable us to see the distinction between candor and crudeness; to recognize the difference between correction and cruelty; and, having seen this, to act with all the gentleness and kindness possible.

What the Ethiopian man of our story did was not very costly. He just used a few old rags, a little time, and a lot of thoughtfulness. Whatever else he did with the life that God gave him, he once rescued the man of God, and gave to us a valuable lesson—even goodness should be cushioned. □

EDITOR'S NOTE: This article was found in the files without the author's name. Its message is important, so we are printing it. The author will please identify himself!

discoveries

IN CHRISTIAN LIVING

by JAMES HAMILTON

Nazarene Theological Seminary
Kansas City



WHAT I NEED FOR CHRISTMAS

It seems ridiculous, having to write a Christmas article in mid-October. How does one do that without the inspiration that comes from the sight of tinsel trees, the jingle of sleighbells, and the omnipresence of Santa Claus?

To add to the difficulty, I am writing these lines in southern Arizona on a beautiful, bright, cloudless day during which the temperature will likely reach the upper 80s. Under such conditions the song "I'm Dreaming of a White Christmas" stretches the imagination as to make the thought almost absurd.

To try to break into the mood, I began by asking myself what I wanted for Christmas. To my surprise, almost dismay, the answer to my question was, "Nothing." (There *is* something I could use, but getting it is out of the question because medical science has yet to do a brain transplant.)

What more could a man want who has:

1. A loving wife (yes, love *is* blind);
2. Four normal children (a triumph over home and heredity);
3. A son-in-law and a daughter-in-law (whose entry into the family finally gives us something to crow about);
4. A delightful little grandson (whose belated arrival has long ago been forgiven);
5. A pair of parents (whose youthfulness forces them to be smuggled into senior citizens'

groups);

6. A raft of relatives (some of whom, thankfully, live far away);
7. A lot of good friends (who know me well but do not hold it against me);
8. A challenging and rewarding job (which I would gladly do without pay, if I could afford it).

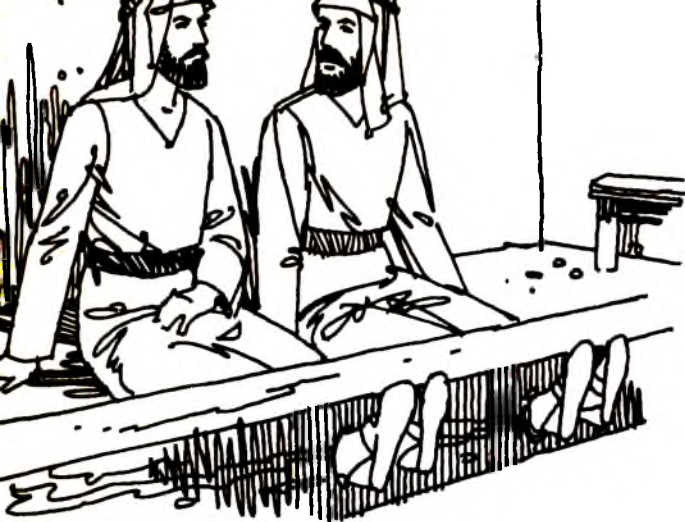
How could anybody that rich want anything for Christmas?

There is nothing I *want* for Christmas but there is something I *need*. I need the indescribable gift (2 Corinthians 9:15) of Jesus Christ, whose presence in my life, like His presence in the world, makes everything have meaning.

If I were to think of something I want for Christmas, I would have no assurance that I would get it. My wants might be so expensive that my loved ones' practicality would need to triumph over their sentimentality, thus depriving me of my dreams.

But what I *need* for Christmas—the Lord Jesus—is what I will get. Here is the beautiful thing about it: I do not have to wait until Christmas to receive it. And that Gift keeps on giving, for His promise is, "... for I am with you always, even unto the end of the world" (Matthew 28:20).

Every day is Christmas Day for the Christian. What a beautiful, blessed, October Christmas Day this is! □



A Duet in Darkness

by ALBERT LOWN

Keighley, Yorkshire, England

THERE IS an authentic record of an historic Christmas Day duet by British and German troops in the midst of one of the bloodiest battles of World War I. Against a background of trench warfare and a back cloth of snow, soldiers from the opposing armies climbed out of their trenches, sang carols, and fraternised in no-man's-land, the bomb-cratered hell between.

The New Testament does not include a picture of Paul the singer, but his duet with Silas in the midnight darkness of a Philippian gaol was as unexpected as that amazing episode in the fields of Flanders. There can be no doubt the apostle loved singing. As an inner-circle Jew, his boyhood was moulded by the psalms of David. As a Spirit-filled believer, he exhorted the Ephesian Christians to express their sanctified emotions in psalms, hymns, and spiritual songs, making melody in their hearts with grace upon their lips.

His doxologies and benedictions would almost qualify as musical compositions. They are ascriptions of praise, confidence, gratitude, set to inner music.

But apart from "A Song at Midnight" there is no record or reference to Paul's singing. Far removed from "Just a Song at Twilight," there were no soft lights and sweet music as Paul and Silas sang "Love's Old Sweet Song" of overcoming love and faith in an innermost cell.

To the motley company of fellow prisoners in Philippi's gaol, the duet would be almost as great a shock as the ensuing earthquake. No one sang in an eastern Newgate [notorious English prison] of the first century. The strongest would have little strength left for singing after "forty stripes save one," a Roman flogging with leathern thongs, or lictors; then thrown into darkness, bruised and bleeding!

They sang because they first prayed: in gratitude for spared lives, for the new infant church, and in renewed committal of their lives to God. Prayer provided the wings of song though the words of the duet are not given. We can discern the themes of the duet that faith inspired in life's midnight hour.

A song of overcoming injustice, pain, and heaviness; by men whose feet were held fast in the stocks

PEN POINTS

THERE WERE SHEPHERDS . . . KEEPING WATCH . . . BY NIGHT

The Christ child had to be born at night. He came into a darkened world blacked out by misery, oppression, aimlessness, and despair.

The light from Jesus the Hope burst through that blanket of impossibility, and it shines in splendor across humanity today.

There were shepherds abiding in that field of despair. There are shepherds still. And the field remains. Lives of people are like fields of torment in a world without absolutes or lasting values.

These shepherds are known as missionaries, pastors, loved ones who care. And they are led by light which shines across the field of night.

They are keeping watch over their flock . . . by night.

Through perception only the Holy Spirit can give, they know the hurt, they feel the pain, they share the burden . . . of the flock . . . by night. The shepherds . . . keeping watch.

If Christ had been born in broad daylight at high noon, He might just as well have been born in the inn's master bedroom, or a hospital's sterile delivery room immune from the dirt of life.

But He came at night. He came for *your* night . . . to say, "Hold on." It is darkest before the dawn. In morning light shines hope—without fear. His Christmas gift came in the night—for you. □

—C. DALE GERMAN
Fremont, Calif.

but whose souls were free from defeat or depression. For such "stone walls do not a prison make, nor iron bars a cage." There is an upholding power that replaces cursing with consecration and gives the garment of praise for the spirit of heaviness when the outlook is dark indeed.

A song of overruling, for Paul and Silas sang. Paul had lost the fellowship of Barnabas, explicitly separated by the Holy Spirit to be his pioneering companion. Previously he had lost friends and family for Christ's sake—suffering the loss of all things. God gave Silas for the trying hour in Paul's life as later Luke was given in the dying hour.

The giving up and losing side of the Christian life is never easy. It is, however, often the entrance into friendships of the heart and into fellowship that does not fail in extreme testings. A brother is born for adversity.

A song of opportunity. The song did not create an earthquake (it would perhaps if some of us sang). It did impel a gaoler intent upon suicide by hara-kiri to seek the Savior of the song, and the songster-preacher's direct counseling led to salvation, sacramental baptism, Bible study, a love feast, and household faith—a blitzkrieg of blessing!

Lydia, a businesswoman in Philippi, was won for Christ at an early morning prayer meeting. A young spiritist medium was saved in the city at noon through sanctified exorcism in the name of Jesus. The Philippian trilogy was completed in an ex-soldier's salvation because "God giveth songs in the night." □

TRAVEL TO BETHLEHEM

*Travel to Bethlehem this season;
Relive again the Christmas reason
Away from revolt and riot
To a peaceful time—and quiet.*

*Hear angel songs in jubilee;
Go with the shepherds hastily
To view the Babe in manger stall,
In homage kneel—before him fall!*

*Stay longer—worship with wise men three;
Bring gifts—faith, hope, and charity;
Your Savior in swaddling bundle there lies,
The God-Babe who came from heaven's skies.*

*As a holy awe pervades this city
Pause in your travels to pray and pity
This world we live in—then go forth to
proclaim*

New love, new faith in Christ's saving name!

—OVELLA SATRE SHAFER
Gaylord, Kans.



THE FIRST CHRISTMAS STAR

*I am the star that God commissioned
To guide the Magi from the East
To where His Son lay, deep-cribbed in flesh,
With the lowly and with the least.*

*I had hung long in silent orbit
Since Creation's beginning years,
Watching Jupiter and Orion
Plowing paths through the hemispheres.*

*I often gazed at the great North Star,
And would pause as he raced by
To hunt lost ships and lost voyagers
And to steer them home with his eye.*

*I watched the Great Sphinx of the Pharaohs
And I saw Moses by the Nile;
I shined pale light on Bathsheba's face
The night she returned David's smile.*

*Then God saw me in His firmament
Hanging there, with luster decreased,
And He touched my face with fire and said;
"Go, guide my wise men from the East."*

*So I shined with a new effulgence
Through desert dusk and dawning day . . .
And I came at last to Bethlehem
To where the sleeping Christ Child lay.*

*I flung my light above Herod's town
And watched them come from near and far,
And now the Pleiades envy me . . .
Lo, I was the first Christmas Star!*

—CHARLES HASTINGS SMITH
Bethany, Okla.

holy Men of Old



OUR HERITAGE MAKERS

by JOHN CHILTON

Trevecca Nazarene College
Nashville, Tenn.



ROY T. WILLIAMS: A Wise Master Builder

On February 14, 1883, a young Texas housewife presented her husband with a rare and precious Valentine, a baby boy. Little did she dream that the tiny bundle of life was destined to become a great preacher of the gospel and one of the foremost leaders of a holiness denomination yet to be born—the people called Nazarenes. Such a leader, indeed, that it was said of him at his passing, “He was our most valuable asset.”

Roy Tilman Williams was born in Milam, Tex., of illustrious parentage, but in humble circumstances. Both his parents were descended from notable families, but they were forced to extract a meager living from a general store in that small east Texas town. By the time Roy was five years old the business had failed, and the family moved across the Sabine River to an undeveloped farm near the hamlet of Many, La. It was there in the tall pines that young Roy grew to manhood, clearing and working the land and sharing the hard but wholesome farm life with his five brothers and two sisters. It was there he learned the love of the outdoors and the skills of the hunter and the fisherman which

he treasured throughout his life.

Although the Williamses' home was not a religious one, the parents trained their children in the principles of character and the habits of industry. Many happy hours were spent in family activities and the simple enjoyments of country life.

When Roy was 16, he attended a revival meeting at the nearby Methodist church, primarily because he was interested in a pretty young member of that congregation. But it was to be a fateful meeting. The pastor and his wife had prayed for a revival in their church, but their board had been unwilling to raise the necessary funds. As they prayed, God instructed them to sell the family cow and the sewing machine and use the money to bring an evangelist. Both of these possessions were vital to the family economy, but they obeyed, sold the treasured items, and called Josh Sanders, a neighboring Methodist holiness pastor, to hold their revival. That meeting was the beginning of a holiness awakening that swept the surrounding countryside, but the only convert, the fruit of the pastor's sacrifice,

was young Roy Williams.

Life for the new Christian was not easy, and his family did not think much of his testimony. But he stood fast, and when he was sanctified later in that same meeting, God promised him sufficient grace for victory. Within a short time, the entire family was converted.

Roy Williams had not walked with God very long before he felt that call to “go and tell.” And in 1899, at the age of 16, he preached his first sermon at the Fort Jessup Camp in Louisiana, at the exact spot where he would preach his last sermon 46 years later. He felt the need of training for his calling, and the next year entered Texas Holiness University in Peniel. His parents were unable to give financial assistance, and the relatives who could have helped him refused to encourage what they considered a waste of talents.

So Roy worked his way through five years of college, graduating in 1905 with the A.B. and B.D. degrees. Those were years of hardship, and going to bed on an empty stomach was not unusual. While the other students were enjoying the campus life, Roy Williams was

THE LIGHT OF THE SPIRIT

—JEAN HOGAN DUDLEY
Harlingen, Tex.

*Always as winter season lengthens nights,
And flowers sleep, and mountains dream in snow,
We set an evergreen with blazing lights
Beside the hearth to fill our room with glow.*

*But prayer will shed more flame than tinselled star:
The Spirit sparks and glitters, burns as gold,
And from God's holy love flows light as far
As soul desires—deep as the heart can hold.*

working to pay his expenses. When news came of his mother's illness, he did not even have the price of a stamp to mail a reply, and he received word of her death too late to attend the funeral.

During these years, young Williams was struggling with the decision of what denominational affiliation to make. He could see that the Methodist Church would never again tolerate the preaching of holiness in her pulpits, and he felt that the small holiness associations were too dependent on dominant personalities.

While in Chicago doing some graduate work, he attended the Church of the Nazarene and became interested enough to begin studying its history and polity. When the Church of the Nazarene held its 1908 General Assembly at Pilot Point, Tex., Roy T. Williams was there, and in the course of that meeting was received into membership and ordained into the ministry by Dr. Phineas F. Bresee.

Although he was always a preacher first, Williams' talents as a leader and an administrator had been recognized early by his contemporaries. After graduating from the college in Peniel, he served as a teacher and president of two holiness colleges, then resigned to evangelize full time. He was called to be the evening service preacher at the 1915 General Assembly in Kansas City, and found himself on the final ballots for election as the new fourth general superintendent. He declined further balloting because of his youth, but when Dr. Bresee died shortly after the assembly, and Dr. W. C. Wilson soon thereafter, Roy T. Williams, at 32 years of age, and John Goodwin were elected by the district superintendents to fill the highest office in the church.

For the next 30 years Roy T. Williams was to play a significant part in shaping the young church and giving it direction through some severe testing times which it may not have weathered without his guiding hand. He was a man of unusual perception and judgment, and his foresight more than once enabled the church to avoid disaster.

He was the organizing force behind many institutions of our church which we take for granted; the General Board which directs

church policy between assemblies; the incorporation of all departments of the church under the supervision of the general superintendents; the Ministerial Benevolent Fund for retired preachers and their widows; and the budgetary system of support for general church operations. He was always a strong advocate of Christian education and saved more than one Nazarene college from financial ruin by his fund-raising efforts. Dr. Williams spoke in simple language. A gifted administrator, he always had time to

counsel and encourage his preachers. He possessed the courage that only the humble know, and he was never afraid to stand for his views, or to submit to the decision of the majority.

The years of toil and the care of the churches took their toll, and R. T. Williams died in 1946 at the age of 63. But his work lives on in the church he loved and in which he invested his life. Dr. G. B. Williamson has written a fitting tribute: "If you would see a monument to Roy T. Williams, look at the Church of the Nazarene." □

YULETIDE FOCUS

*It's here! That strange, expectant feeling
That says: IT'S CHRISTMASTIME!
I heard my first carol last week, and today,
My mailbox held a greeting card from an old friend.*

*The stores have been full of enticing
Bargains, holiday decorations,
And bustling crowds for weeks—
But that doesn't make Christmas.*

*The radio, TV, and newspapers have begun
Their annual countdown—15 shopping days—
12 shopping days—10 shopping days left,
But that doesn't make Christmas.*

*Thoughts have been tumbling over and over;
How can I possibly get everything done?
What shall I buy? Will the family be together?
Can it be Christmas already?*

*Then suddenly, there's a change!
And it really feels like Christmas.
"It's beginning to look a lot like Christmas"
Lifts the spirit and accompanies the song in the heart.*

*"Joy to the World" finds a response;
I love you, World! You hear me!
"O Little Town of Bethlehem," you're real to me.
Christ my Savior lay cradled under your starry skies.*

*No room, they said, but it didn't matter.
It was the human heart that was His destined abode.*

*So it's Christmas—and He's here today
No rumbles of war, no tawdry commercialism,
No straitened finances can change that certainty.
For Christmas is truly in the heart;*

*In a peace and joy within that overflows
To a waiting world; in the love of family and friends,
In the worship of the Christ of Calvary—
And in the fellowship and communion of His family.*

—MABEL P. ADAMSON
Kansas City, Mo.

the CHRISTIAN calendar



ADVENT: Christ Comes to Us

We are ending our series on the Christian calendar at the point where we should have begun. Ecclesiastically, the year begins with the first Sunday in Advent, four weeks before Christmas. This is appropriate, since the Incarnation, the birth of Christ in human fashion, is the starting point and the central fact of Christianity.

The word *Advent* is derived from the Latin words which mean "coming to." From earliest times the English word was used to designate the period of time before the Festival of Nativity. It is in this sense of "coming to" that I am particularly interested in Advent. In the Gospel narratives of the birth of Jesus, He came to several individuals or groups of people, of various classes and in various ways. Their initial reaction and response were notably human. His arrival was marked by a mixture of the supernatural, the divine and the human.

To Mary and Joseph and to Elizabeth, the Advent was at first in the form of a promise. Elizabeth's spontaneous benediction was remarkable in that it was the recognition of the unborn Child. For Mary and Joseph the promise was a supreme test. What faith and courage were needed to bear the burden of apparent shame for months!

Some of the people to whom Jesus came were devout Jews who had long awaited the Messiah and were inspired by the Spirit to recognize Him in this newborn Child. Such were Simeon and Anna. Luke tells us that Simeon was "righteous and devout, looking for the consolation of Israel." Anna was an aged woman who spent her time in the temple "worshiping with fasting and prayer night and day."

What a contrast with the shepherds! We are so familiar with this episode in the story that we have perhaps made these shepherds also into pious, devout Jews awaiting the Messiah. However, it has been pointed out that shepherds as a class had a bad reputation in first-century Palestine and there is little evidence that these shepherds were an exception. One commentator concedes that they came from a despised class, but must have been devout men, "else why should God have given them such a privilege?" Do we really believe that God comes only to the devout?

The medieval conception of the shepherds emphasized the lowly status of these men. In 14th- and 15th-century plays depicting the Nativity, the shepherds

are rough, coarse men, a poor, despised class. The *Second Shepherds' Play* (written and performed in Wakefield in the 14th century) opens with a scene in which three shepherds come in one by one complaining about the weather, about oppressive landlords, even about nagging wives! When a fourth man, Mak, unemployed and thievish, enters, they are immediately suspicious that he has intentions of stealing their sheep. They are right. While they are asleep, he takes a lamb from the flock and goes home with it to his wife, who hides it in a cradle. Eventually the others come to his cottage and find the sheep. Instead of the punishment of death, they merely toss Mak and his wife in a blanket and return to their flock. Their act of relative clemency anticipates the process of reformation.

It is after their return that the angels startle them with the news of the birth of a Child in Bethlehem.

*Rise, herdsmen kind, for now is he born
Who shall take from the fiend what from Adam was
drawn;*

*That warlock to rend, this night is he born.
God is made your friend now at this morn.*

*He requests
To Bethlehem haste
Where lies that Grace
In a crib low placed,
Betwixt two beasts.*

They obey the command to go to Bethlehem where they see the Child and His mother Mary. The effect of the Incarnation is immediately apparent. These rough shepherds are transformed. They sing gentle praises to the Child and present homely but symbolic gifts: a bird, a ball, a bunch of cherries.

The point is that God manifests himself to persons who are not particularly pious, not particularly expecting His appearance. "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Romans 5:8). The shepherds were common men in need of the grace of God. It came to them suddenly in startling revelation.

Christ came also to the wise men—an entirely different group of individuals. For one thing, they were

by RUTH A. CAMERON

*Eastern Nazarene College
Wollaston, Mass.*



Gentiles, representatives of those nations to whom the gospel would come in the future. They were also wise: intelligent persons, learned in contemporary science. Paul said that God chose the foolish—the simpleminded—to confound the wise, and it is true that Christianity is so simple that “the wayfaring men, though fools, shall not err therein.”

We tend, sometimes, to emphasize this part of Christianity to the point of seeming to exclude the intellectual. I am glad that poor, uneducated shepherds saw the star and heard the angels’ song. The vision and the message transformed their lives, giving them new hope. But I am also glad that a revelation came by the light of that same star to wise men who were no less obedient to the heavenly vision.

There are some questions we ask about the “advents” of Christ in the lives of these people. What happens to them when the supernatural, divine revelation breaks in upon them? What is their human reaction? What do they do in response?

First, we observe that frequently their initial reaction is fear. Joseph is told by the angel, “Fear not to take unto thee Mary thy wife” (Matthew 1:20). Mary is reassured: “Fear not, Mary: for thou hast found favour with God” (Luke 1:30). The shepherds were “filled with fear.” On one hand, this is a perfectly normal human reaction; on the other, it is a recognition of the divine breaking into our human situation. It is not an ordinary fright, but the awe and dread of mortal beings in the presence of the holy.

Secondly, we note that they *do* something in response to the coming. Joseph “did as the angel of the Lord had commanded.” Mary and Elizabeth sang hymns of praise. The shepherds left the stable “glorifying and praising God for all that they had heard and seen.” Simeon prophesied, and Anna “spoke of him [the Christ Child] to all who were looking for the redemption of Jerusalem (Luke 2:38, RSV). The wise men “fell down and worshiped him . . . they offered him gifts, gold and frankincense and myrrh” (Matthew 2:11, RSV).

A third observation is that there was implicit in the Advent an awareness of the graver aspects of the Incarnation. Simeon, in the middle of his prophetic statement, warns Mary, “a sword will pierce through your own soul also” (Luke 2:35, RSV). The visit of the wise men was followed by “Rachel weeping for her children” (Matthew 2:18).

T. S. Eliot, in his poem “The Journey of the Magi,” imagines the wise men wondering, “Were we led all that way for / Birth or Death?” In the medieval shepherds’ plays there were frequent allusions to the cup from which the Child would drink or the foe whom He must fight. Even the trick of hiding the lamb in the cradle points to the sacrifice of the Lamb of God.

Do we ever put ourselves in the position of these participants in the Nativity? How would we react to the revelation of the divine in our lives? In the medieval *Second Shepherds’ Play*, the characters in somewhat startling manner resemble 14th-century Englishmen. They have English names; they even refer to local landmarks. This seems anachronistic until we realize that the message of Christmas is that the Christ comes to each of us. The Advent season can be a time in our own lives when He comes to us. □

Reviewed by

EARL C. WOLF
Kansas City



BOOK BRIEFS FOR YOU

HAPPINESS AND HARMONY IN MARRIAGE

Marriage is what we make it. This book is designed to help us make it a rich, full, and meaningful venture in human relationships.

In recent years the institution of marriage has suffered alarming erosion and in some segments of society is deemed passé. With one million divorces a year and one out of two marriages ending in dissolution, too much cannot be written and voiced in warning and counsel.

William S. Deal’s book is not written for young married couples alone; it is addressed, as well, to those whose marriage has lost its romance and for whom the honeymoon is a faded memory.

Happiness is never automatic in any area of living. In marriage particularly, it is dependent upon harmony, perhaps more than on any other factor. But harmony is subject to the routine stress and strain of daily unglamorous tasks and responsibilities. Harmony is scuttled by petty misunderstanding, lack of communication, financial problems, resentments, adversities, and just plain boredom.

The author writes from two strategic points of view: that of a state-licensed and certified counselor and of an ordained minister with experience in pastoral shepherding.

If you are contemplating marriage, recently married, or have survived x number of years and feel the need of a refresher course, this book is for you. It is a down-to-earth, practical book. It can be used for personal reading or as a text for a training class. For either purpose, I recommend it. □

by William S. Deal

Beacon Hill Press
of Kansas City

to order,
see page 28



Nazarenes— GIVE THANKS!

by a member of First Church
Kansas City

IT WAS approximately 9:30 in the grand ballroom on the lower level of the equally grand Alameda Plaza Hotel. The 385 members and friends of the Kansas City First Church had enjoyed a wonderful evening of fellowship and inspiration. The food had been excellent, the music as thrilling as any one might hear this side of heaven, and the message of the special speaker had been enlightening and challenging. All in all, the fund-raising campaign for the new church was off to a spectacular start.

All that remained to cap a delightful evening was a dedicatory prayer by General Superintendent Emeritus Samuel Young and remarks by the pastor of First Church, James Ingalls. But before either could be accomplished, there was a sudden and electrifying change of plans.

The message was delivered—"Flood alert! Brush Creek is flooding. You are advised to leave for the upper floors as quickly and as quietly as possible."

Almost before the words were spoken, water covered the floor and was rising rapidly. By the time all had evacuated, the water was waist deep. Yet it was reported later that the evacuation of the room had taken only three or four minutes!

In all of this, there was no sign of panic; only a beautiful spirit of helpfulness and concern for one another. How great is our God, to give such calmness in the midst of disaster!

It was difficult to make one's way in the darkness with the flood waters swirling around. But the hotel staff provided some candlelight and some direction. By following their instruction, all found the way to various stairways where they might ascend to a higher level.

And none too soon! Within minutes, the ballroom where we had so recently been seated, enjoying a great time together, had filled with eight feet of water and the walls had collapsed.

THE EVENING SERVICE was over and a time of fellowship was in progress in the annex of the church. I was having a lovely time getting reacquainted with folks my husband and I had known years back; and my friend, at whose home I was visiting, had introduced me to several new people.

One middle-aged man, whose name sounded familiar when we were introduced, just smiled and shook my hand. At the moment I thought nothing of this, but a few minutes later I heard a rather unfamiliar sound. Looking around I noticed my hostess was talking to my new friend, Mr. Graff, who was holding something up against his throat and speaking slowly in a rather metallic monotone voice as they conversed together. Here, I discovered, was a man without a

Man Without a VOICE!

voice and I was anxious to learn his story.

Mr. Graff had been a heavy smoker for many years since he had wandered away from the Savior he knew in his youth. All those years his wife and others had prayed God would bring him back, but no one knew what it would take. In November, 1960, Mr. Graff's throat got so badly infected he consulted a specialist who didn't "pull any punches."

"You are afflicted with cancer in an advanced stage and have 6 months to live; with radium treatments, 18 months at the best."

The surgeon continued, "With surgery you will lose your voice but would have a 50-50 possibility of survival. Think about it."

Mr. Graff thought for a few moments; then decided on the surgery. That night his heart was heavy with fear and pain, but

Then came the further ordeal of waiting. Relatives and friends could not be reached and it would be hours before anyone could leave. Some gathered around the piano and sang hymns of praise and thanksgiving to God. Some sat quietly and watched the flood waters rising.

Through the long plate-glass windows, we had a vivid picture of the destruction going on outside. Beautiful shops were extensively damaged, lives were taken, and cars were tossed about on the roaring flood waters like dandelion fuzz in the wind. (Many of the First Church families lost their cars when the lower parking level was completely submerged.)

Eventually, the waters began to recede. For most, it was the early hours of the morning before it was safe to leave. Some encountered further difficulties on the way home. Our NTS president had an extremely close call when his car was washed off the road. Miraculously, all arrived home safely. God had kept us in His care that night of September 12. Lost cars, shaken nerves, waterlogged shoes! All nothing, compared to loss of life. How good God is!

But it is staggering to consider the other possibilities. There are so many "what ifs" in a situation like this.

If God had not protected us from loss of life, said Pastor Ingalls, "the congregation [of First Church] could have been practically wiped out." And as the ripples from a stone tossed in a quiet pool extend farther and farther outward, so some of the "waves" of the floodwater would have reached you.

CONSIDER: Perhaps four-fifths of the congregation of First Church attended the banquet that night.

Among that four-fifths was the entire ministerial staff—and families—of First Church; a number of Christian leaders of the community, attorneys, architects, and company presidents; representatives of the United Church Finance organization, which has raised untold millions of dollars for church expansion; some former missionaries; two well-known Christian doctors whose names you would recognize; some of the most outstanding musical talent of our general church; at least three dozen Nazarene Seminary students and wives (think of the loss of future leadership! There might be a general superintendent in that bunch!); the NTS student body president; the dean of NTS, two NTS professors, and a half dozen others on the NTS staff; the book editor of our Nazarene Publishing House and a number of NPH workers; dozens of people on the secretarial and editorial work staff of Headquarters; numerous executives from Headquarters, including the administrator of Headquarters Operations, one area coordinator of our world mission work, the director of Communications, the director of Christian Service Training; the director of Stewardship, the General Treasurer, and the General Secretary; Kansas City District superintendent; a former general superintendent; and our speaker of the evening, Dr. Earl Lee.

Nazarenes, give thanks! This is not the story of deliverance for the people of First Church in K.C. This is the story of God's goodness to our general church. Once more Satan has been defeated in his attempts to hinder the building of God's kingdom. Our God has not forgotten us. He is our Strong Deliverer. Praise His name! □

being a backslider he felt ashamed to kneel down and ask God to be merciful. In desperation he finally did so, but he felt like a stranger asking God for another opportunity in life. Yet God, who is merciful, answered his prayer. Pain and fear was replaced by joy and comfort, and by the time of the operation he was at ease, with no doubt in his mind that God would see him through. The operation was a success.

However, a few days later infection set in, along with a very high temperature, and Mr. Graff began to sink. The doctor telephoned his wife to say that everything he could do to save her husband's life had been done. Each day the patient got worse, but he hung on to his newfound faith, knowing that his wife and all the members of the church were praying for God to spare his life.

by FRANCES ROBINSON
with C. Graff

Prince Albert, Saskatchewan, Canada

Before morning service the next Sunday the pastor visited Mr. Graff, saying, "I had to see you before I delivered my sermon to the congregation." Then the pastor took his hand, prayed for his recovery, and that very moment, says Mr. Graff, God touched his body. It seemed as if a door opened. His temperature dropped to normal and for the first time in several weeks he fully realized where he was. From that hour on his condition improved, and nine months later he left the hospital with an artificial voice but otherwise sound in body and joyously grateful in spirit.

Now, 10 years later, Mr. Graff

has come through numerous checkups with all tests showing negative results. Several doctors have told him, "You are a walking miracle," and he and all who know him give the glory to God, who alone can work such a miracle.

Mr. Graff is now a loyal member of the church. He says that while he doesn't need a voice to be a servant of the Lord and testify for Him, he does want to tell people that if they are backsliders, alcoholics, drug addicts, or whatever, they need only put their faith and trust in Christ and He will give them a new heart and a new life just as He has done for him. □

EDITOR'S NOTE: Mr. Graff died suddenly before this article could be published. He was happy about knowing it would be printed, and his last years of life were spent faithfully bearing witness to God's grace.

Editorially Speaking . . .

by W. E. McCUMBER

THE BEST GIFT

When God wanted to crown all His gifts with the best gift He could bestow, He gave not something but someone—He gave himself. In Jesus Christ, God came to us, first to live for us, and then to die for us. The Baby in the manger reminds us that personhood is the supreme value in our world—beyond the price of all material things. The Man on the Cross reminds us that the ultimate gift is oneself, one's very life surrendered and expended for the sake of others.

If this is what Christmas is really all about—the giving of oneself to others and for others—why not have a real Christmas this year? In a fresh and fuller way, give yourself. The best Christmas presents are not wrapped in paper and tied with bows. The best are wrapped in flesh, in smiles and tears, in words of thanks, in deeds of love, in all the ways by which a human life can be invested in a fellowship which enriches and ennobles another human life.

There are husbands who shower their wives with gifts, but they withhold themselves. And no matter how smartly dressed or comfortably housed these wives may be, they are lonely, their rooms are empty, and they inwardly cry for the one gift they most need, a caring and sharing love.

There are parents who stack the Christmas tree about with exciting gifts for their children, but who never give themselves. The excitement dies before New Year's Day, the toys are tossed aside, and the children wish that Daddy and Mommy had time to play with them, read to them, take them places, pour life into life.

There are churches whose members give money but not themselves. And the church is impoverished, whatever its bank account, because its most essential ministries are person-to-person. The lost, the lonely, the sick, the bereft, the hurt, the confused all continue to suffer for want of Christians who will invest themselves in the lives of others. The church's ministry cannot be carried out by proxy or by remote control. It cannot be pushed upon a paid staff and forgotten. It demands life in touch with life, person

confronting person. Unless we give ourselves it goes undone.

One Christmas morning my wife said, "I have to take Mr. M—— a gift. Come with me."

We had a beautiful white Christmas. Driving was out of the question, so I trudged along through the snow and the ice. We walked until I asked, "Does this man live in our city?" Her reply was a patient smile, and on we went.

Mr. M—— had been sick for weeks. He was tormented with fear that the company he worked for would lay him off, just when he was too young to retire and too old to find another job. The company's treatment of other employees justified the fears. Marital problems added to his anxieties and edged him toward a nervous breakdown. He had become cynical and bitter.

I watched as my wife gave him the present, and listened as she spoke words of encouragement. She really cared and he could tell. When she said, "I'm praying for you, and things are going to work out alright," his eyes moistened. He looked at her for a long moment, as though he could hardly believe such people existed. Then he said quietly, "You really *mean* that, don't you?" He brushed her cheek with a kiss and said to me, "You have a great wife, mister."

I walked home deeply affected by the sick man's response, and feeling 10 feet tall to be her husband (that's about twice my real height!). The best gift at Christmas, I reminded myself, is the gift of oneself. Caring enough to visit, to hearten, to assure, to pray—and thus to remind a defeated man of his worth and God's love.

Someone needs you this Christmas. Not what you can buy at a store and place under a tree, but you—your time, your presence, your faith, your love.

The popular song is clever but false. Diamonds are not a girl's best friend. Anyone's best friend is a person who loves and gives himself in communion with others. □

Someone needs you this Christmas. Not what you can buy at a store and place under a tree, but you—your time, your presence, your faith, your love.

THE VIRGIN BIRTH

Matthew wrote, "This is how the birth of Jesus Christ came about," and then proceeded to bear witness to the miraculous conception and virgin birth (Matthew 1:18-25, NIV).

"This is how . . ." Well, it either is how or it isn't how. There are many scholars in the churches who say "it isn't how." They are not driven to their position by any defect or obscurity in the text of Scripture. What Matthew believed and taught is perfectly clear. Those who deny the virgin birth do so on the basis of their world view. Such an event, they are convinced, did not happen because it could not happen. Our world is "closed" to such direct, divine intervention. Everything occurs in a cause-and-effect chain whose links are all natural.

Clearly, the denial of the virgin birth is as much a statement of faith as the affirmation of that birth. No one can prove or disprove the virgin birth; he can only believe or disbelieve the biblical account. But no one can prove or disprove the denial of the virgin birth either; the denial can only be believed or dis-

believed.

I choose to believe Matthew's account. If the Scripture writer's source of information was divine, "the Spirit of truth" cannot lie. If the writer's source of information was human, the only one who could have supplied that knowledge was Mary, and I do not think she would lie.

The Bible is trustworthy. It is an inspired product, a God-breathed product. Its witness to Jesus Christ is true, as true in its account of His birth as in its account of His life, death, and resurrection. The unique birth is "of a piece" with the unique life and death of this unique Person.

If Matthew says, "This is how . . ." and some skeptic says, "No, that is not how . . .," I can believe Matthew or the skeptic. Neither can empirically verify his claim. I choose to believe Matthew. With his account my faith is content. My mind and my heart are satisfied with the witness borne by the Bible to the virgin birth of Jesus. □

A MYSTERY

The incarnation of the Son of God is a mystery. It can be believed and confessed, but it cannot be analyzed and explained. Human reason has its limits, and the Incarnation lies beyond its farthest boundaries. How God could become man, how the Creator could become creature, how the Eternal could become historical, defies our profoundest explanations. That the Holy One should be made "in the likeness of sinful flesh, and for sin" is a marvel of grace that reduces all the vaunted achievements of man to pigmy proportions.

This much we do know, the movement is downward. God "stoops to conquer." He condescends to our low and lost estate. Man did not climb up to God, but God descended into manhood. Man was not elevated to deity; God was demoted to humanity.

A measureless love is attested by the incarnation. A king forsaking his palace to share the hovel of a poverty-ridden peasant is no sacrifice by comparison. A Damien, deliberately exposing himself to leprosy in order to minister to the victims of that disfiguring

and painful living-death, is but a faint reflection of the love that prompted God to wear our vestment of clay.

The full extent of that amazing love is not revealed until the Cross, where the purpose of the Incarnation is fulfilled. He came, not only to share our earthly struggles, but to die for our sins. His flesh and blood becomes an offering of atonement. He dies to purchase our forgiveness.

From the manger to the Cross stretches a road that was filled with His healing acts and liberating words. All of it was done and said for our sakes. In the midst of all our evil and misery, one life was spent in utter unselfishness. This is the mystery of love we celebrate at Christmas. Before the wonder of it all we can only bow in adoration and in praise. Before this mystery of the Word made flesh we are our very tallest upon our knees. "Veiled in flesh the Godhead see"—and let the hallelujahs which rise in your heart spill over your lips. □



Dr. M. Harold Daniels, district superintendent of the Colorado District, organized the 79th church on that district. The Colorado Springs Unity Church was organized on September 11 with 43 members. Seventeen of the charter members joined by profession of faith. Rev. Alfred Glasper (*standing behind the pulpit with his wife*) is a graduate of the Nazarene Bible College. The church is now meeting in a rented hall. This multiracial church is aided by NBC students.

TNC RECEIVES GRANT FROM KODAK

A \$3,000 grant has been awarded to Trevecca Nazarene College through Eastman Kodak Company's 1977 Educational Aid Program, school officials recently announced.

Responding to contributions to the Kodak Company made by college and university graduates, Kodak direct grants are awarded for each undergraduate or graduate year completed by those graduates who join Kodak within five years. Awarded during the graduate's fifth year of employment, the grants are made on behalf of those who are utilizing their academic training in the performance of their job duties.

Kodak's 1977 direct grant to TNC is given in behalf of Ms. Reba Ann Hood, a 1972 Trevecca graduate who majored in English and business administration. These two departments—English and business administration—will share the grant funds, which will be given as Kodak Undergraduate Scholarships to especially qualified students of these subjects.

Trevecca is one of 280 colleges and universities receiving a total of \$3.8 million in Kodak educational grants in 1977. In a joint Kodak announcement, Colby H. Chandler, president, and Walter A. Fallon, chairman, stated: "the quality of life available to future generations will evolve from enlightened efforts made in the present. In this continuing cycle, knowledge is the proven ally and educational institutions the instrument of progress. With our 1977 commitment, we reaffirm Kodak's respect for quality education and invest in the future of higher learning for the benefit of all."

Everett Holmes is administrator of student fiscal services at TNC. □

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MISSION COUNCIL MEETING IN INDIA

The sixty-eighth Mission Council in India met September 12-17 in Washim, India. This year was historic in that responsibilities were correlated between two councils, Institutional and Church Growth-Evangelism.

The work of the Institutional Council includes the medical work as well as education, especially in the Nazarene Christian Coeducational School in Chikhli. The work of the Church Growth and Evangelism Council now includes the present IDA, Western Maharashtra District, and Delhi.

Rev. and Mrs. Harold Harris, on special assignment, brought inspiring and devotional messages and guidance in making the transitional changes. A spirit of love and unity prevailed. □

TNC FACULTY CHANGES

This fall marks the beginning of a teaching career at Trevecca Nazarene College for seven new full-time professors and six new part-time professors.

Two doctors have joined the faculty of the Department of Allied Health: Dr. Douglas Henry, assistant professor, and Dr. Orpha Speicher, professor of allied health. Dr. Henry, a 1968 graduate of Muhlenberg College, earned his M.D. from Columbia University in 1972, completed his internship and residency at the Children's Medical and Surgical Center of New York City, and, before coming to Trevecca, served in Jacksonville, Fla., at the Navy Regional Medical Center. Speicher graduated from Pasadena College and earned her M.D. from Loma Linda University in 1934. Dr. Speicher is responsible for the building of the Reynolds Memorial Hospital in India, where she served as a missionary doctor for 40 years.

Two others—Dr. John Stark and Rev. Fred Huff—join the faculty as director and assistant director of the Career Planning and Placement Center. Stark brings with him a background of legal experience; he graduated from Trevecca in 1968, and earned his J.D. from the Nashville YMCA Law School in 1976. Huff, another Trevecca graduate, is presently working on an advanced degree at Scarritt College, and comes to

Trevecca from several years of work as minister of youth at Nashville First Church.

Joining the sociology department is Mrs. Joy Wells, a 1976 Trevecca graduate, who recently earned her M.A. at Middle Tennessee State University. Mr. Morris Stevens, a new member of the music department faculty, comes with a B.S. from Middle Tennessee State University, where he also has done additional graduate study. Mrs. Lois Eades joins the full-time English department faculty this year; she has been a part-time professor since September 1976.

Winter quarter will see the addition of two more faculty. Mr. James Knear, a Trevecca graduate, will join the department of speech. Knear graduated from the Nazarene Theological Seminary and has studied further at the University of Missouri in Kansas City. Rev. Paul Hetrick, who graduated from Trevecca and earned his M.A. at Scarritt College, will come in January as assistant professor of missions.

New part-time professors include Dr. Norman Henry, psychology; Mrs.

Sandra Taylor, home economics; Mr. Jim Sankey, Christian education; Mr. Mike Malloy, social welfare; Mr. Niel Nielson, philosophy; and Mrs. Mary Lou Hunt, coaching women's intercollegiate athletics. □



The Snohomish, Wash., church was built by the congregation with the help of a lead carpenter, Rev. Harold Walker—now retired from the ministry. The new sanctuary and classrooms with 4,364 sq. ft. was built at the cost of \$57,470 and \$25,000 indebtedness. Pastor Floyd Cummings says this is the miracle church—there was no way the building could have been built for the price without the miracles of God. Dedication services were held November 13 with Dr. Kenneth Vogt, district superintendent, bringing the dedicatory message.



President Mark R. Moore (center) of Trevecca Nazarene College honored the Staff Member of the Year and the Faculty Member of the Year at the annual Faculty-Staff Banquet at the Hilton Airport Inn. The "President's Award" went to Mrs. Wilma Gallup and Dr. John Chilton. The "President's Award" was initiated in 1969 by Dr. Mark R. Moore to recognize the staff member who has rendered especially dedicated service to the college, and the faculty member who has made an outstanding contribution to the profession of teaching. Mrs. Gallup, Trevecca's school nurse since 1975, was cited for her outstanding service to the college not only as a nurse, but also as a woman of Christian virtue and a Christlike spirit of compassion. History professor John Chilton has been a member of the TNC faculty since 1976. He has distinguished himself as a model teacher possessing excellent rapport with students and peers.

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A Personal Evangelism Clinic was conducted by the Department of Evangelism for the Pittsburgh District at the California, Pa., church. Rev. Dan Kunselman is the pastor. Out of 74 persons who heard the gospel presented, 38 made a commitment to Jesus Christ! Eighteen pastors and laymen received the three-day training, September 26-28. District Superintendent Robert Goslaw, who personally took the training, spoke highly of its worth and set September 11-13, 1978, for a second phase of advanced, as well as basic, training. Dr. Don Gibson, executive director of the Department of Evangelism, and Rev. Dwight Neuenschwander, coordinator of special programs in the department, gave the training.

MANC TO HOST NAZARENE COLLEGE BASKETBALL CLASSIC

Bud Harbin, athletic director, has announced that Mid-America Nazarene College will host its first "Nazarene College Classic" basketball tournament, January 26-28, 1978.

The all-Nazarene college field competing in the tournament includes: Eastern Nazarene College, Quincy, Mass.; Mount Vernon Nazarene College, Mount Vernon, Ohio; Northwest Nazarene College, Nampa, Ida.; and Mid-America Nazarene College, Olathe, Kans., host.

Basketball tournament competition is one of numerous events being conducted in conjunction with MANC's Tenth Anniversary Celebration. In 1968, the college, under the leadership of President Curtis Smith, opened its doors to a Pioneer class of 263. The 1977-78 academic year marks the third consecutive year MANC has held the distinction as the largest and youngest private college in Kansas.

Each team participating in the tournament will face all other teams once. The schedule has been determined as follows: ENC vs NNC, MVNC vs MANC, Thursday, January 26, 1978; MVNC vs ENC, NNC vs MANC, Friday, January 27, 1978; NNC vs MVNC, ENC vs MANC, Saturday, January 29, 1978. All games will be played at the 2,500-seat Johnson County Community College gymnasium, Overland Park, Kans.

For further information, write: Athletic Director, MANC, Box 1776, Olathe, KS 66061. □

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PLC President W. Shelburne Brown (l.) shares the cockpit of the recently-developed Ryson Cloudster with T. Claude Ryan, founder of the Ryan Aeronautical Company in San Diego. Ryan was the major benefactor in 1961 of Point Loma College's Ryan Library which he has since refurbished. Besides the mutual interest of the two men in Ryan Library and Point Loma College, they share a common interest in aviation. Ryan, a pilot for 60 years, produced his first aircraft in the 1920s. His latest development, in cooperation with his son, Jerome, is the Ryson Cloudster, a powered sailplane. Dr. Brown has been a pilot of single- and multi-engine aircraft for 19 years, flying all over America, to the Bahamas, and into Baja California.



NAZARENE EUROPEAN RETREAT FOR MILITARY PERSONNEL

The 20th annual European Retreat for Military Personnel, sponsored by the Church of the Nazarene, was conducted October 3-7, 1977, at the General Walker Hotel in Berchtesgaden, West Germany. The retreat focused on the church's quadrennial theme "Lifting Up Christ."

Military personnel and their families, numbering 111, came from as far away as Turkey, to the northernmost parts of Scotland and Finland, and nearly all places in between. Army Chaplain (Maj.) Charles Moreland was the coordinator for the event. He was assisted by Chaplains Len Dodson and Jerry Earles.

The staff included Nazarene European leaders. Among them were Dr. Bennett Dudney, president of European Nazarene Bible College, and Rev. Richard Zanner, district superintendent of the Middle European District. The pastors who provide English-speaking services on the middle European District were also a part of the staff.

Rev. Mel McCullough, executive director of the Department of Youth Ministries, shared from the Word in the evenings. Nazarene leaders from the various districts in Europe gave informative, inspirational reports on



Mel McCullough (center), executive director of the Department of Youth Ministries, share with district NYI presidents Rev. Kurt Schmidlin (l.), Middle European District, and Thomas Long (r.), Italy, during a morning break at the Nazarene European Retreat for Military Personnel.


significant happenings in areas where they are serving. There was a strong bond of love and the sense of the presence of the Holy Spirit in the farewell Communion.

As the retreat family started to break up to return home, deep appreciation was expressed to the church for providing this very significant time of spiritual renewal and Christian

fellowship. Many indicated they would return for the 21st European Nazarene Retreat for Military Personnel scheduled at Berchtesgaden, October 2-6, 1978. Dr. V. H. Lewis, general superintendent, will be the speaker. Those who have relatives or friends in Europe should make them aware of the date for next year's retreat. □



The retreat staff (first row, l. to r.): Dr. Bennett Dudney, president, European Nazarene Bible College; Navy Chaplain Capt. L. W. Dodson, Jr.; Mel McCullough, executive director of the Department of Youth Ministries and retreat speaker; Professor Irving Kranich, musician; Mrs. Irving Kranich, musician; Mrs. Kurt Schmidlin, children's worker; Rev. Howard Culbertson, youth worker; Rev. Doug Alexander, Bible-study leader. (Second row, l. to r.): Army Chaplain (Cpt.) Gerald Earles; Rev. Kurt Schmidlin; Army Chaplain (Maj.) Charles Moreland, retreat coordinator.



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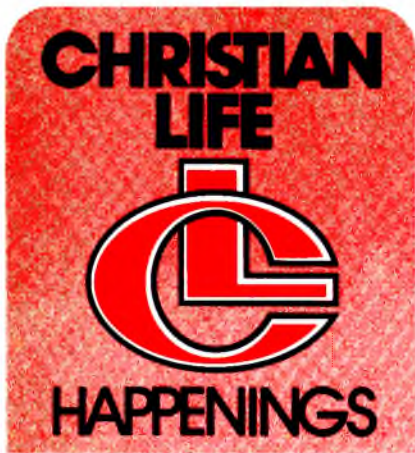
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by Melton Wienecke

NEW FAMILY WORSHIP RESOURCE

J. Paul Turner, Christian Family Life director, announces a brand-new resource for creative worship in the home. *The Family Is for Treasuring*, by Wes Tracy, will reach the market this January.

Specially designed for Monday evening family time, the book has a wealth of ideas for creative family worship. It uses the lesson themes, titles, and Scripture references from the Enduring Word Series adult lessons for 1978 as the basis for family worship. From this basis author Wes Tracy has written a variety of worship and study techniques that children and teen-agers will especially relate to. A unique feature is the "Good-night Thought" and "Breakfast Greeting."

Turner emphasizes the importance of ordering this resource early. Pre-advertising has caused some back ordering, and to enjoy the book to its fullest, you should be using the book by January 1. Every Nazarene pastor has received a colorful four-page brochure on this and other resources for Nazarene Family Week, January 1-7, 1978.

Order your Christian Family Life resources from Nazarene Publishing House, P.O. Box 527, Kansas City, MO 64141. □



Shawn Ripley and Sandy Wiens earned the Breesee and Winans awards in the Caravan program this year. They are from Calgary, Alberta, First Church. George Young (right) is director.



KALAMAZOO FIRST CONDUCTS MARRIAGE ENRICHMENT COUPLES' RETREAT

The first Marriage Enrichment couples' retreat conducted by the newly appointed general director of Christian Family Life was sponsored by Kalamazoo, Mich., First Church, September 9-11, 1977.

Facilitated by CFL Director J. Paul Turner and his wife Marilyn, 15

couples attended five three-hour sessions on: Growth Potential, Appreciation and Affection, Communication, Conflict Resolution, and Lordship. Couple dialogue in smaller groups was the main format.

Five formerly-married persons also attended the retreat and dealt with basically the same biblical subject areas in a separate family group.

Kalamazoo First Church is pastored by Rev. Clifford Walton, who is giving effective leadership to a variety of creative ministries as well as an extensive building program.

Historic Indian Lake, Mich., was the retreat setting. □



Rhonda Lawes recently earned her Esther Carson Winans Award at the Warren, Mich., Warren Woods Church. She completed the program in two years. It usually takes three. Harold Baker is the local Caravan director and Rev. James Mellish is the pastor. Caravan attendance runs between 100 and 120 per week. Rhonda Lawes is shown with her parents, Richard and Gloria Lawes.



MISS HINSON HONORED FOR MULTI-SERVICE

"Every church ought to have a Vermelle," was the introduction to a service honoring Vermelle Hinson at the Rock Hill, S.C., West Main Church, recently. Mrs. Patsy Ledbetter, vice-president of the NWMS, presided over the service and presented awards to Miss Hinson.

The Distinguished Service Award, "The Living Memorial," was presented to Miss Hinson from the NYI young adults in appreciation for outstanding service as NWMS local president for the past 26 years.

Rev. Vivian Pressley, sister of Miss Hinson, expressed appreciation for her faithfulness and service to the church.



Juliene Hunter (center) receives the Esther Carson Winans award from Pastor Ron Hunter and Caravan leader Corinna Hunter, Grand Coulee, Wash., church.

Other awards presented at the service in her honor included a corsage from the children of the church; a book, *Loving Promises*, from the Sunday school for 36 years as secretary-treasurer; a pen and pencil set from the official board in appreciation for 25 years as secretary of the board; and a book, *Just for You*, presented by the young people of the church.

Miss Hinson has served as organist for the West Main Church for the past 23 years, and she holds a record of 33 years' perfect attendance in Sunday school.

Her years of service extend beyond her own local church. She has been a member of the district NWMS Council for the past 29 years, and for 17 years has been district NWMS treasurer. She has represented her church as lay delegate to general assemblies, and as delegate to the general missionary conventions.

Besides all this, Miss Hinson finds time to correspond with more than 100 missionaries around the world. Weekly the postman leaves mail from many countries to the home of this "missionary at heart." □



Mr. Stodghill Wilson was honored recently for 25 years as Sunday school superintendent of the Lakeland, Fla., South Florida Heights Church. Pastor John M. Gardner presents him with a plaque.



Show (l. to r.) are Reta Frantz, Earline Bone, and Helen Warren. These three ladies from Oklahoma City Capitol Hill Church have earned Certificates of Progress, Churchmanship Diplomas, four reading certificates each, and Certified Teacher awards. Helen Warren also earned the "Search the Scripture" Diploma for the Old Testament. Reta Frantz is Junior Department supervisor, Earline Bone is Cradle Roll supervisor, and Helen Warren teaches a second grade class.

STANDARD EDITOR J. PAUL TURNER ANNOUNCES TWO NEW FEATURES

Rev. C. Neil Strait has been appointed staff writer for the historic feature column previously written by Dr. Donald S. Metz and Dr. Fletcher Spruce.

Traditionally the column has been the basis of a practical application of the adult Sunday school lesson. This tradition will be kept intact.

Neil brings to *Standard* keen insight into life and a wealth of writing experience over the years. His latest book is entitled *New Dimensions in Life*, published by the Nazarene Publishing House.

Currently the senior pastor of Lansing, Mich., First Church, Neil has previously pastored churches in Illinois, Ohio, and Wisconsin.

His first articles will appear in the June, 1978, issues of *Standard*.

"Covenant Journal" is another new feature in *Standard* that is designed to help married couples communicate their feelings to one another. Each issue will have several brief exercises

couples can use in their home to enhance their growth potential.

"Covenant Journal" will first appear in the February, 1978, issues and in subsequent issues thereafter.

Watch this column for future announcements about creative family worship, and ministry to singles and senior adults. □



M. P. Kirgan (center) is presented a plaque by Pastor William Chenault (l.) and Christian Life Director Ulys Moski (r.) for 18 consecutive years as Sunday school treasurer and 16 years as bus driver of the Collinsville, Ill., First church. The presentation was made on Laymen's Sunday, October 9.

A FAMILY IS FOR TREASURING

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Study Church Growth



Dr. Charles H. Strickland

I wish to recommend Dr. Paul Orjala's new book *Get Ready to Grow*, and I urge all of our churches to avail themselves of this important study during the denomination-wide CST study in 1978. Pastors, you will need to plan early to include this on your church calendar during February and March in 1978. It is a very relevant study and should be of great assistance to our people in setting some worthy goals for the year.

—Dr. Charles H. Strickland
General Superintendent



On Sunday, June 26, Piedmont, Okla., First Church was dedicated and organized with 15 charter members. Those participating in the dedication were Rev. Dean Patman, pastor of Piedmont United Methodist Church; Honorable Darrell Stinchcomb, mayor of Piedmont; Mr. William Wardrope; and Rev. Forrest Woodward, architect and builder. Mrs. Cecil Knippers provided the special music. Greetings from the Department of Home Missions were brought by Mr. Harold Allen. The dedicatory message was given by Dr. Jerald R. Locke, superintendent of the Northwest Oklahoma District. The sanctuary and educational unit are situated on a four-acre tract in the northwest portion of metropolitan Oklahoma City. The building is carpeted, air-conditioned, and completely furnished. Property and furnishings are conservatively valued at \$127,000. Dr. Cecil Knippers is the pastor.



Twenty-five persons heard the gospel and 14 made a commitment to Christ in the Personal Evangelism Clinic held in Toronto Kennedy Road Church, October 11-13. This was the second clinic sponsored by the Central Canada District. October 27-30, 1978, has been set for a pilot "discipling" clinic which will take place in a church modeling outreach, personal evangelism, and concern for discipling persons to become responsible members of God's family. Rev. Neil Hightower is the district superintendent and Rev. Don Nicholas is the chairman of evangelism and coordinator of the clinics. Dr. Don Gibson and Rev. and Mrs. Dwight Neuenschwander worked with six persons on the district in providing the training.

NEWS OF CHURCHES

April 24 was a memorial day for **Kings Mountain, N.C., First Church**. The indebtedness on the buildings and property was paid off. Participating in the note-burning service were Pastor C. A. Bost; District Superintendent Bill Sullivan; Mr. Marshall Galloway, Mr. Lester Biddix, and Mrs. Margaret Williams, trustees. □

Pastor Barry V. Mohny reports that almost all of the church families were affected in some way. Several lost all their possessions when their homes were flooded with up to six feet of water. None of the immediate church family lost loved ones. However, several who were drowned had attended on occasion.

The **Scalp Level Church** also received minor damage from surface water. The community in which they are located (Windber) was also severely affected by the flood. Several of their families lost possessions, but no loss of life. □

A ground-breaking service was recently held for **Victoria, British Columbia, First Church** with District Superintendent D. Derksen as speaker. Pastor Roland Feltmate, guiding a hand plow pulled by members of the church board, illustrated the kind of cooperation needed in the building of the new church. Honoured guests of the community included Mrs. M. Casilio, alderman representing the municipality of Saanich; and Mr. Frank Martins, representing the Evangelical Pastors Fellowship. Construction of the new church is under way and should be ready for dedication by the end of the year. □

The **Flagstaff, Ariz., church** recently held a groundbreaking ceremony to relocate on 25 acres. The building will be an 8,000 sq. ft. multi-purpose auditorium and educational unit. Participating were Flagstaff Mayor and building committee chairman Robert Moody, Pastor Jim Rupert, building contractor John Kline, Robert Rundio, Donald Potter, Glen Lemon, and Val Bolster. □

The **Coquille, Ore., church** held a groundbreaking for their new building. It is a relocation project, and will include over 22,000 sq. ft. floor space, with seating capacity for around 500 when completed. The congregation is doing the work, utilizing voluntary labor. Completion is expected in a year. □



Pictured is the **Las Colinas Church** under construction in Tegucigalpa, Honduras. Twenty-six persons from the Alabama District participated in the Men in Missions project the first two weeks of August. This is the first of a three-building complex which will include one for Sunday school, sanctuary, and district center building. This building measures 56 ft. by 70 ft., has a temporary chapel, junior church, four classrooms, kitchen, watchman's quarters, restrooms, and storage room. Rev. Phil Hopkins is the missionary assigned to this area.



Twenty pastors and lay persons gathered at Indianapolis Westside Church for the first clinic on personal evangelism sponsored by the Indianapolis District, October 3-5. District Superintendent John Hay arranged the dates and encouraged the pastors to participate in this New Testament training. A total of 72 persons heard the gospel proclaimed, with 42 of them making a commitment to Jesus Christ, or giving an assurance of their faith! Rev. Dennis Apple, associate pastor, with Rev. R. B. Acheson at Westside, were the coordinators. Dr. Don Gibson, executive director, and Rev. Dwight Neuenschwander, coordinator of special programs in the Department of Evangelism, were asked to return with a second phase of the training October 9-11, 1978.

Groundbreaking services were conducted at Tuscaloosa, Ala., First Church July 3. The new sanctuary will seat approximately 500 people, and will be connected to the present facility. This will complete the second segment of construction on the 3½-acre location purchased and originally built upon in 1965. Participating in the ceremony were C. P. Stevens; Richard Carruth; Mr. Al Dupont, assistant to the mayor; J. A. Elledge; Mrs. Bessie Miller, oldest active member; Pastor W. E. Carruth; and David Brown and Bob Ballard, members of the Building Committee. □

On July 17, 1977, the Wartburg, Tenn., church celebrated its 17th birthday.

The church, the result of a home mission campaign, was organized July 17, 1960, with 17 charter members. The Lord blessed their efforts and they were able to buy the property of the Wartburg Baptist Church, which included a brick church building and a parsonage. Since that time they have bought an adjoining lot for parking purposes.

Former pastors present for the burning of the mortgage on the indebtedness were: Rev. Eugene Campbell, pastor at Monicello, Ky.; Rev. Gary Jones, pastor at Vivian, La.; and Rev. Norman Cox, Monterey, Tenn. Rev. J. D. Trimble is the present pastor.

Four charter members of the church took part in the mortgage burning: Mr. and Mrs. Ernest Wood, Ralph Jones, and Mrs. Bessie Jones. □

Eules, Tex., First Church had a mortgage-burning service and a groundbreaking ceremony July 3. Rev. Gene Fuller, superintendent of the West Texas District, officiated. Construction of the new sanctuary began July 5. The scheduled completion date is January 1, 1978. This is the second phase of a five-phase master plan conceived by the architect. He visualizes a family worship center for 500 individuals on the near three-acre site.

The building committee consists of Pastor Earl G. Hissom; Max Hess, chairman; John Pigg, Harold Maddux, Bob Hanson, and Mike Andre. The trustees are Harold Maddux, chairman; Max Hess, Clifton Watson, and John Pigg. □

Sixteen men left Pinellas Park, Fla., church on June 24 to build their third church in Mexico. June 30, 12 ladies went to assist the men in this project. This year they built a church at Ahahuac, a community with 12,000 people without a Protestant church. The church also donated a Toyota Landrover to Superintendent Moises Esperilla of the Mexico Northeast District. Rev. H. W. Nesseth is the pastor of the Pinellas Park church. □

The Johnstown, Pa., First Church received minor damage from water in the basement during the recent flood that swept through Johnstown. The church is located high enough above the level of the river that it did not come up to us. About a block away it was over car roofs. The parsonage is out of the city and flood zone.

Study Church GROWTH



Rev. Melvin McCullough

With a "last days feeling" in the air, it is imperative that the church keep mobilizing its resources to fulfill Christ's mission to evangelize and disciple people. The only hope to reach all corners of our world is by what Leighton Ford calls "total evangelism"—the penetration of the whole world with the gospel of Christ; the mobilization of the whole church as the agents for transmitting the Good News; and the utilization of every legitimate and useful method. Dr. Paul Orjala, in our denomination-wide CST study *Get Ready to Grow* in 1978, is deeply concerned with total evangelism and putting handles on the whole subject of church growth. A careful study and application of the principles of the book will stimulate our weak churches to be strong enough to begin to penetrate their community, others to plant a new witness in areas where there is none, and all to look for ways to find those who are responsive to finding meaning in the midst of seeming despair. And don't forget to involve your youth (NYI) in study and touching the high school and university campuses which are some of our most strategic mission fields!

—Rev. Melvin McCullough

Executive Director

Department of Youth Ministries

Winnsboro, S.C., First Church recently held a ground-breaking ceremony for the construction of a Family Life Center. Special guests of the day were Mr. George Harrell of Burriss Construction Company and Rev. D. Moody Gunter, district superintendent of the South Carolina District. Other participants were Pastor James F. Spruill, Richard Johnson, David Ferguson, Jerry Branham, and Oscar Pullen. □

NEW ASSISTANT TO THE PRESIDENT AT TNC

Trevecca Nazarene College has promoted Gary Coulter to assistant to the president and director of college communications as of September 1.



As director of college communications, Coulter will head the Departments of Publications, News, and Public Relations. He will assist Trevecca President Mark R. Moore in administrative coordination and constituent relations.

Coulter joined the Trevecca faculty in 1972 as assistant professor in the Speech Communications Department. He has coached the college forensics squad to national honors and assisted in coaching the college baseball team. In 1975, Coulter received the President's Award: Teacher of the Year. He has been awarded numerous honors from national speech organizations and was chosen to appear in the 1972, 1976, and 1977 editions of *Outstanding Young Men in America*.

A 1966 graduate of Northwest Nazarene College in Nampa, Ida., Coulter earned his master's degree in speech communications at the University of Missouri, Kansas City. He has completed further graduate studies at Western Kentucky University.

In addition to Trevecca, Coulter hosts a daily radio talk show on WWGM. Prior to 1972, he was a broadcast executive in Kansas City, Mo. □

TWO PLC PROFESSORS EARN DOCTORATES

Point Loma College Professors Carroll B. Land and John S. Lown have completed the requirements for the doctor of philosophy degree. Dr. Land earned the Ph.D. degree in physical education with a specialization in administration at the University of

Southern California, and Dr. Lown earned his doctorate in religion with a specialty in biblical literature at Vanderbilt University.

Dr. Land is associate professor of physical education and director of athletics. He has taught at PLC and coached baseball since 1961. For 11 years he was chairman of the Department of Physical Education and has served as director of athletics since 1968. From 1969 until 1974, Dr. Land was chairman of District 3 of the National Association of Intercollegiate Athletics (NAIA). In 1974 he was elected to an 11-year term on the NAIA National Executive Committee, which will culminate with him serving as president.



Dr. Lown is associate professor of biblical literature and philosophy. He has been a member of the PLC faculty since 1971. Prior to joining PLC, he taught French, Latin, and religion at Trevecca Nazarene College for four years and had instructed classes in religion and classical languages at Olivet Nazarene College. □



Pictured are Nazarene Army Chaplain (Lt. Col.) Curtis Bowers (l.), stationed at Fort Hood, Tex., and Ron Schneider (r.) of Seal Beach, Calif. They met in Madison, Wis., where they attended a two-week orientation clinic of the Bethel Series, an international Bible-study program administered by the Adult Christian Education Foundation.



THE CROSS SECTION



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DISTRICT ASSEMBLY REPORT

MISSOURI

The sixty-seventh assembly of the Missouri District was held in the St. Louis Trinity Church. District Superintendent Arthur E. Mottram was reelected for a four-year term.

General Superintendent Charles H. Strickland ordained Paul Miller, Kenneth Harper, Gene Hinze, and William Calvin.

Elected to the Advisory Board were: (elders) Udell G. Moss, Eldon Russell, and James Trimble; and (laymen) Al Bain, Don Cork, and Glen Bond.

Mrs. Arthur E. Mottram was reelected NWMS president, Rev. Don Ketchen was elected NYI president, and Rev. Mark Barnes was elected chairman of the Board of Christian Life.

MOVING MINISTERS

G. B. ABKE from Sidney, Neb., to Pratt, Kans.
MARION H. AMBURN from Hartsville (S.C.) First to Martinez, Ga.
DENNIS A. ANGLIN from Brodhead, Wis., to Fithian, Ill.
TOM CHARLES from Linton, Ind., to Gary (Ind.) Black Oak
CARY DICKENS to Superior, Neb.
MARION L. DODSON from Washington, Ia., to Ottumwa (Ia.) First
PHIL EIGSTI from Fairbury, Neb., to Keokuk, Ia.
JON K. GRAY from Bangor, Me., to Lowell (Mass.) First
RONALD GREENO from Bellflower, Calif., to Medford (Ore.) First
CECIL F. GREEFF to Crowley (La.) Ellis

Pastors and Church Treasurers:

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Dr. Norman O. Miller
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Your excellent support and participation are appreciated!

JAMES R. GRIMM from Port Allegany, Pa., to Canonsburg, Pa.
 RUSSELL HUMAN to Tulsa (Okla.), Central
 SIDNEY JACKSON from Saskatoon, Saskatchewan, Canada, to Sidney, Neb.
 MICHAEL C. JOHNSON from Artesia, N.M., to El Paso (Tex.) Immanuel
 EDWARD W. LEVIN to Newark, Del.
 DALE W. LIVINGSTON to Lincoln (Neb.) Trinity
 MICHAEL W. MCGARRY from Chillicothe (Ill.) Edgewater Terrace to Bassett (Va.) Martinsville Fort Trial
 DALLAS MCKELLIPS from Nazarene Theological Seminary, Kansas City, Mo., to Alliance, Neb.
 JAMES O. MERCER from associate, Muncie (Ind.) Riverside to Swayzee, Ind.
 GERALD L. MORGAN from Lancaster, Ohio, to Marietta, Ohio
 JAMES F. PETTITT to Wichita (Kans.) Indian Hills
 KENNETH DON RATLIFF from Battle Creek (Mich.) First to Nashville, Ind.
 CLARENCE R. HAYES from Boise (Ida.) Hillview to Covina (Calif.) Valley Center
 DENNIS THOMASSON to Washington, Ia.
 JIM TURNOCK from DeSoto, Mo., to Romney, W.Va.
 ROBERT A. WALTER from Fulton, N.Y., to Frederick, Md.
 ROBERT WASSON from Yazoo City, Miss., to Beech Grove, Ark.

MOVING MISSIONARIES

Rev. & Mrs. Robert Ashley, Windward Islands, furlough address: 5243 Sereno Dr., Temple City, CA 91780
 Rev. & Mrs. Merrill Bennett, Japan, field address: 2422-2 Hongo Kitakata, Miyazaki City 880, Japan
 Rev. & Mrs. Bob Brown, Nicaragua, furlough address: c/o W. F. Dean, Rte. 1, Box 50, Ben Wheeler, TX 75754
 Rev. & Mrs. Larry Bryant, Peru, medical leave: c/o Mr. & Mrs. Gary Collins, 8903 E. 6th, No. 217, Raytown, MO 64133
 Rev. & Mrs. Ted Hughes, Uruguay, furlough address: 2418 N. Heliotrope Dr., Santa Ana, CA 92706
 Rev. & Mrs. James Kratz, Brazil, furlough address: 10402 N.E. Sandy Blvd., Portland, OR 97220
 Rev. & Mrs. Al Jones, Australia, Specialized Assignment, permanent stateside address: c/o Art Shawen, W. 119 Sierra Way, Spokane, WA 99208
 Rev. & Mrs. David McCulloch, Guatemala, field address: Apartado 123, Retalhuleu, Guatemala, Central America
 Rev. & Mrs. Robert Perry, Swaziland, furlough address: 505 Parkway, Fultondale, AL 35068
 Miss Peggy Ulmet, Japan, field address: 101 Kobuke Cho, Chiba Shi 281, Japan

VITAL STATISTICS

DEATHS

MATTHEW BRANDON ARNHOLT, 5½ weeks, died May 10 in Lexington, Ky., following heart surgery. Funeral services were conducted by Rev. Ray Gibson and Rev. James Moss. He is survived by his parents, Mr. and Mrs. Ronald Arnholt, and two brothers, one of them his surviving twin.
 ROBERT F. BUMPUS, SR., 70, died Nov. 4 in Birmingham, Ala. A memorial service was conducted by Rev. Everett Lemerom and Dr. Dallas Baggett. Surviving are his wife Ruby; 3 sons, Dr. John W., Robert F., Jr., and Joel; 2 daughters, Pauline Heinmiller and Doris Davis; 11 grandchildren; and 1 sister.
 MRS. ZORA LOU BYERS, 81, died Nov. 2 in Wellington, Tex. Funeral services were conducted by Rev. Ervin Emmert and Rev. John Harrison. She is survived by one daughter, Miss Bulah Byers; one son, Rodell; one granddaughter; two great-grandchildren; and one brother.

STANLEY CAIN, 86, died Aug. 30 in Louisville, Ky. Funeral services were conducted by Rev. M. C. Hash and Rev. Darrell Keith. Surviving are 4 daughters, 6 grandchildren, 17 great-grandchildren, 3 sisters, and 1 brother.

CHARLES MORGAN CLARK, 85, died Oct. 25 in Melbourne, Fla. He had recently been awarded the Distinguished Service Award. Funeral services were conducted by Rev. Don J. Zimmerlee. He is survived by one sister, Clara Rigsby.

REV. JOHN G. COLE, 66, died Sept. 19 in Cadillac, Mich. Funeral services were conducted by Rev. Edward Cramer and Rev. H. T. Stanley, district superintendent. He is survived by his wife, Esther; two daughters, Virginia Strom and Joyce Mullis; six grandchildren, one great-grandchild; and one brother.

MRS. DORSIE M. COOK, 73, died Oct. 24. Funeral services were conducted by Revs. Dennis Apple, Talamage Haggard, and H. J. Rahrar in Indianapolis, with interment in Plainfield, Ind. Survivors are her husband, Rev. Sanford F. Cook; one daughter, Mrs. Lewis (Lena) Swope; one son, Avory C.; seven grandchildren; and six great-grandchildren.

REV. HOWARD M. DAFOE died Aug. 18 in Flint, Mich. Dr. E. W. Martin, district superintendent, and Rev. Sam Sheehy officiated at the funeral services. Rev. Dafoe was an elder on the Michigan District for over 50 years. Surviving are: his wife, Edith; four daughters, Mrs. Glenn Ruggles, Mrs. Louis Novotny, Mrs. Florence Burghorn, and Mrs. Audrey Bishop; and one son, Raymond.

FLOYD ELTON HENDERSON, 47, died Sept. 29 in Miami, Fla. Funeral services were conducted in Arkadelphia, Ark., by Dr. Thomas

Hermon, district superintendent. He is survived by his wife, Charlotte; two daughters, Debbie Hagood and Sara Jane; two sons, Timothy Elton and Ned Elton; and his parents, Rev. and Mrs. Dee Henderson.

LAURENCE BERTRAM HOFF, 71, died Oct. 29 in Everett, Wash. Rev. Hoff had pastored in Prince Albert, Saskatchewan, Canada; and in Washington. He is survived by his wife, Hazel; two sons, John and Donald; one daughter, Mrs. Marion Pope; and four grandchildren.

HOLLIS CLARK HOBBS, SR., 65, died Aug. 28 in Pensacola, Fla. Funeral services were conducted by Rev. Dale McClafflin. Survivors include his wife, Elma; one son, Hollis C. (Buddy), Jr.; one daughter, Stella; and two grandchildren.

LILLIE DESIRE WALKER IRWIN, 85, died April 3 in Lynwood, Wash. She is survived by her husband, Neal; 2 daughters, Mrs. Leow Eaton and Mrs. Mattie Whitman; 2 sons, Milton and Donald; 12 grandchildren; 27 great-grandchildren; and 9 great-great-grandchildren.

PAUL DAVID LIGHTY, 13 months, died Oct. 20 in Gainesville, Fla., of cancer. Services were conducted by Rev. Byron Schortinghouse with interment at Avon Park, Fla. Surviving him are his parents, John D. and Kathy Lighty; paternal grandparents, Mr. and Mrs. James E. Lighty; maternal grandparents, Mr. and Mrs. Marvin Sorrow; and paternal and maternal great-grandparents.

URSULA LILLY, 67, died Oct. 19 at Midvale, Fla. Funeral services were conducted at Weiser, Ida., by Rev. Charles E. Miller and Rev. Hoyle Thomas, district superintendent. Survivors are her husband, Rev. Herbert Lilly; one son, Dale; a daughter, Thirl; and eight grandchildren.



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NEWS

OF RELIGION

REV. WILDON M. McLEAN, 45, died Oct. 29 in Booneville, Ark. He had pastored on the New Mexico and Rocky Mountain Districts. Memorial services were conducted by Rev. Thomas Hermon, district superintendent, and Rev. Rogers of the Booneville Methodist Church. His survivors are: his wife, Marilyn; two daughters, Susan and Cynthia; two sons, Billy and Tommy; his parents; and one brother.

GLADYS YOUNG PARLEE, 54, died Sept. 11 in Vineland, N.J. Services were conducted at Northfield, N.J., by Rev. Paul Mangum, district superintendent. She is survived by her husband, Rev. Allen M. Parlee; two daughters, Mrs. Virginia Coleman and Mrs. Sandra Smith; her father; and two brothers.

ALBERT J. SMITH, 57, died Oct. 24 at New Albany, Ind. Funeral services were conducted by Rev. M. C. Hash. Survivors include his wife, Emma; five sons; two step-sons; five sisters; four brothers; and five grandchildren.

REV. JOHN M. SMITH, 68, died Oct. 15 in Stanton, Mich. He had pastored on the Michigan District in a number of churches. Funeral services were conducted by Revs. George V. Harris, Harry Stanley, James Leitzman, and John E. Carr. He is survived by his wife, Florence; two daughters, Mrs. Martin (Virgilene) Konecy and Mrs. Henry (Janice) Adler; three grandchildren; one great-grandchild; two sisters; and one brother.

EARL E. WOODCOCK, 81, died Sept. 14 in Owego, N.Y. Funeral services were conducted by Rev. Roland E. Dunlop and Rev. John L. Moran. He is survived by his wife, Rena; three sons, Rev. Arnold Woodcock, Bud, and Geren; two daughters, Evelyn Ganoung and Mary Ellen Overfield; one sister; nine grandchildren; and three great-grandchildren.

BIRTHS

to MARVIN AND DARLA (MITTELSTAEDT) BALES, Wapato, Wash., a girl, Mindy Moreen, Oct. 30

to FRED AND NANCY (BURR) CARTER, Rogers, Ark., a boy, David James, Oct. 6

to D. MICHAEL AND BEVERLY (MILLAGE) FORD, Topeka, Kans., a boy, Brandon Michael, Sept. 16

to REV. BOB AND LIBBY (ROBERTS) HUFFAKER, Hereford, Tex., a girl, Jessica Darby, Oct. 25

to REV. MICHAEL D. AND JOAN (COPELAND) ICE, Anna, Ill., a boy, Kylon Daniel, Apr. 17

to RON AND SANDY (BALDRIDGE) JEWELL, Fort Wayne, Ind., a girl, Brooksie Danielle, Oct. 29

to MEL AND LINDA (MILLER) JURJENS, Bethany, Okla., a girl, Michelle Deann, June 3
to DWAYNE AND JUDY (DURBY) LEE, Elk Grove, Calif., a girl, Jennifer Dawn, Oct. 14

to GARY AND DONNA (LAMB) MAGLINGER, Kansas City, Mo., a boy, Ryan Bradley, November 22



December 18

"Thoughts on Life at Christmastime"

by Dr. Ponder Gilliland

December 25

"Going Back Home for Christmas"

by Dr. Ponder Gilliland

GALLUP SEES EVANGELICALS SPURRING CHURCH GROWTH. Continued momentum for the evangelical movement is predicted by pollster George Gallup, Jr., according to *Church Business Report* which carried an interview with the well-known surveyor of American opinion.

Gallup's representative survey indicates that 30 million adult Americans "have had a born-again experience, believe in a literal interpretation of the Bible and are involved in evangelism."

One-fifth of all non-evangelical church members would like their churches to become more evangelical, Gallup said his finding indicated.

Another key finding overturns a popular stereotype of the evangelical, the report said, who has been charged in the past with "being socially apathetic—more interested in winning souls than in social outreach."

A higher proportion of evangelicals than non-evangelicals say they're involved in "practical Christianity," the interview noted. "By that I mean charitable and social service activities, such as helping the poor, the sick, the handicapped and the elderly," Gallup said.

Church Business Report is a monthly newsletter advising ministers and church leaders to help them save time, energy, and money in church affairs. □

INSTRUCTION OF TRANSCENDENTAL MEDITATION IN PUBLIC SCHOOLS RULED UNCONSTITUTIONAL. Government-sponsored classes in Transcendental Meditation (TM) at several New Jersey schools were ruled unconstitutional at Newark by a federal court judge.

Judge Curtis H. Meanor of the U.S. District Court said that the program "violates the establishment of religion clause of the U.S. Constitution's First Amendment and its teaching must be enjoined."

His ruling covers a suit filed early in 1976 by Americans United for Separation of Church and State, a group called Coalition for Religion Integrity, the Berkeley (Calif.) Christian Coalition, and 11 individual Protestant and Roman Catholic plaintiffs.

The plaintiffs had charged in 1975 of the New Jersey Department of Education to disburse nearly \$40,000 in federal funds for TM grants in five public high schools violated the principle that the government cannot advance religion. □

TOP PHYSICIST BELIEVES UNIVERSE PROVES GOD EXISTS. Evidence is overwhelming to prove that the God of Genesis exists, according to Robert Jastrow, a leading physicist with Columbia and Dartmouth universities and the National Aeronautics and Space Administration.

"How would you interpret the fact that the world started in a way we can't decipher?" Jastrow asked. "It's an unanswerable question."

Most scientists, he said, hate the idea, yet theories about the nature of the universe point directly to a God so powerful He can produce the kind of energy needed to create a universe.

Most scientists, he pointed out, try to restore eternity to the universe by trying to explain how that explosion of creation was only part of an eternal cycle. Creation, he insisted, occurred only once. □

CHINESE CHRISTIANS STILL MEETING. China was closed to missionary work in 1949. Church buildings were closed 20 years later, and no formal services have been allowed since then. But Chinese Christians have not stopped meeting, and reliable sources report Christian gatherings in various parts of the country. In one large city, an estimated 50,000 believers worship regularly in small house fellowships. Gospel broadcasts are beamed in daily by missionary radio and can be heard in every part of China. □



THE ANSWER CORNER

Conducted by W. E. McCumber, *Editor*

■ It seems to me that the so called "open altar" now being used in many of our churches is doing more to take the keen edge off the evangelistic thrust of our services than anything I have observed in 40 years in the Church of the Nazarene. It appears to be more of a ritual than a prayer.

The enemy of our souls is ever alert to use any trick to prevent one under conviction from going to the altar for repentance. Thus he can subtly suggest to such a one that he wait and go to the altar during the "open altar" when very little praying is actually accomplished, except by the pastor.

Have I missed the point of the "open altar" and am I wrong about some of its implications?

I am sure that the enemy is ready to use any means possible to discourage people from repenting and praying for forgiveness. And I am sure that any method of worship and prayer can become mechanical and lifeless, an empty ritual. However, I really do not see why this has to happen, and I do know that some churches that use the "open altar" are very evangelistic and have frequent "seekers" at the altar of prayer in response to invitations to seek Christ.

The church I attend is an example. Our pastor invites anyone who wants to pray about any specific need to kneel at the altar and do so during the pastoral prayer on Sunday morning. Many return to their seats who are obviously deeply moved and helped by that experience. On the other hand, our pastor also makes altar calls at the close of evangelistic messages, and we rarely have a Sunday without a number of seekers—and finders! Perhaps he has found the best of both worlds in using the altar in these two ways.

And if someone was really convicted of sin and hungry for Christ, but out of fear or pride joined those praying

quietly at the "open altar," I think the Lord loves that sinner so much that He would answer the prayer for forgiveness. Then, no doubt, the gratitude felt by the recipient of divine mercy would lead to open confession of Christ.

I knew a fellow who was ashamed to seek the Lord in public, and decided to pray kneeling beside the bathtub at home. He even put a chest of drawers in front of the door so no one could peek through the keyhole and see him at prayer! But when he prayed God answered and pardoned, and the fellow got so blessed that he forgot his pride and praised God in a loud voice!

I am for keeping the evangelistic fervor in our churches and services. As Dr. Chapman used to say, I was born in the fire and don't want to die in the smoke. But those fires of evangelism can be kindled in different ways. Anything that helps our people get in touch with God for the relief of their burdened lives is good.

The "open altar" does not need to become a substitute for the gospel message and the altar call. □

■ Do you believe that Kissinger is the antichrist? If not, who do you believe is the antichrist?

To answer the first question, No. I agree with the late Paul Martin that Kissinger is too short to be the antichrist.

To answer the second question, I don't know. Within my own lifetime I have heard people dogmatically identify the antichrist as Adolf Hitler, Benito Mussolini, Joseph Stalin, Franklin Roosevelt, Angelo Roncalli, John Kennedy, and Henry Kissinger.

None of them were.

The antichrist will be a beastly, godless, powerful, and persecuting ruler in the "end time," but any identification of him with specific persons yesterday or today is guesswork, always unwise, and sometimes slanderous.

The important thing is not to be able to identify the antichrist, but to be identified with Christ! □

to EVERETT AND SANDI (HUMPHREYS) PAUL, Moscow, Ida., a *girl*, Heather Lea, Oct. 5
to REV. DAVID AND JO ANN (RIDDLE) RUTHERFORD, Athens, Tenn., a *boy*, Christopher Paul, Oct. 15
to CLARENCE AND PHYLLIS (JOHNSON) SHAFER, Olympia, Wash., a *boy*, Jonathan Michael, Oct. 4
to ROY AND LUCINDA (SNYDER) THOMAS, Oklahoma City, a *boy*, Evan Roy, Oct. 30
to WILLIAM AND MARCIA (MILLAGE) THORNTON, Johnstown, Pa., a *boy*, Chad William, July 1
to DON AND BEV TOEPFER, Garfield, Ark., a *girl*, Robyn Dawn, Oct. 18
to STEVE AND THAIS WARD, Decatur, Ill., a *girl*, Amy Suzanne, Sept. 2

ADOPTIONS

by DAN AND CATHIE (FIELD) CAMP CARNLINE, Bethany, Okla., a *girl*, Cristi Dené, born Sept. 27, adopted Oct. 13
by GLEN AND KAREN (AKINS) GOSLAW, Kansas City, Mo., a *girl*, Kristin Irene, born Aug. 31, adopted Oct. 17
by BUDDY AND JOYCE (WRIGHT) SCOTT, Lake Jackson, Tex., an *infant girl*, Shelley Dawnée, adopted Aug. 31

MARRIAGES

BEVERLY ANN BEAVER and KENNETH RAY JINKERSON at Richardson, Tex., July 2
BETHA LEE HOOSE and JOHN VICTOR DALE at Hastings, Mich., Aug. 6
RUBY GIESBRECHT and ROY RUSCHHAUPT at Shawnee Mission, Kans., Sept. 24
CINDY LU WOODBRIDGE and DAVID CHARLES CROFFORD at Rochester, N.Y., Oct. 29

ANNIVERSARIES

REV. AND MRS. A. O. SHEARRER celebrated their 56th wedding anniversary September 17, at St. Louis. The Shearrers spent 40 years of ministry on the Missouri District. They have 6 children: Alma Bryant of Dallas; Betty Voss of Iowa City, Ia; Ruth Clerce, Bill Shearrer, Don Shearrer, and Naomi Hedrick all of St. Louis. They have 13 grandchildren and 3 great-grandchildren. Rev. and Mrs. Shearrer now reside at Patterson, Mo.

MR. AND MRS. ROBERT G. SMITH celebrated their 50th wedding anniversary October 15, 1977, at the Urbana, Ill., Faith Church fellowship building. Their son, Dick Smith, and daughter-in-law, Norma Smith, hosted the reception of over 100 friends. The Smiths are charter members of Faith Church, which began as an American Sunday School Union group in 1931. In 1944 the Smiths helped organize the Faith Church of the Nazarene on Perkins Road, which later moved to the Brownfield Road address in Urbana.

REV. AND MRS. J. G. WELLS celebrated their 50th wedding anniversary recently in West Chester, Ohio. District Superintendent Dallas Baggett, assisted by Pastor Gerald Koch, of the Pisgah Church and Judge Wayne Van Hook of Somerset, Ky., officiated at a service commemorating the renewal of their wedding vows. This was followed by a reception given in their honor at the church fellowship hall. They have three sons: William Charles of Houston; Dr. James Ray of Bloomfield Hills, Mich; and Granville Earl of Knoxville, Tenn. They also have 10 grandchildren and 4 great-grandchildren. Rev. Wells has been an active pastor and district superintendent in the Church of the Nazarene for over 40 years.

DIRECTORIES

BOARD OF GENERAL SUPERINTENDENTS—Office: 6401 The Paseo, Kansas City, MO 64131. Orville W. Jenkins, Chairman; Charles H. Strickland, Vice-chairman; Eugene L. Stowe, Secretary; George Coulter; William M. Greathouse; V. H. Lewis.

NAZARENE DISTRICT LEADERS STUDY CHURCH GROWTH

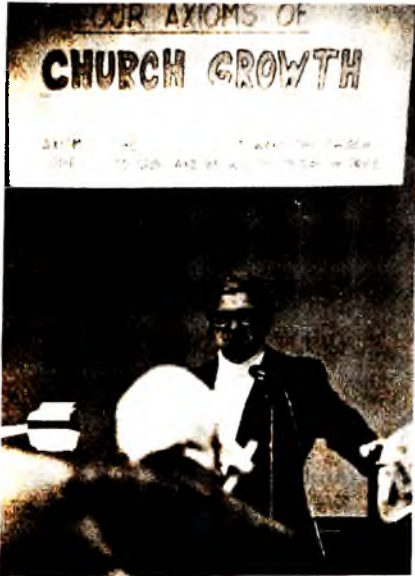
Seventy-six of 80 Nazarene district superintendents in Britain, Canada, and the United States have now completed Phase I of Church Growth Training sponsored by the Department of Home Missions.

Phase II will be held January 5-9 in Oklahoma City. □

—Department of Home Missions
Photos by Kelvin St. John, NCN



(Clockwise, from left) Dr. Ross Price, Rocky Mountain; John C. Oster, Home Missions editor; Dr. Don Gibson, Evangelism executive director; Rev. Marselle Knight, Kansas; Rev. Dwight Neuenschwander, coordinator of special programs for Department of Evangelism; Rev. Hoyle Thomas, Intermountain; Rev. Dallas Baggett, Southwestern Ohio; Rev. Paul Benefiel, Los Angeles.



Dr. C. Peter Wagner, seminar instructor, vice-president, Fuller Evangelistic Association.



Rev. Dallas Baggett, Southwestern Ohio; Gerald Oliver, General Board member.



Rev. M. V. Scutt, New York; Dr. V. H. Lewis, general superintendent.



Rev. John Wimber, seminar instructor, director, Department of Church Growth, Fuller Evangelistic Association.



Dr. C. Peter Wagner, seminar instructor; Rev. Robert Sheppard, Alaska; Rev. Norman Bloom, Minnesota; Rev. B. G. Wiggs, Southwest Indiana.



Dr. Paul Orjala, author of *Get Ready to Grow*; and Dr. Raymond W. Hurn, executive director of the Department of Home Missions.



Rev. Bill Taylor, New England; Dr. William M. Greathouse, general superintendent.



Rev. Darrell Teare, area coordinator, Department of World Mission; Rev. Julian Gunn, North American Indian District.



Rev. David Tarrant, British Isles North; Rev. Thomas Schofield, British Isles South; Dr. C. Peter Wagner.

The time is right. If we take seriously the principles of church growth in *Get Ready to Grow* by Dr. Paul R. Orjala, we will witness a new surge of spiritual renewal throughout our church and a forward thrust in church growth.

EARL C. WOLF
Director Christian Service Training

Incredible church growth is now being experienced by some Nazarene churches in country and city. Many more churches may find the principles creating growth in this 1978 Department of Home Missions church growth. Let's "Get Ready to Grow"!

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Dr. Hurn and Dr. Wolf discuss manuscript with author Dr. Orjala

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DENOMINATION-WIDE STUDY
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Performance with a Purpose

I DON'T THINK the composer would have recognized it.

I'm sure that when John W. Peterson sat down and assembled the words and music to "Love Transcending," his purpose was to tell of the wonderful love of God in a melodious way. He envisioned this story being presented in perfect harmony to bring forth the best in words describing the Marvel.

It started well enough. The lights turned on in the front of the church reflected off the brightly-scrubbed faces of 20 young boys and girls between the ages of 8 and 13. Uniforms neatly buttoned. Hair combed. Nervous smiles danced across their faces in anticipation. They stood quietly while the pianist played the introduction. So far, so good!

Then it happened! The director signaled the downbeat, and, as if they had rehearsed it, disaster struck! One little girl on the front row dropped her music. While the rest of the row watched to see if she could retrieve it without their help, the back row started singing. "Love transcending, love unending. . . ." The rest of the group soon decided to get back into the act. But Mr. Peterson did not write the notes they sang.

Suddenly the singing stopped. One of the lads stepped up to the microphone and began to read the narrator's part. The piano played the melody as he read. It sounded good until he ran into a word that was as long as he was tall. Undaunted, he started over—a flash of panic lit up the pianist's face.

"Love transcending, love unending."

The choir again. The notes sounded better this time. For some reason though, a couple of bigger boys got a late start. You could see the determination in their faces as they hurried to catch up and not miss a note. The two girls standing next to them were doing their best to see that they didn't.

"Love transcending, love unending."

A young lady bounced to the microphone. Must be a soloist. She appeared to be the smallest one in the group. Confident though! She looked as cute as the proverbial bug in a rug as she stood there waiting for them to

adjust the mike to her level. The leader smiled, then gave her the signal to start. They turned the mike off after the first measure, but she still sounded as if she was in your lap.

"Love transcending, cantata unending."

What else could happen? We sat there waiting anxiously for the next big event. Somehow they managed to sing their way to the last measure. After 30-some agonizing minutes the conductor brought it to a merciful halt.

"Love unending, cantata ended!"

There was a ripple of applause while the choir took its bows. A few people responded with some "amens." But the most audible sound was the sigh of relief that came from the music lovers in the audience.

As is often customary, the people assembled in the fellowship hall for refreshments after the performance. Not knowing what to do or how to handle my assignment, I joined them. I was trying to find words to write a review for this event without being too brutal. After all, "terrible" sounds bad, no matter what words you use.

I gained no insight from my fellow sufferers. All they could offer was another cup of coffee. Parents are kind, but they get embarrassed too.

While drinking my third cup of coffee and still desperately searching for an inspiration, I spotted my favorite performer. He was a tow-headed lad of about 10 who had caught my eye during the latter part of the singing.

He was standing alone by a closed door. His face was alive with a smile that didn't stop even at his ears. His appearance testified to the fact that he had enjoyed the chocolate cake and red punch.

I approached him and complimented him on his part of the program. His smile didn't break its stride as he replied, "Yea, we done good, didn't we? This was the first time my Mom ever heard about Jesus and she is in there talking to the pastor now."

"Mr. Peterson, it might not have sounded exactly like you planned when you wrote the cantata. But I'm sure you'll overlook the mistakes they made. Your purpose was to tell of the unending love of God; they did!" □

**"By All Means . . .
Save Some"**

NAZARENES ATTEND CANADIAN GROWTH CONFERENCE

Recently 40 church leaders representing 12 denominations met at Cedar Glen near Bolton, Ontario, to consider up-to-date methods of starting new congregations.

Nazarenes attending included Rev. Neil Hightower, Canada Central district superintendent; Dr. Raymond McClung, chairman of the Department of Home Missions; and Dr. R. W. Hurn, executive director of the Department of Home Missions.

Looking to the 1980s, the theme speaker, Dr. Hollis Green of Luther Rice College, Jacksonville, Fla., said that church leaders should seek to seize opportunities rather than try to solve problems.

Quoting from *Time* magazine, he said there are 80 million unchurched people in America. They are the burned-out, boxed-in, locked-out people who in some cases are modern nomads. They are also a pilgrim people seeking a church home.

Dr. Green commented on the amazing achievement of Canadian churches in forming organizational structures to cooperate rather than compete in the burgeoning Canadian urban areas. Denominations represented at the first Canadian church planting seminar of its kind included Baptist (Fellowship and Convention), Roman Catholic, Wesleyan, Free Methodist, Presbyterian, Anglican, United Church, Nazarene, Lutheran, Associated Gospel, and Christian and Missionary Alliance.

Dr. Green, speaking with a Southern drawl and wry wit, urged the participants to view church planting as a natural phenomenon, as critical to the life of the church as planting is to a fruit tree.

Dr. Green also warned that "super churches," with very large memberships, are generally counterproductive. "The denominations with the most super churches are not growing. These churches tend to become attendance oriented, feeding off smaller churches."

—Department of Home Missions

DEMAND FOR CHURCH DISCLOSURES

Religious and church groups are concerned about a charity disclosure bill (H.R. 41) now in a subcommittee of the Committee on Post Office and Civil Service of the U.S. House of Representatives. The bill seeks to reg-

ulate any charitable organizations, including churches and other religious groups, that solicit "in any manner or through any means, the remittance of a contribution by mail."

Since the bill includes TV and radio appeals, it is opposed by National Religious Broadcasters, to which Nazarene Communications belongs. NRB believes the bill in its present form is unconstitutional, that if enacted it would mean government regulation which would greatly increase administrative costs for religious organizations.

While the bill would require greater accountability, which would not be bad, it would also mean a step toward excessive government entanglement in religion, which the Church of the Nazarene opposes, as do others. □

—NCN

BETHANY IN THE BLACK

Five years ago Bethany Nazarene College began a 10-year drive to clear nearly \$2 million of accumulated operational debt. Saturday morning, November 19, at a praise service during the annual homecoming activities, the official clearing of this debt, five years ahead of schedule, was celebrated.

Two former presidents, Drs. Roy H. Cantrell and Stephen W. Nease, were honored at a reception Friday evening, November 18. □

—NCN



NEW EASTERN NIROGA SITE

Viewing pictures of Ridgecrest Baptist Conference Center are Dr. Kenneth Rice, executive director of the Department of Adult Ministries, and Melvin ShROUT, director of Senior Adult Ministries, at Kansas City.

A recent development of great importance to these NIROGA planners is the availability of Ridgecrest Baptist Conference Center for use by non-Baptist groups—a move which has long been sought to accommodate a large eastern NIROGA.

The director of Senior Adult Ministries explains that this facility allows

a registration of 800 in the same scenic environment as the ever-popular Montreat, which is only four miles away. He states that Montreat always had a waiting list, and people have been turned away each of the three years. Ridgecrest is seen as an answer to prayer.

The date set for the 1978 meeting is October 30 to November 3.

Those who wish to register now can do so by writing to NIROGA, Ridgecrest Baptist Conference Center, Ridgecrest, NC 28757, and enclosing an advance deposit of \$20.00 per person (total price will be more economical than Montreat). Full information may be had by writing to NIROGA, 6401 The Paseo, Kansas City, MO 64131 (available by January 15). □

JULIAN GUNN NAMED TO NATIONAL BOARD

Rev. Julian Gunn, district superintendent of the North American Indian District, has been elected to serve on the board of trustees of CHIEF (Christian Hope Indian Eskimo Fellowship).

The Fellowship publishes *Indian Life*, a widely circulated periodical devoted to the moral, physical, and spiritual interests of North American Indians.

Rev. Gunn is a member of the Mojave and Acoma-Pueblo Tribes. His wife, Bernita, is a member of the Quechan Tribe of Yuma, Ariz. He is a 1961 graduate of Nazarene Indian Bible School in Albuquerque, N.M., and attended Bethany Nazarene College. □

—Department of Home Missions

ROGER BOWMAN RETURNS TO PASTORAL MINISTRY

Rev. Roger Bowman, director of Cross-cultural Ministries in the Department of Home Missions, has accepted the call to pastor Los Angeles Grace Church.

Rev. Bowman had been pastor of Grace Church for two years when he resigned in June, 1973, to accept his present position with the Department of Home Missions. He will complete his work with the church growth seminar and the Mid-Quadrennial Conference on Evangelism before he leaves the department.

The Bowman family plans to move to Los Angeles late in January, 1978. □

—NCN



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