



# Herald of Holiness

OFFICIAL ORGAN OF THE CHURCH OF THE NAZARENE

December 14, 1955

## Hark! The Herald Angels Sing

Joyfully

F. Mendelssohn

Hark, the her - ald an - gels sing "Glo - ry to the new - born King!  
Christ by high - est Heav'n a - dored; Christ the ev - er - last - ing Lord;  
Hail! the Heav'n born Prince of peace! Hail! the Son of Right - eous - ness;

Peace on earth and mer - cy mild, God and sin - ners re - con - ciled"  
Late in time be - hold him come, Off - spring of the fav - ored one.  
Light and life to all he brings, Ris'n with heal - ing in his wings.

## NEWS IN BRIEF

Just as this paper was going to the press word was received that Dr. C. A. McConnell, beloved pioneer in the Church of the Nazarene, died at his home in Bethany, Oklahoma, December 1, at the age of ninety-five years.

Mrs. Allie (Lee) Johnson of Durant, Oklahoma, died November 22, at the age of fifty-two. She joined the Church of the Nazarene in 1935, and had served as district N.F.M.S. secretary for six years, and as district N.F.M.S. president for eight years.

Pastor M. W. Kemper sends word from Indianapolis, Indiana: "Ray Street Church, November 29—check for \$1,130.00 Thanksgiving offering mailed today to Mr. John Stockton. Our people rejoicing over their victory. God is blessing in Ray Street Church."

Pastor Fred J. Hawk sends word from Lansing, Michigan: "First Church raised \$2,300.00 Thanksgiving offering. Recently closed outstanding revival with fifty seekers on closing Sunday and a sweep of victory. Dr. Harold Gretzinger was the evangelist. Enjoying use of new \$50,000.00 church annex."

Evangelist C. L. Chapman writes that he has left the field to accept the pastorate of the church in Omaha, Illinois.

Pastor Lawrence H. Bone sends word from Modesto, California: "Congregation of First Church placed \$1,600.00 in cash on offering plates at close of Sunday morning service, November 20, to raise one of best Thanksgiving missionary offerings in history of church. God's blessing is upon us."

At a special meeting of the Board of Administration at Syracuse, New York, on November 9, two new officers were chosen by the Wesleyan Methodist church. The action grew out of a vacancy created by the sudden death of Dr. J. R. Swauger, secretary of home missions. Dr. H. K. Sheets, former general secretary of Wesleyan youth, was elected secretary of home missions; and the Rev. Robert McIntyre, assistant to Dr. Sheets, was elevated to the office of general secretary of Wesleyan youth.

Rev. M. C. Garrison has resigned as pastor of the church in Jackson to accept a call to the church at Natchez, Mississippi.

## The Shepherds

By Alice Spangenberg\*

**S**ITTING on the ground tending their flock, they blended into the Judean darkness that closed them in with their sheep. All they knew was the language and lore of shepherds and sheep. A traveler passing by could scarcely distinguish men from sheep, or human forms from the contours of the fields.

The shepherds, being true shepherds, were at their common task of guarding their flocks by night. Had they not been there, they would have missed the Babe.

For suddenly the Lord's bright angel invaded their close, dark world of men and sheep. His glory shining all around them filled them with fear. They had no palace wall or Temple column to hide behind. But when the angel told them the good news of a great joy that was meant for all people, they were glad they were shepherds, for a shepherd knows the way to a manger. A kingly or priestly foot might hesitate to make contact with a stable floor.

It was as the angel had said. With Mary and Joseph they found the Babe, the Saviour of the world, in swaddling clothes, lying in the manger.

Having seen the Child, they became His first ambassadors. He had expanded their little world to infinity and flooded it with joy and light. He had given them a new liberty to step beyond the bounds of their shepherds' world and proclaim the news to all they saw. He had given their stumbling shepherds' tongues a new vocabulary of exultation and praise to God. They had found a universal

\*Professor of English, Eastern Nazarene College, Wollaston, Mass.



language. They had something to say to all men.

The shepherds listened to the angel. They believed. They went in haste to see for themselves. They spread the news abroad. They returned to their common task, praising and glorifying God. They co-operated with Divinity. Thus they set the pattern for all who believe.

Divine logic that shepherds should first proclaim to men the news of the Good Shepherd, who giveth His life for His sheep; of the Lamb of God, who taketh away the sin of the world.

## Hallowed Manger

By Ida M. Attebery

*The manger became a sacred place,  
For on its fragrant hay,  
All wrapped about in swaddling  
clothes,  
The King Eternal lay.*

*The world went on as usual,  
Churchmen were unaware;  
For such a humble birth as this  
Not one would have a care.*

*But still, obscure, a faithful few  
Were watching for that birth;  
To them an angel had announced  
That Christ had come to earth.*

*They questioned not the manger-crib;  
'Twas now a kingly place,  
For through this door the Saviour  
came  
To redeem the human race.*

## FAITH

By Enola Chamberlin

*Faith is the rainbow after rain,  
The stars against the night,  
The glowing warmth that comes with  
dawn,  
The sun's refulgent light.*

*Faith is the smoother of the path  
Our testing feet have trod.  
Faith is the way, the path itself  
That leads us on to God!*

## HERALD OF HOLINESS

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While Branbau is forgotten—

## Bethlehem Is Unforgettable!

By E. E. Wordsworth\*

*Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.*  
(Luke 2:15)

LET US think first of the late Adolph Hitler, the Nazi leader and dictator of Germany, and diabolical militarist and atrocious leader of World War II. If he has a grave, he probably is turning over in it today. His birthplace is occupied jointly now by American counter-intelligence agents and a school of tailors. This Austrian painter was born at Branbau, Austria. The white stone, three-story building, just outside the archway entrance to the city's main square, was a national shrine as long as the Nazis were in power.

The big first floor, which used to be a winehouse where Adolph's father often drank until he became inebriated, later became a Nazi reading room. It now serves as an office for counter-intelligence agents—the only Americans in town—and a few trustworthy Austrian assistants.

The old Shickelgruber (Hitler's real name) apartment, two flights up, now is a school for tailors. The room where Adolph was born has almost lost its identity because the apprentice tailors pulled out the partition to make a larger classroom. What is left is filled with huge flat-irons, ironing boards, and worthless things.

Many British, French, and Americans visited Adolph's birthplace after the war just to see where the man with the little mustache and big (?) ideas came from. And Himmler, head of the Gestapo, is buried in an unknown grave awaiting the final resurrection.

Now the major tourist attraction is the chapel in Oberndorf, twenty miles south, where "Silent night! Holy night!" first was sung.

But we quickly turn from these fiendish characters to the holy Babe of Bethlehem. Branbau is almost forgotten, but the whole wide world has heard of Bethlehem. Bethlehem means "the house of bread." What a fitting name for the birthplace of Christ!

I knew a man who had been a lifelong drunkard until one glad day he found the Saviour. A skeptic, after his conversion, asked him this question: "Do you believe Jesus turned water into wine?" He replied: "I'll tell you what I do believe and know. He turned beer into bread in our home last week." The infidel was confounded.

The message of the holy Babe is the message of good tidings. "Behold, I bring you good tidings of great joy." The law demanded justice, "An eye for an eye, and a tooth for a tooth"; but Christ



brought grace, love, salvation, and glorious deliverance from all sin.

John Knox returned from continental Europe to his native Scotland. This mighty Scotch reformer and champion of the Protestant faith had been a galley slave of Rome for many months. Runners afoot heralded the glad news of his returning. "Knox has come, Knox has come," they shouted. Their illustrious, dynamic champion of religious freedom brought joy to the noble Scotch people and the whole nation. Why? He brought the holy Babe with him.

This Babe of the manger has good news for all the world. The angel said to Temple shepherds watching over their flocks by night on Judea's hillsides and vales: "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people." Yes, "to all people." He is a universal Christ. None is excluded.

"God so loved the world, that he gave his only begotten Son"—Jew and Gentile, bond and free, white and colored, yellow and brown, Oriental and Occidental—all may come and be saved through His atoning sacrifice.

It was a wonderful day when 3,500,000 Hebrew slaves were delivered from Egyptian bondage. It was a wonderful day when the Armistice was signed November 11, 1918, and World War I closed officially. Many more great days could be mentioned, but the greatest day of all days was when the bells of Bethlehem rang out the glad news of the Saviour's birth to all the world.

Let us love the holy Babe, give Him our hearts and undivided devotion, serve Him truly, and present unto Him, like the Magi, our richest treasures. Christ, our wonderful Redeemer, is worthy of our best in service and love and adoration!



If we claim complete obedience to all God's commandments, we must claim to love God with all our "heart, and . . . soul, and . . . mind," and also our "neighbor" as ourselves. Claiming this high degree of devotion calls for a consistent life of holiness to prove to both God and man that our claim is true.—MARY SANDERS.

\*Pastor, Goldendale, Wash.

## God's Great Christmas Gift

By Amy L. Person\*

*Thou shalt call his name JESUS: for he shall save his people from their sins.*

WHAT BLESSING, what comfort there is in the wonderful name of Jesus! Many poets have tried to express their feeling about it. The Bible makes much of His name. "And his name through faith in his name hath made this man strong" (Acts 3:16). It was believing on His name that healed the man. John says, "And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment."

At the holiday season everyone begins to feel the "thrill" of Christmas. Stingy people become generous, gloomy people become happy, everybody feels cheerful and gay. Why is this? The answer must be that the love of Jesus is so great that, when people begin to focus attention on Him, love is released, and not only Christians, but sinners, are thrilled by it. We often say, "I wish we could have the Christmas spirit all the year." We could if we would keep Jesus before us. Isn't this a foreshowing of the spirit that will predominate in the millennium, when Jesus will reign over the world and the great majority of the people



will love and obey Him?

It was this wonderful love that sent Jesus into the world to bring salvation to all who would call upon His name. It is the old, old story, but the story that is as new as today. Today, for the first time, someone is hearing the old, old story and finding the salvation He came to give. To such a one Christmas, for the first time reveals its true meaning. Gone is the boredom of "exchanging" gifts, or of wrestling with post-holiday bills. It is a joy to celebrate the birth of the Lover of one's soul. We find it is not the amount of money we spend but the love and thoughtfulness we put with it that makes a gift worth-while. If we give our gifts in His name as unto the Lord, we shall win rich rewards in return.

\*Registrar, Trevecca Nazarene College, Nashville, Tenn.

## The Song of the Angels

By Lora Lee Parrott\*

ON A CHRISTMAS Eve not long after the Civil War, Phillips Brooks stood on a hillside overlooking the village of Bethlehem. Inspired by a song which rang in his soul, Pastor Brooks took from his pocket a notebook in which he scribbled thoughts that later became the beautiful Christmas carol:

*O little town of Bethlehem,  
How still we see thee lie!  
Above thy deep and dreamless sleep  
The silent stars go by.  
Yet in thy dark streets shineth  
The everlasting Light;  
The hopes and fears of all the years  
Are met in thee tonight.*

But Phillips Brooks is not the first pilgrim to Bethlehem with a song in his heart. Nearly two millenniums ago there was a group of good shepherds whose duty it was to care for the Temple sheep. These sheep were unusual, without spot or blemish and corralled in a rich grazing area between Jerusalem and Bethlehem. At night the shepherds watched the fire at the mouth of a natural cave where the sheep were bedded down.

\*Flint, Mich.

It must have frightened them—perhaps they thought the fire was playing tricks on their eyes—when suddenly "the angel of the Lord came upon them, and the glory of the Lord shone round about them." As his Christmas message was finished, the angel visitor was joined by a choir of heavenly hosts, who said: "Glory to God in the highest, and on earth peace, good will toward men."

The world waited for George Frederick Handel to set these words to music in his inspired *Messiah*, but the "Song of the Angels" rang in the heart of each humble shepherd who made his way to Bethlehem's stable that first Christmas.

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## The Best Gift

By Ovella S. Shafer

*To you who are rich, or to you who are poor,  
To you who would love and live and adore—  
Come! Give to the Christ this Christmas season,  
Give Him your heart—it's so within reason,  
For you have no costlier gem to bestow  
Than to offer your heart—He will set it aglow!*

## CHRISTMAS

### Stirs MY Emotions!

By Glenn H. Tyner\*

SOME MONTHS ago it was my privilege to take a short seminar under a man well versed in the historical aspect of the Christian faith. One evening he detoured from the subject of his lecture to tell us his idea concerning emotionalism in religion. His contention was that emotions should be little regarded in the Christian experience; but I observed by the lifted voice, facial expression, and body posture that he was quite emotional about being unemotional.

Recently a conversation with a colleague led to a discussion of Christmas. Wistfully, I thought, yet with an attitude of intellectual superiority, he confessed he was unable to comprehend the full meaning of Christmas. Remembering a previous conversation in which he had declared that feeling in religion was "emotional hogwash," I understood his limitation.

The Christmas story, involved as it may be, has no meaning without emotion. Heaven certainly was stirred. God loved man so much that He gave His Son to die for him. He did not indifferently subject Christ to the limitations of the Incarnation. Then too, Satan and his cohorts did not placidly accept the implications of this great event.

The Christmas story excites the whole chromatic scale of human emotions: the fear and courage of Mary; the doubt and trust of Joseph; the great joy of the shepherds, their awe, their praises; the hate, envy, and fear of Herod. The heavens were stirred as the stars sang together so harmoniously that wise astronomers were led to the Christmas town with their gifts of adoration.

What is it in the Christmas story that stirs my heart today? It is the same message that thrilled the little group huddled on the hillside nearly two thousand years ago. Listen! It's good news. "Fear not: for, behold, I bring you good tidings of great joy, . . . For unto you is born this day in the city of David a Saviour, which is Christ the Lord."

\*Pastor, Fairmount Church, Syracuse, N.Y.

## HOW HE CAME

By Marian L. Knorr

*No star-spangled banner, no flags all unfurled  
When Jesus, the Saviour, came into our world;  
Only a manger, with hay tumbled down,  
Cradled the Babe in Bethlehem's town.*

*No crowds excited, no personage great  
For Christ, who left His heavenly state;  
Only some shepherds, watching their sheep,  
Heard of His coming, found Him asleep.*

*No mighty rush of the wind or of fire,  
No cataclysmic sights to inspire;  
Only the twinkling of one star so bright  
And the soft choir of angels piercing the night.*

*O blest, holy Child, dear Jesus, come now;  
Without any fanfare, before Thee we bow.  
Oh, come in Thy fullness, dear Saviour of men.  
We would adore Thee, and praise Thee again.*

*For Thou hast promised to those who'll obey  
The same glorious rapture they had in that day  
When worshiping, humbly, they found Thee,  
their King.  
No wonder the angels in chorus did sing!*

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## The Manger Birth

By Mary Scott\*

LOOKING at it from the external, the birth of a child to a young mother in a stable inn was a very commonplace event without special significance. In fact, there were elements of pathos in that the Child was born a long distance from home amid the discomforts and publicity of a stable, to say nothing of the cloud of suspicion over the good name of the mother. Man looking on from the outside said, "A child is born"; but angels, who understood the true meaning of this simple, natural human event, declared, "The Word has become flesh"—the Eternal had passed voluntarily into the condition of humanity. The Son of God had come!

No more significant event ever has taken place on earth, yet what unpretending conditions at-

\*General N.F.M.S. Secretary





tended it! Had the Son of God come to a kingly palace, the masses could not have dared to visit Him; had He come in riches, the poor would feel they had no access to Him; had He come identified with the intellectuals, the ignorant and unlearned would be embarrassed to present their case to Him—but He came in a manger! What a symbol of the humility which characterized His life! Certainly no one could attribute His greatness to the favorable conditions which attended His birth.

The true significance of this manger birth was not comprehended by most of those who heard of the Babe. Even the shepherds soon forgot the thrill and glory of the angels' song and message, but its notes echo still in all lands; for the manger birth spoke not only of the humility of the One who had come, but also of His universality.

All may come to a manger—and there behold God revealed to man; there behold perfect manhood manifest; and there behold reconciliation which has been provided for the entire race of fallen man.

What greater message could the manger bring? “. . . that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.”

## The Dedication in the Temple

By Estelle Crutcher\*

*They brought him to Jerusalem, to present him to the Lord (Luke 2:22).*

THE DEDICATION of the infant Jesus in the Temple was another in the series of events in the life of Christ which was a fulfillment of the law of God as given to Moses: “As it is written in the

\*Evangelist, Miami, Fla.

law of the Lord, Every male that openeth the womb shall be called holy to the Lord” (Luke 2:23). Jesus came into the world through the Jewish race and all His early training and environment at home and in the synagogue was according to the law of Moses.

At the time of His dedication Jesus was about six weeks old, and this was the first public appearance of Mary with her first-born Son. No doubt the rite of circumcision had been performed in the privacy of the home, and of course had its own special significance; but the presentation of the first-born son unto the Lord in the Temple was public and formal: “And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons.”

All of this is very interesting and instructive, but how does it apply today? Surely every detail of Christ's life, even that which surrounded His infancy and childhood, must have a present spiritual and/or practical application. It would seem that this act of Joseph and Mary in presenting the first-born Son to the Lord in God's house is an example for all Christian parents to follow.

There is no more moving and tender scene than that of a young father and mother with a babe in their arms before the altar of prayer in the house of the Lord, dedicating their child to God. What potentialities for weal or woe are wrapped up in that wee life! How much depends upon the faithfulness of the parents to their dedicatory vows, as to what that child may become! Surely only the grace, power, wisdom, and love of God can enable them to bring that child “up in the nurture and admonition of the Lord” (Eph. 6:4). And so it was with Mary's Son, for it is recorded of Him in Luke's Gospel, “And Jesus increased in wisdom and stature, and in favour with God and man” (Luke 2:52).

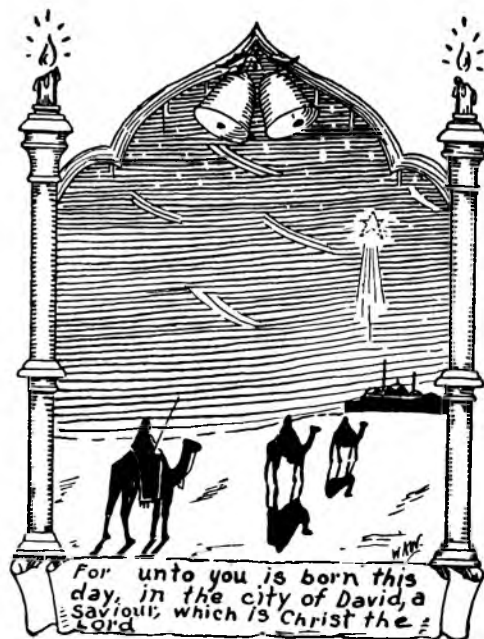
## Broadcasting

By Alice Montgomery Barr

*Tune in, my friends, and listen close—  
There's music in the air.  
Down through the ages it has come  
In accents sweet and clear,  
Since first the angels brought to earth  
The message of the Saviour's birth.*

*“Peace on the earth, good will to men,”  
Will be the the song tonight,  
Beneath each window where appears  
A candle shining bright;  
“It came upon the midnight clear”—  
The precious anthem may you hear.*

*Tune in, my friends, with Christmastide;  
Broadcast the sweet refrain:  
“O little town of Bethlehem”—  
“Peace evermore shall reign.”  
'Tis only when we do our part  
That we keep Christmas in the heart.*



# THE WISE MEN

By Mrs. Emma Irick\*

AT CHRISTMAS time the story of the wise men is told again and again. Ever since the early morning of history men have offered heart worship to the true and living God. From the time of Abel, who offered an acceptable sacrifice to God, to the coming of Christ, there were those who worshiped not merely with lip service, but with humility, faith, and loving devotion.

The wise men played an important role in the Christmas drama, and well it might be. It was their perseverance in the search for the newborn King and their worship when they found Him that formed a beautiful aspect of the Christmas story and provides inspiration and example for all. The *truly wise* still worship.

The Magi were directed by "the star." The glow of the evening under the solitary power of the wondrous star led these three from the far-distant land to the city of Bethlehem. There is something that is sublime in the attitude and aspect of the wise men; they press on with eager awe, with a train of camels bearing the precious gifts to offer to the promised King of the Jews. The wise men followed the shepherds in their trek to Bethlehem; by the time they arrived Mary and Joseph had moved into more permanent quarters. There the wisdom of the East bowed before Him—the first of those outside the commonwealth of Israel who from every kindred, tongue, tribe, and nation have come under the influence of the message of the Redeemer.

When these Eastern Magi, bearing the strange intelligence that they had seen in the East the star of the newborn King, arrived in the city they went to King Herod and asked, "Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him."

Herod heard the tidings with terror and indignation, and all Jerusalem shared his suspense. Quickly Herod summoned to his palace the leading priests and theologians of the Jews, and through them he received the ready and confident answer that Bethlehem was the town indicated by the prophecy of Micah. Then Herod bade the wise men to go, and also to let him know as soon as they had found the Child, that he too might come and do Him reverence.

It is ours today to worship in a deeper and better sense than those Eastern sages. Let us now go to Bethlehem to open up our treasures for the Redeemer. Those Eastern wise men presented gifts of gold, frankincense, myrrh, symbolic, we believe—the gold of Christ's royalty, the frankincense of His divinity, and the myrrh of His sufferings in life and death.

God so loved that He gave; He loved me, and gave himself for me. What can we give Him in



return? It is not my purpose to try to suggest a catalogue of possible presents for our Saviour, for even if the whole realm of nature were ours, still that would be a gift "far too small." But we can give Him ourselves: ". . . present your bodies a living sacrifice, . . . which is your reasonable service." That is just what God expects us to do. Christina Rossetti put it like this:

*What can I give Him, poor as I am?  
If I were a shepherd I would give Him a lamb.  
If I were a wise man I would do my part—  
But what I have I'll give Him; give Him my heart!*

So let us join the wise men and go to the city of Bethlehem and present ourselves anew to Him. "I have not much to give Thee, Lord, but what I have, what I am—myself—I am Thine!"

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## DECEMBER:

*As winter lifts its snowy head,  
And starts to march with kingly tread,  
December, from the weather, sorts  
A festival of winter sports.  
Glad yule songs float upon the breeze,  
From merry throngs on skates and skis.  
By firesides' light all hearts are bright,  
As young and old sing "Silent Night."  
"Good will to men" from tongue and pen;  
Let earth repeat a loud "Amen!"*

—JOHN E. STADLER

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## MIRACLE CHILD!

By Dorothy Boone Kidney\*

MARY AND Joseph carried the Child, Jesus, over the long miles to Egypt, trudging in their dusty sandals. The donkey grew tired at times, the sun became hot, the road seemed so flat and endless. They didn't know all the answers, but they had a purpose. They were following God's orders. They were headed someplace and they had Somebody with them!

Did you ever stop to think that by their making that trip they made it possible for each of us to make a similar trip? For now we, who have accepted Christ as our Saviour also walk a long road, headed someplace, with a purpose in life,

\*Pastor, Lufkin, Texas

\*Yarmouth, Maine

having the Saviour with us. There is only one difference: Egypt lay at the end of their road, heaven lies at the end of ours.

What did you carry in your arms, Mary and Joseph? You carried our eternity, the answers to our prayers even though we hadn't been born yet; you carried our heavenly mansion, you carried our reason for living—in your arms into Egypt.

Our hearts kneel this December night under the sparkling stars and we pray: "Thank Thee, God, for Thy miracle Child, for protecting Him for us by sending Him into Egypt until after Herod's death. And, God, if such things are possible, whisper our thankfulness to Mary and Joseph from this 1955 generation for their obedience to Thee! And help us, God, as we walk the long road to look at our own consecration—for the sun gets hot, our feet grow tired, and, even as Mary, we don't know all the answers to this mystery called life. We are traveling the long road with the sparkling Bethlehem star, the angel of the good news, and a Book for our compass. We are carrying the Saviour in our hearts! Help us to walk our individual roads, clean and honest, and carefully! In the name of Jesus Christ. Amen."

## THE CHRISTMAS SPIRIT

By H. H. Smith, Sr.\*

**T**HERE IS a shallow view of the observance of Christmas that leads many to regard it as principally a matter of generous giving. If they are generous with their gifts they feel that they have exhibited the true Christmas spirit. To give lavishly to one's children and have little concern for the many needy children in this troubled world is not to show the Christmas spirit.

It is no easy thing to observe the Christmas spirit, for the true Christmas spirit means "having the spirit of Christ." Here is an example of the Christmas spirit at its best. The incident was reported in a religious periodical several years ago:

"It was Sunday night, December 7, in New York City . . . word had burst through every radio that Japan had attacked American outposts in the Pacific . . . the very atmosphere was electric . . . People were subdued and serious . . . none more than were the members of the Japanese Methodist Church who gathered for their regular evening service, then dispersed to their homes.

"The hour was late and one Japanese Christian hailed a taxi to take him home. . . . Arriving there, he was taking out his coin purse to pay his fare when the taxi driver said, with a note of genuine sympathy, 'I don't want your money, Brother; you'll be needing it. . . .' and drove down the avenue.

"And that Japanese Christian walked up the steps to his door with a lighter heart than he had when he left his church a few minutes earlier."

\*Retired Minister, Ashland, Va.

## "Unto Us a Child . . ."

(Isa. 9:6)

By Jean Leathers Phillips

*The love of God, the grace of God, His mercy  
Are poured into a lowly oxen stall.  
The awe of God, angelic adoration,  
Is made a shining veil above it all.*

*The grief of God, the tears of God, the yearnings  
For mankind, gone rebellious and astray,  
Are stars that touch the night with burning splendor,  
Are blazing bits of His eternal day.*

*The life of God, the truth of God, His glory,  
His holiness, His wisdom and His joy,  
His righteousness, amazing condescension,  
Are wrapped up in one newborn baby Boy!*

## Studies in the Epistle to the Colossians:

### VI. Paul's Creed of Christ's Pre-eminence

By H. Orton Wiley\*

**T**HIS SECTION of the Epistle (1:15-20) has been called Paul's "Creed of Christ's Pre-eminence." As such it is of the greatest importance for Christian doctrine, and furnishes the groundwork of Christology, both as to His person and His work. It would seem that no one could read these verses without seeing in St. Paul an adoring theologian, dearly in love with his Lord and writing these verses to glorify Him as the Son of God. In so doing he considers Him in relation both to creation and to man. It were well, too, if we might catch something of the Apostle's insight into the significance and grandeur of Christ as the Author, not only of our physical life, but also of life eternal through grace.

There are three words which stand out prominently in these verses: (1) the word *eikon* or "image"; (2) the word *prototokos* or "firstborn," which is used twice, once as "the firstborn of every creature," and again as "the firstborn from the dead." The first has reference to Christ as the eternal Son, the second to the resurrected Christ. (3) The third word which has reference to the ultimate work of Christ is *apokatallazai*, which means *to reconcile*, and is used here as in Ephesians, to include all things in heaven and in earth.

*The eikon or image.* "Who is the image of the invisible God, the firstborn of every creature" (1:15). We may think of an image under three different aspects: (1) a likeness in which one object resembles another; (2) a representation, which may not in some sense be perfect, as "man  
(Continued on page 10)

\*President Emeritus, Pasadena College, Pasadena, Calif.





## The Promise Fulfilled

By Elizabeth N. Herrell

*The inn was crowded that clear, cool night  
In Bethlehem long ago;  
So Joseph and Mary were turned away.  
How could the innkeeper know  
The promised Messiah was seeking a home!*

\* \* \*

*To herald the Christian's morn,  
In a nearby, straw-strewn stable*

*The Hope of Mankind was humbly born.  
This One needed not the comforts an inn  
Afforded the traveling stranger.  
He chose for companions shepherds and lambs;  
For His royal cradle, a manger.  
The heavens never wore beauty more bold  
Than when they echoed His name.  
Then angels stepped forth in star-jeweled robes  
To hallow the night He came.  
Now we honor the holy Child,  
Who made sacred this holiday.  
To Him we offer our service and love;  
The King of our hearts we obey!*



## The Glory of Christmas

By V. P. Drake

*When first man's heart was overcast  
By sin's benighting gloom;  
When fear and anguish first had flashed  
Its death-appalling doom;  
When from God's presence man had fled,  
To hide his guilt and shame.  
That caused him first God's face to dread  
And tremble at His name;  
'Twas then a wondrous scheme began,  
The task of love divine,  
To woo man to himself again,  
His lost estate to find.  
"Did He succeed?" I hear some say.  
"Was 'balm in Gilead' found  
To heal our hurt, and ope the way?  
Has One so great been found?"*

*He triumphs! Angels shout from heaven;  
Yon virgin bears a Son!  
By Him the power of sin is riven;  
By Him the victory's won.*

*We worship at Thy feet, O Christ;  
Thy name we do adore.  
With Thee we'll keep a holy tryst,  
And love Thee more and more!*



### A Nazarene's Prayer:

Precious Heavenly Father, upon this coming Christmas Sunday, I pray that Thy loving Gift, above all others, will be accepted. May we, who have heard the marvelous story, to others say: Jesus is more than a manger Baby, but to all of earth's neglected He is the Bread of Life, Source of peace, and to heaven the Way. Amen!

—Doyle S. Hofferbert

## Gifts at Christmas

By Ovella S. Shafer

*I do not crave the gift of frankincense,  
Nor do I ask for myrrh in preference;  
I'm not desiring gold as in the yore,  
But here is what I'm really seeking for—  
Contentment—joy of work and peace of mind;  
Perfect love encompassing—a precious find;  
A fireplace . . . glowing logs . . . then dying  
embers;  
Memories—most pleasant—which the heart re-  
members;  
Friends who daily worship at the throne of grace  
In holy bonds of faith—a common meeting place.  
For all these gifts and more, I thank Thee, Lord,  
And bring my heart of homage to Thee, Thou  
most adored!*



## On Upward Wing

By Christine White

*Joy comes on upward wing,  
With messages that over-  
flow  
In praise for God's free offer-  
ing,  
As colored lights that bless  
and glow.*

*O Bethlehem! within thy  
gates  
The Holy Child was brought  
to birth;  
Two thousand years—and  
Christ still waits  
To bring men peace on all  
the earth!*



## Studies in the Epistle to the Colossians

(Continued from page 8)

was made in the image of God." Then there is (3) the idea of an image as a manifestation. A common illustration of an *eikon* is the reflection of the sun in a pool of water. There could be no image without the sun itself. It may be a likeness, and it may be representative, but only as it is a manifestation is it a true *eikon* or image. Bear in mind then that a copy of a thing is not an *eikon*, but the thing manifesting itself, and only in thought can the manifestation be separated from the thing itself. It is in this sense that Christ is the image of God.

*The image of the invisible God.* St. Paul states that Christ is "the image of the invisible God." Dr. Adam Clarke in commenting on this verse says that if the incarnate Christ is "the image of the invisible God," consequently nothing that appeared in Him could be that image; for if it could be visible in the Son, it could also be visible in the Father; but if the Father be *invisible*, consequently His image in the Son must be *invisible* also—that is, that *form of God* of which He divested himself; the ineffable glory in which He not only did not appear, as to its *splendor* and *accompaniments*, but concealed also its essential nature; that inaccessible light which no man, no created being, can possibly see. This was that divine nature, the fullness of the Godhead bodily, which dwelt in Him (cf. Col. 1:15). That it was this ineffable glory that He emptied himself of in becoming man is clearly shown in His high priestly prayer, "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was" (John 17:5). In becoming man He did not cease to be God the Son; and even during the Incarnation, in which He declared the invisible God, He was still "in the bosom of the Father" (John 1:18).

*Christ was the manifestation of God in human nature.* He was the true *eikon* or image of God. "The word was made flesh, and dwelt among us." The parenthetical expression, "And we beheld his glory, the glory as of the only begotten of the Father," doubtless refers to the Transfiguration, although our Lord did manifest the glory to the extent of the limitations of human nature, but not that fullness or ineffable glory which no man can approach unto. Our Lord was as truly human as divine. His life was no Docetic appearance or extended theophany. The apostles and early disciples never forgot the historical life and death of Jesus; and so much is written about it in the Epistles that scholars have said that a tolerable life of the Master could be constructed from them, should the Gospels be destroyed. Yet without effort or strain, those early disciples deal with Him as Lord of heaven and earth, as is done in the remaining verses of this Pauline creed. There is no way of accounting for this but the fact that He was the Word of God incarnate, the eternal Son of the eternal Father, begotten from everlasting, very God and very man. We shall show

later that the early disciples held that the Logos or Word bore the same relation to creation, as the Logos incarnate did in Christ as the Head of the Church.

## CAN GOD?

By Anna L. Meisinger\*

A STRANGE difficulty has risen. I am left alone with my thoughts. Yes, God has many times proved Himself sufficient to meet my needs. My thirst has been quenched by His living water, and I have no longing for earth's broken cisterns. In hours of sorrow, truly He has given comfort and strength to meet the emergency. But now, for this present difficulty—*can God?*

The sun of persecution has scorched me; the loneliness of solitude has rested upon me; this world's wilderness has been experienced in a fuller measure than ever before. Yes, I remember reading: "All that will live godly in Christ Jesus shall suffer persecution," and, "In the world ye shall have tribulation," and, "Think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you." But still my mind is confused. Can God furnish a table (a place of fellowship) in the wilderness?

In the solitude of the hour and in utter helplessness I cry, "Do Thou for me, O God," and with tear-stained eyes I steal away with the precious Book, and opening its pages read: "The Lord is my shepherd; I shall not want. . . . Thou preparest a table before me in the presence of mine enemies: . . . my cup runneth over." Turning the pages again I read: "I will never leave thee, nor forsake thee." Yes, "I am the Lord, I change not."

My questioning is over, my strength is renewed, and with Paul I exclaim, "None of these things move me," for "I can do all things through Christ which strengtheneth me." Alone with my thoughts, but different now; it is not, "Can God?" but in full assurance of faith my thoughts are: "In quietness and in confidence" shall be my strength. Yes, God "is able to keep that which I have committed unto him against that day."

\*Bakersfield, Calif.

"From the very first years of my ministry to the present time I have held with A. Clarke, R. Weston, Fletcher, and Wesley that regeneration and entire sanctification are separate and distinct one from the other, both received by faith, and the last is the privilege of every believer, as the first is of every penitent."—W. F. MALLALIEU.

# Social Security for Ministers

*Our current correspondence indicates that there are a few points that need to be re-emphasized:*

ONE—To join Social Security as a minister two things are necessary:

*First*, one should obtain a Social Security card from his local Social Security board if he does not have one. If he has ever held a Social Security card, he will use the same card. If it has been lost, a duplicate will be issued.

*Second*, having obtained a Social Security card, he should fill out the "waiver" and send it to the Collector of Internal Revenue. A minister does not enter Social Security as a minister by securing a Social Security card. He must sign and deliver the "waiver" also. A copy of the "waiver" has been mailed to each of our elders and licensed ministers by our office. If misplaced, we will send another upon request.

The "waiver" should be sent to the Collector of Internal Revenue NOW. To all

qualifying ministers, a free group insurance certificate will be issued by us.

TWO—A minister who has Social Security credits accumulated from years of secular employment will not lose any earned benefits by joining Social Security as a minister. On the other hand, if he is eligible to join as a minister and does not, he may lose much of the retirement benefit which he has already accumulated.

If there is uncertainty at this point, one should check his case with the local Social Security board before it is too late.

THREE—Any minister who may join Social Security in 1955 but who waits until 1956 is placing himself at a great disadvantage by so doing. The four special drop-out years given by the government to ministers joining in 1955 will not be given to those who join as of 1956.

If he does not begin to participate in Social Security as of 1956, he will be forever excluded.

## NAZARENE PENSION BOARD

T. W. WILLINGHAM, *Executive Secretary*  
6401 The Paseo  
Kansas City 10, Missouri



## WHICH LAWS?

*Monday:*

*Two ultimate laws alone we know,  
The ledger and the sword;  
So far away, so long ago,  
We lost the infant Lord.\**

Ogden Nash's "Carol" is only one of many sad confessions that most of our Christmas is without Christ because most of our days are without His Spirit. This year we would bring ourselves honestly to the test of Christmas.

*Tuesday:*

The law of the ledger—can it be that the balance sheet has become our Bible? that we decide questions in the light of "what we shall get out of it"? that the issue is not right or wrong, but profit or loss? Yet the heart of Christmas is giving. The

one Christmas Gift of all gifts was a love sacrifice bestowed where no return could be made.

*Wednesday:*

The law of the sword? The world, yes, divided into two camps straining against flimsy barriers of artificial peace—what is "cold war" but a drawn sword? But what of our hearts? Are there lurking latent antagonisms? the inner warfare of rebellious desires against the will of God? Any trace of cold war there? Or the selfless, overflowing peace and love of the angels' song?

*Thursday:*

Has the drive of commercial competition infected our spirits? "Keeping up with the Joneses" or evening up with others at this season smacks of something alien to the Christ child. The garish popularized creche can mock the Bethlehem manger. I choose to pass on to those around me the gospel, not a cheap imitation.

*Friday:*

We will find the laws that really belong to Christmas. The law of the star. Shining over Bethlehem, it reminds of God's faithfulness to His pledged word: it lifts our eyes from the confusions of the crowds to the clear air of heaven; it gives us the

sureness of divine revelation, the light from above to guide our feet into the way of peace. This Christmas, the law of the lifted eyes and the lifted heart.

*Saturday:*

The law of the manger. It reminds of our King's humility, emptying himself to save us, wearing our flesh and sharing our life; it proves the reach of His uncalculating love. This Christmas, the law of the bended knee and the worshiping, self-emptying heart.

*Sunday:*

The law of the song in the air. "Joy to the world! the Lord is come"—to "save his people from their sins," to "give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." The joy of the burden gone and the wasted years restored, of the blessing that flows far as the curse and goes "deeper than the stain." This Christmas, the law of the singing heart!

*Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you (Eph. 4:32).*

\*c 1934, by Ogden Nash

First published in "The New Yorker"

## A Baby IS Born!

**N**O OTHER EVENT which takes place on this globe can compare with the birth of a baby. A new life begins which will never end. I've watched a sunset, the rising of a full-orbed moon. I've seen a terrible hurricane snap off mighty giants of the forest. I've lain awake at night while an awe-inspiring electrical storm flashed almost continuously. I've read of the inauguration of a president, the passing of some important piece of legislation, the declaration of a war. Life has been full of interesting events; some have been appalling and others thrilling. Nevertheless, I still say that nothing else ever happens in this world that can equal in significance the birth of a child, a creature that has an immortal soul, something within that will never cease to exist. When the word goes out, "A baby is born," it is a word which cannot help but get attention from those who hear it.

Such an event brings before us the mystery of procreation, a power conferred upon human beings which enables them to start another human being on an endless journey.

But my purpose is not to discuss the birth of a baby; it is to emphasize the coming of Jesus Christ into the world. It is His birthday that I am concerned with now. Twenty centuries ago a Baby was born, and this Baby was destined to change the course of history as no other baby ever has. *To whom was this Baby born?* Who were His ancestors? God's chosen people; especially the tribe of Judah, the house of David. He was a descendant of King David, and had royal blood flowing in His veins. In particular, He was born to Mary, who had already had intimations that this was to be no ordinary Child. Here is the story:

"And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel came in unto her, and said, Hail thou that art highly favoured, the Lord is with thee: blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God. And, behold, thy

## Editorials

cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren. For with God nothing shall be impossible. And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her" (Luke 1:26-38).

Thus to Mary had come the honor of becoming the mother of the promised Messiah, the Son of God. It was the glorious privilege which every Jewish maiden hoped might fall to her lot.

This Child was divine as well as human. He was conceived by the Holy Ghost, the third Person of the Trinity. Thus God was His Father. This part of the story is emphasized in Matthew's Gospel:

"Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us. Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife: and knew her not till she had brought forth her firstborn son: and he called his name JESUS" (1:18-25).

*Where was this Child born?* Not in some world-famous city, palace, or with any publicity from those who were in authority. He was born in a stable, in Bethlehem, the city of David. There Joseph and Mary had gone for a census which had been ordered. But the town was so crowded with people that there was no room in the inn for them. The only lodging they could find was in a stable. This was their resting place after a long and wearisome journey. Nobody gave any reception for them; they were ignored, and had to make the best of what they could get. Yes, the

Baby Jesus was born in a barn in Bethlehem of Judaea.

*When was this Baby born?* The usual answer is, "Two thousand years ago." That is approximately correct. However, it's a little difficult to fix the exact date of His birth because a new way of measuring time began with Him—He started a new era. Men now reckon their history by stating that a thing happened so many years "before Christ," or so many years "after Christ"—B.C. or A.D.

*Why was this Baby born?* We find the answer in Matt. 1:21: "And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins." This Baby was to grow into a Person who would through His death on the cross make it possible for all men to come back to God. "All have sinned, and come short of the glory of God." And, because of this, everlasting death threatened the whole human family. But Jesus Christ, Son of God and Son of Man, came into the world to save sinners. A Child is born!

### Dr. J. George Taylorson and Dr. Fletcher Galloway

WITH this issue of the HERALD OF HOLINESS the discussion of the last Sunday-school lesson for 1955 is presented. Dr. J. George Taylorson, pastor of Bresee Avenue Church of the Nazarene, Pasadena, California, has written the articles on the Sunday-school lessons for 1954 and 1955. When I asked him to begin this work in January of '54, I stated that it was for one year; however, I appreciated his work so much that I asked him to continue the discussion of the Sunday-school lessons through 1955. He has done an excellent piece of work. More than once I have been inspired and helped as I have read his discussions on the Sunday-school lessons. He has a way of making the truth practical, of challenging all of us to a higher level of living through the teaching of the Word. As I have read his articles, my only question has been, "Can I live up to them?" Now I heartily thank Dr. Taylorson for his very fine work, and wish for him continued success in his pastorate at Breese Avenue Church in Pasadena.

For the year of 1956, I have requested Dr. Fletcher Galloway, pastor of our First Church in

Grand Rapids, Michigan, to write the Sunday-school lesson comments. Dr. Galloway has had a long and successful career as a pastor in our church. Many times, across the years, articles from his pen have appeared in the columns of the HERALD OF HOLINESS. I am sure that he will give us an excellent discussion of the Sunday-school lesson from week to week, and I am happy indeed to have him accept this assignment. I might add that I have known his father and mother and all of the Galloway family since he was a boy; they are among the best people to be found anywhere.

## Keys to the Acts of the Apostles

### III. The Key Promise

GENERAL Superintendent Benner had a front-page article on "The Promise of My Father" in the HERALD OF HOLINESS for June 16. He began with this paragraph:

"The promise of my Father'—what a beautiful phrase! This special token of the love of our Heavenly Father, this climax of God's redemptive provision for this life, is the blessed Holy Spirit, coming to cleanse the nature, and abide in the heart, of the Christian believer."

"The promise of my Father" is a beautiful phrase. It comes from the lips of Jesus in Luke 24:49: "And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." There is enough in these words to thrill the heart of every child of God. Pentecost, or the baptism with the Holy Ghost, is the Father's special promise to His children.

As I grew up, my father's work took him away from home a great deal. He was stern and a hard worker. He gladly provided food, raiment, and shelter for his family. It was significant when he promised to bring one of us children something that we wanted, an extra gift; it was his special promise to us. So, I say again, this is God the Father's special promise to His children.

In Acts 1:4 we have this good news presented in a slightly different way. In speaking of Jesus, Luke says: "And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me." The promise of God the Father which He had given earlier is renewed here. The same thought, no doubt, was in Jesus' mind when He said in John 14:16-17: "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you."

Again, He says in verse 26 of that same chapter, "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

The Father will send Him in Jesus' name. In the next chapter of John's Gospel, in verse 26, Jesus is telling His disciples this same truth, in a little different form: "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me."

The baptism with the Holy Ghost was especially promised to the disciples by God the Father. We have this more than once on the authority of Jesus' own words. Turn with me now to Luke 11:5-13, where Jesus closes a lesson on persevering in prayer with these words: "And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." Then He goes on to talk about how ready an earthly father is to give good things to his son; and from that He climaxes with the truth that our Heavenly Father is more willing to give the Holy Spirit to them that ask Him than an earthly father is to give good things to his child. His final words in this message are: "If ye then, being evil [human], know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?" Once more we have the Heavenly Father standing out as the

Giver of the Holy Ghost. The baptism with the Holy Ghost, in all of His fullness, was especially promised to Christians by God the Father.

This truth was also taught after the Holy Ghost had been poured out at Pentecost. In Acts 2:33 we have these words: "Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear." And, in verse 39 of the same chapter, Peter says: "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

What if a Christian refuses to accept this promise of the Father which is *the* promise of the Father? Hebrew 4 emphasizes this danger. It begins with these words: "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it." But don't stop with this verse; read on at least through verse 11, and, if you are not in too big a hurry and are interested in your own future welfare as a Christian, read the remainder of the chapter. We'd better not let any promise God has given us be rejected or neglected. This is especially true of *the* promise of the Father, the baptism with the Holy Ghost. Every child of the Father should avail himself, above everything else, of this promise.

## HOME MISSIONS and EVANGELISM

### NEW CHURCHES

ON NOVEMBER 3, District Superintendent C. E. Shumake organized a new church at Bonifay, Florida. Rev. Mrs. Lucille Parker has been appointed pastor and property has been purchased for the new work. This is the ninth new church for the Alabama District this quadrennium.

District Superintendent Ray Hance recently organized the Park City Church in Wichita, Kansas. Lots have been purchased for a new building, while the congregation is temporarily worshipping in a school building. This is the tenth new church for the Kansas District since the General Assembly.

Two new churches have been organized on the Virginia District by District Superintendent V. W. Littrell. With the Timberville church reported in the November 16 issue of the HERALD OF HOLINESS, three churches were organized in the first six weeks of the new assembly year.

The new churches are at Lynchburg with Rev. J. C. Payne as pastor, and Etlan with Rev. C. S. Fender appointed pastor. The Virginia District has been endeavoring to establish work

in Lynchburg, at city of approximately 50,000 population, for a number of years, and now has been successful. We trust that the new church will have a splendid growth in this strategic city. There are nine new churches on the Virginia District this quadrennium.

On October 23, District Superintendent W. E. Albea organized a church at Defiance, Ohio. The first unit of the church building has been erected, and in a revival campaign about twenty seekers prayed through at the altar. Rev. Virgil Applegate has been appointed pastor and the young church has excellent prospects for the future. There are fourteen new churches on the Western Ohio District this quadrennium.

### Home Missions in Alaska

Our Alaskan Nazarenes believe in home missions. Six years ago we had only two churches in Alaska. Now we have seven organized churches and two home-mission projects under way. Three of these churches have been organized in the past two years: Ketchikan, Juneau, and the Totem Park Church in Fairbanks. The Totem Park Church was sponsored and financed by our Fairbanks First Church,

ROY F. SMEE, Secretary

which became the first "mother church" in Alaska.

Rev. and Mrs. Trueman Shelton are in Sitka hewing out a new church. We are purchasing a parsonage there, in which services are now being held. We will need a church building as the congregation begins to grow.

Our Anchorage church will soon join Fairbanks as a mother church in the first new church development that is sponsored wholly by the Alaska District, with, of course, a large share of the support coming from the Anchorage church. It has itself been in a building program almost the entire time since its beginning in 1950.

The wonderful spirit of our Alaskan Nazarenes is illustrated in a recent setback at the Homesite Park property at Anchorage. The Anchorage church has been conducting a branch Sunday school in this area and now is in the process of erecting a chapel to house the growing group. The concrete block walls had just been erected and the rafters put up when a heavy wind-storm swept through Anchorage, uprooting trees and causing considerable damage. The walls of the new building were blown down and about a



thousand dollars' damage suffered. However, the men went to work immediately, and within twenty-four hours had the walls up again.

Recently we received some statistics of various denominations in Alaska and we were made to rejoice at the blessing of God upon our work and the spirit of our Alaskan Nazarenes. They are not only home-missionary-minded, but also foreign missionary in spirit, and all of the churches have been 10 per cent churches from the beginning. Of our 7 churches, 3 are

wholly self-supporting, and our total membership is 306, a gain of 52 for the past assembly year. These churches raised for their local operating expenses \$83,548.00 last year, including \$43,345.00 for buildings, improvements, and property indebtedness. The churches gave to the district and to the general church \$13,457.00. The appropriation in our general home-missions budget for assisting the churches that are not fully self-supporting was \$15,000.00 for the year.

By way of comparison, another denomination has 16 churches in Alaska

with 2,254 members, of which churches only 2 are self-supporting. These churches gave \$65,000.00 for their current expenses and \$41,500.00 for building costs, but only \$4,415.00 for benevolences. At the same time, the denomination assisted these churches with a budget of \$45,000.00 for operating expenses and \$155,000.00 for buildings.

Another denomination with 31 churches and over 4,000 members in Alaska has only 4 that are self-supporting and is putting more than \$150,000.00 into these churches.

## FOREIGN MISSIONS

### REMISS REHFELDT, Secretary

#### On Furlough

Mrs. Bessie Grose arrived in New York, December 15, for a year's furlough from her duties on our mission field in Portuguese East Africa.

#### Correction of Address

Through error, Dr. A. O. Hendricks, retired missionary from Barbados, was listed at the wrong address in the November *Other Sheep*. His correct address is: 569 North Redmond Avenue, Pasadena 3, California.

#### Prayer Request

Miss Esther Thomas, who has had to return home because of illness, writes: "I have been having a checkup at the Lahey Clinic in Boston. They have not given a definite decision as yet, but have indicated that it will probably be necessary to operate and do a spinal fusion. If this is to be, I am asking that it be done right away, so that I will be able to get back to the field as soon as possible. I have appreciated the prayers of the people and trust that these shall continue until God's purpose is fulfilled in this trying time."

#### Mrs. John Wise, Africa, III

Mrs. John Wise has been ill since September. Dr. Stark thought that perhaps several bad teeth might be causing a great deal of her trouble, and we took her to Johannesburg to have them out. While there Mrs. Wise collapsed and was sent to the hospital for twelve days. Four specialists examined her and expressed their belief that the chief cause of her illness was overwork. She was given treatment and is now back home again and seems to be gaining. We feel sure that we have avoided a serious breakdown in her health, and we are praying that with a month's rest and a longer period

of taking it easy after that, she will regain full health and strength again.—  
JOHN WISE.

Will you not take this missionary upon your hearts and pray that God will give her complete restoration? He is abundantly able.—ED.

#### Good Revival!

We had a wonderful three-day special meeting here in Nagoya this past week. Brothers Kitagawa, Kida, and Helling were here. Souls received spiritual help, and some new people were saved by the grace of our Lord Jesus. We wish you could hear some of the testimonies of our Christians. Some of them have suffered persecution, but have come through victorious.—MERRIL BENNETT, Japan.

#### The Blessings of "Janet"

A Barbadian preacher whose people had lost heavily in the storm introduced me to his congregation, saying: "Two wonderful ladies have lately visited our beautiful island. Janet was a wonderful lady. She howled through our land. She laid our houses flat. She blew away our hats and our clothes. She scattered and broke our possessions. Yes, she was a wonderful lady; but Janet didn't get our money, not a bit of our money."

"True! True!" responded his congregation.

"But now, my people, a *greater* than Janet is here. Mrs. Chapman sweeps through our island. Mrs. Chapman, she took away our money."

"True! True!" shouted the Barbadians.

Barbados lost thirteen churches that must be partially or totally rebuilt. In a never-to-be-forgotten service in Bridgetown after sufficient warning, "We don't do it that way down here," we tried a totally new thing for Barbados, a cash-and-pledge offering to

be paid before December 31. In a very few minutes these lovely Nazarenes, many of them stripped of their homes and churches, gave with overflowing joy over \$1,000.00. This amount was raised to \$1,250.00 before I left the island.

British Guiana, prodded and inspired by the Barbadian Nazarenes, took some long steps forward. The little Friendship church, ready to build with \$2,000.00 Alabaster funds, gave quickly \$160.00 to help on their building. There is no Nazarene congregation here. Wismar and Herstelling, both having church debts, pledged \$100.00 each on their debts. Victoria, wishing to enlarge her building, gave \$125.00. At the quarterly meeting at Queenstown church the people raised about \$850.00 to help with opening New Amsterdam, the new place where Rev. and Mrs. Browning are stationed. All this was a brand-new experience for British Guiana. Never before had they given or pledged large sums. This last offering, too, was not for the local setup but for a district project in a far corner of the field.

Now we had two sharp implements with which to begin work in Trinidad. Barbados had helped themselves. British Guiana had given largely to a district project. Trinidad shook herself. At Cumuto, the little Alabaster church had no pulpit furniture. They raised \$150.00 to buy some. Couva raised \$125.00 to paint her church. Then at Point Fortin, where the Howard Sayeses are beginning to build a \$5,000.00 Alabaster church, we helped them raise \$1,000.00. The work here is new. There are scarcely any Nazarene members, but friends and unsaved people gave and loved it. We had a jolly, happy time.

Yesterday at Port of Spain, the Nazarenes and their friends did what they could not do. Not for self, not

even for Trinidad, but for the Couren-tyne in British Guiana they raised over \$3,000.00 to build a chapel that is to be called Trinidad in this most needy and hungry field. There were twelve \$100.00 pledges in the first few

minutes, and after the service was all over they kept coming to the front to bring more money or make pledges. This was a wonderful victory for Trinidad.

Barbados by her good example fired

British Guiana and Trinidad. Then Trinidad turned around to lift up her sister, British Guiana. And it was all because of Janet. Janet was a wonderful lady.

LOUISE CHAPMAN



# THE SUNDAY-SCHOOL LESSON

By J. GEORGE TAYLORSON

Topic for December 25: Songs of the Saviour's Birth

Scripture: Luke 1:5-80; 2:29-32 (Printed: Luke 1:32-33, 46-50; 2:29-32)

**GOLDEN TEXT:** *Glory to God in the highest, and on earth peace, good will toward men* (Luke 2:14).

The most significant, world-shaking event, God's entrance into the world, didn't even rate the headlines. No one approached with official welcome; in fact, it took place in such an unpretentious manner that even those in the village inn were not aware of the event. That evening they, no doubt, sang the "song hit" of their day; yet here was a song in the making that was to be the "hit" of all time. We, in our human folly, spend so much time and expense on the outside wrappings that one almost hesitates to open the gift itself, fearing the created anticipation will excel the realization. In that crude, little manger slept the Christ child, the Saviour of the world, who was to put a new song in the souls of men. Here were sufficient grace and power to restore every broken, defeated, sinful human being into the likeness of the divine image.

One of the most prized and cherished gifts that we occasionally receive at this festal season is the photograph of one of our loved ones. This joy becomes more enhanced when the loved one has been separated from us by space and time. One day Philip, a

close friend of Jesus, asked of Him what God really looked like—a question man has asked through the ages. Simply, Jesus replied, "He that hath seen me hath seen the Father." The Incarnation is God giving to all mankind His eternal photograph. God is like Jesus. Everything we discover about Jesus as we walk with Him through the New Testament, we may be confident we will find in God. This is a picture not recorded with oils or the artist's brush, but rather the Word becoming flesh and dwelling in our midst. What a gift! Through the Holy Spirit we have the honor of becoming temples of our God, so that in turn our lives will reflect His likeness.

Our giving and receiving are necessarily restricted to a small circle of friends and relatives. Not so with God's gift of salvation; it is offered freely to all. In this day when the spirit forces of passionate evil have been unleashed upon the earth, tearing the world apart and leaving souls strewn along every path of human failure, there can come no gift more timely and valuable than God's offer of redemption through Christ. The receiving is not limited to your respectability or any blood relationship, but rather to His intervention in your behalf. Behind every fancied need

there lies this deeper necessity which we know we have. This deeper need is to know Christ in His saving love and cleansing presence. At this Christmas time God is reaching forth with hands scarred from Calvary, offering to you and all in this world the gift of sins forgiven, and power to strengthen us, that we need sin no more.

*Thou, O Christ, art all I want;  
More than all in Thee I find.*

"Thanks be unto God for his unspeakable gift" (II Cor. 9:15).

I wish to express my profound gratitude to our editor, Dr. Stephen S. White, for this much undeserved privilege of sharing with you these weekly thoughts. I am indebted to the readers of the **HERALD OF HOLINESS** for their very gracious response in word and letter, and I only wish that I could have placed on printed page the warmth of love that God through His grace has placed within my heart. I wish for my successor and friend, Rev. Fletcher Galloway, the very best as he shares with us, in his illuminating style, the truth that is most precious to us all.

Lesson material is based on International Sunday-School Lessons, the International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education, and is used by its permission.

## THE QUESTION BOX

**Q.** *Just what is meant by "storehouse" in Mal. 3:10?*

**A.** Here is the whole verse to which you refer: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." "Storehouse" in this in-

Conducted by  
**STEPHEN S. WHITE**

stance undoubtedly refers, as one authority says, to the treasury of the Temple. That being the case, I see no reason why it should not mean today the treasury of the local church to which the individual belongs. By joining that institution he has committed himself to forwarding the kingdom of

God through it. Certainly, the least that he should do from the financial standpoint is to give to it one-tenth of his income.

**Q.** *In Amos 5:23 we have these words: "Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols"; and then in Amos 6:5, the following: (Woe to them) "that chant to the sound of the*

viol, and invent to themselves instruments of musick, like David." Where, since then, has God given us the right to use instruments in our church services, or worship? Besides, in Eph. 5:19; Col. 3:16; and I Cor. 14:15, 26, no instrumental music is mentioned. No provision is made in these verses for any music except that which was placed within our reach at birth, our voice. Further, we are told in Acts 17:24-25 that God dwelleth in temples not made with hands and is not to be worshiped with men's hands. Aren't we in danger of bringing down on ourselves the judgments talked about in Rev. 22:18-19 when we use instruments in the services of the church?

A. The writer of these questions is, no doubt, sincere. However, she has been confused by some people who ought to know better. If one will read the passages from Amos in the light of their context, he will quickly see that God is talking about insincere, hypocritical worship, and not about the modes of worship. He is not forbidding worship with instruments; he is forbidding insincere worship with instruments. In the same way in the same chapters He rules out sacrifices, songs, feast days, and solemn assemblies, not because they are wrong in themselves, but rather because they are mockery when they come from hearts which are not sincere and are given over to sin.

As to the three passages which you mention in the New Testament, there are three different Greek words which appear in them that are very closely related to each other. Of them, Thayer, in his famous Greek-English lexicon, says that while the leading idea of one of them is a musical accompaniment (this is not brought out in the translation), that of another is praise to God, and that of the third "is the general word for a song, whether accompanied or unaccompanied, whether of praise or on any other subject." Thus, when you get back to the Greek in which the words were originally written, it is found that a definite place was made for the use of instruments in worship in New Testament times.

Finally, the passage which you refer to in Acts 17 has nothing to do with the using or not using of instruments in worshipping God. And since the New Testament does provide for the use of instruments in the worship of God, the judgments mentioned in Revelation could not in any way apply to those who make room for instruments in Christian worship services.

Q. Who is Michael "the great prince" referred to in Dan. 12:1?

A. An archangel (Jude 9). He was "one of the chief angelic princes who helped the man clothed in linen against

the spiritual being, called the prince of the kingdom of Persia (Dan. 10:13); he also contended for Israel (Dan. 10:21; 12:1), and later with his angels warred victoriously against the enemies of the people of God."

Q. I would like to have your opinion of Dan. 12:1-2. It seems to be the first judgment, and yet I've been taught that only the saints would be raised at the first resurrection.

A. The first verse does seem to

speaking of the tribulation which many believe will be preceded by the first resurrection, or the resurrection of the saints. Then the second verse tells of a resurrection of both saints and sinners. This follows the tribulation. This is explained by some as follows: They hold that there will be those who will accept Christ during the tribulation. Thus the double resurrection would include some of these who were saved during the tribulation that had died as well as all of the unsaved dead.

## RELIGIOUS NEWS AND COMMENTS

BY A. K. BRACKEN

### "Quickie" Conversions

The Right Reverend Michael Coleman, Anglican Bishop of Qu Appelle, Saskatchewan, Canada, while preaching recently in a Washington, D.C., church, said: "There is never one moment when we can say . . . 'I have been converted.' Conversion is a constant thing . . . we live spiritually when we turn constantly with our wills toward God." (*Washington Religious Report*) This sounds like either a whirling sort of experience or, at best, a back-and-forth sort of thing. Perhaps most Christians could agree that the word conversion has come to represent a process. This process begins in repentance, includes the born-again experience and establishment in Christian habits. The born-again experience, being the work of the Holy Spirit, is without doubt a "quickie." It begins in one instant and ends the same instant. None of us is so high and mighty as to be able to read God and the supernatural out of Christian experience. The essence of Christian experience is God working within us to make and to keep us new creatures in Christ Jesus.

### Grog Peddlers

The liquor interests are said to be losing out in the race for consumers' dollars. From 1946 to 1955 their intake decreased from 3.2 per cent to 1.6 (*Christian Life*). Sweden has banned liquor advertisements for a six-month period on the assumption that drunkenness is detrimental to both the morals and the economy of the nation. In France a study revealed that the average grade student drinks two pints of wine a day while the same student consumes only one pint of milk. There seems to be a growing sentiment in France that strong drink is largely responsible for the weakness of the nation. Strong drink is a curse to any nation that indulges in it.

### "Sar Shallum"

This is the name for a camp for Jewish teen-agers who are Christians. It is located on a lake in a Connecticut countryside. One group from New York, Brooklyn, and Coney Island were riding along to the camp in an air-conditioned car which they had reserved, when the air-conditioning in the car in front of them broke down. The day was hot. Some passengers for the disabled car sought comfort from the heat in the car with the young people. These young people welcomed them but went on with their chatting, laughing, and singing of gospel songs. One of the passengers, a fugitive from the heat, was disturbed and said to the counselor, "Shall I speak to you or the conductor to have this noise stopped?" The "noise" continued and the passenger adjusted. To some, Christian singing, praise, and testimony are but noise. To the truly born-again Christians they are the very breath of spiritual life. "Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance" (Ps. 89:15). Let song and praise and testimony roll on!

### Apology!

The football contest recently between Ohio State and Michigan University was characterized in an AP report as "wild contest" and "barroom brawl." For Michigan the Rose Bowl was at stake. The brawl was all but out from under the control of the officials. Two Michigan players were ejected from the game. Perhaps to this point this paragraph is not newsworthy. But the apology of the two ejected players on the next day is newsworthy. It is a compliment to the sportsmanship of the public and their love of decency that the apology was thought to be due. Sportsmanship and decency are virtues that should be cultivated and retained in the public mind.

# THE HOME CIRCLE

## The Nativity

### Of Jesus, the Messiah

THE FOLLOWING is a cutting from *The Life and Times of Jesus the Messiah*, by Rev. Alfred Edersheim.

"To Bethlehem as the birthplace of Messiah the Old Testament predictions unhesitatingly pointed (Micah 5:2). Yet nothing could be imagined more directly contrary to the Jewish thoughts and feelings of that day. A counting of the people, or Census; and that Census taken at the bidding of a heathen Emperor, and executed by one so universally hated as Herod, would represent the highest point of all that was most repugnant to Jewish feeling.

"In consequence of 'the decree of Caesar Augustus,' Herod directed a general registration to be made after the Jewish, rather than Roman, manner. According to the Roman law, all country-people were to be registered in their 'own city'—meaning thereby the town to which the village or place, where they were born, was attached. According to the Jewish mode of registration, the people would have been enrolled according to tribes, families or clans and the house of their fathers. In the case of Joseph and Mary, whose descent from David was known, it was natural that, in accordance with Jewish law, they should go to Bethlehem.

"The short winter's day was probably closing in, as the two traveling from Nazareth, bringing with them the few necessities of a poor Eastern household, neared their journey's end. The way had been long and weary—at the very least, three days' journey, whatever route had been taken from Galilee. A sense of rest and peace must, almost unconsciously, have crept over the travellers when at last they reached the rich fields that surrounded the ancient 'House of Bread,' Bethlehem. Winter though it was, the green and silvery foliage of the olive might, even at that season, mingle with the pale pink of the almond and with the darker colouring of the opening peach-buds.

"The little town of Bethlehem was crowded with those who had come from all the outlying district to register their names. Even if strangers from far-off Galilee had been personally acquainted with any one in Bethlehem, who could have shown them hospitality, they would have found every

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GRACE RAMQUIST



## At Christmas Time

By Edna Hamilton

*At Christmas time, we truly know  
Hearts all warm with a special glow.  
Kindness fills each heart and soul  
And charity is our goal.*

*Selfishness hides her pale face;  
Hearts are filled with love and grace;  
We almost see the wise men bring  
Their gifts unto the newborn King!*

*We consecrate our lives anew  
As we gaze in heaven's blue  
At the miracle star. The Christ  
child's birth  
Brings sweet peace to the harrowed  
earth.*

house fully occupied. The very inn was filled, and the only available space was where ordinarily the cattle were stabled.

"As to all that passed in the seclusion of that 'stable'—the circumstances of 'the Nativity,' even its exact time after the arrival of Mary, the Gospel-narrative is silent. The Virgin-Mother 'brought forth her first-born Son, and wrapped Him in swaddling clothes, and laid Him in a manger.' Beyond this announcement of the bare facts, Holy Scripture draws a veil over that most sacred mystery. Two impressions only are left on the mind: that of utmost earthly humility, in the surrounding circumstances; and that of inward fitness in the contrast suggested by them.

"Jewish tradition not only predicted that the Messiah was to be born in Bethlehem, but also that He was to be revealed from 'the tower of the flock.' This 'tower of the flock' was not the watch-tower for the ordinary flocks which pastured on the barren sheep-ground beyond Bethlehem, but it lay close to the town, on the road to Jerusalem. The flocks, which pastured there, were destined for Temple-

sacrifices and, accordingly, the shepherds who watched over them were not ordinary shepherds.

"It was then, on that 'wintry night' while shepherds watched the flocks destined for sacrificial services, that the Messiah was first revealed. Of a sudden came the long-delayed, unthought-of announcement. Heaven and earth seemed to mingle, as suddenly an Angel stood before their dazzled eyes, while the outstreaming glory of the Lord seemed to enwrap them, as in a mantle of light. Surprise, awe, fear were hushed into calm and expectancy as from the Angel they heard with great joy those good tidings which he brought: that the long-promised Saviour, Messiah, Lord, was born in the City of David, and that they themselves might go and see, and recognize Him by the humbleness of the circumstances surrounding His Nativity.

"It was as if attendant angels had only waited the signal, for when the Herald-Angel had spoken, a multitude of heaven's host stood forth to hymn the good tidings he had brought. What they sang was but the reflex of what had been announced. It told in the language of praise the character, the meaning, the result, of what had taken place. Heaven took up the strain of 'glory'; earth echoed it as 'peace'; it fell on the ears and hearts of men as 'good pleasure':—

*Glory to God in the highest—  
And upon earth peace—  
Among men good pleasure!*

"The hymn ceased; the light faded out of the sky; and the shepherds were alone. But the Angelic message remained with them. The sign lighted their ways up the terraced height to where, at the entering of Bethlehem, the lamp swinging over the hostelry directed them to the strangers of the house of David. Though it seems as if, in the hour of her utmost need, the Virgin-Mother had not been ministered to by loving hands, yet what had happened in the stable must soon have become known in the Kahn. Perhaps friendly women were still passing to and fro on errands of mercy, when the shepherds reached the 'stable.' There they found, as they had been told.

"What further passed we know not save the shepherds told what had been spoken to them about this Child, to all around—in the stable, in the fields, probably in the Temple to which they brought their flocks, thereby preparing the minds of a Simeon, of an Anna, and of all who looked for salvation in Israel."

# NEWS

# of the Churches



Evangelist L. B. Mathews writes: "Since our district assembly, God has given us three gracious revivals: at Paris, Tennessee, with Pastor Robert Gray; at Lawrence, Kansas, with Rev. W. D. Ferguson; and at Kansas City North, where Rev. Kenneth Meredith is the pastor. In each place God met with us, souls were saved and sanctified with definite witness given to God's grace, and pastors and people co-operated in a splendid way. We give God the glory. We are happy in the work of evangelism. We have a few open dates for 1956; write us, 2600 Westwood Avenue, Nashville, Tennessee."

Evangelist Cloyce Elsea reports: "God has given us a good year in preaching and singing the gospel in a number of our churches in Ohio, Michigan, and Pennsylvania, and we have seen a number of souls pray through for regeneration and entire sanctification. At this writing I am in a meeting in Rockford, Ohio, with Pastor O. W. Bowsher. God broke through and is giving us a glorious time of salvation, and the church is being helped. Mrs. Elsea is presenting her Scene-o-felt pictures in each service, which is a great asset to the meeting. We are now making up our slate for 1956 and several good dates are open in March and April. We will be glad to go anywhere for free-will offerings and entertainment. Write us, Box 18, Van Buren, Ohio."

Oklahoma City, Oklahoma—Grand Boulevard Church recently closed one of the best revivals of its history. Evangelist W. M. Tidwell was the special worker, giving morning Bible studies and preaching soul-stirring evangelistic messages each night. God blessed and gave more than fifty seekers, most of whom were connected with our Sunday school only or never had been in our church before; a good number of new people were saved and sanctified. God's blessings were greatly upon the services, and we are grateful for Brother Tidwell's ministry with us.—Charles A. Attaway, Pastor.

Rev. J. A. ("Jimmie") Allen reports: "In February of 1948 we went to pastor the Armourdale Church in Kansas City, Kansas. With the help of the good people we made many improvements, (1) put in pews; (2) put down a new floor; (3) revamped the altar and platform; (4) dug out additional basement room; (5) put up a new neon sign, and (6) purchased a twenty-one-room stucco apartment building next door to the church. We planned to use the rooms for our Sunday school as soon as the building was paid for. We owed only \$1,150.00 on these improvements, in-

cluding the new property, when the big 1951 flood came. After this devastating flood we had to begin all over again, and finished the reconstruction only a few months ago. We have now re-entered the field of Sunday-school and personal-work evangelism, and in these two and one-half months we have had campaigns at Hoopeston, Illinois; North Side Church, Lincoln, Nebraska; Mason City, Iowa; Bethel Church, Nashville, Tennessee; and at this writing I am with Pastor Frank McConnell at the Williams Memorial Church in Bethany, Oklahoma. Will be glad to go anywhere as God may lead; write me, 1249 Osage Avenue, Kansas City, Kansas."

Evangelists Alva O. and Gladys Estep write: "After making some desired changes in our slate, we find that now we have an early May date open. We'd be glad to slate this time any place between the West Coast

and Ohio. We carry the full program for the meeting, including song leading, solos, and preaching illustrated with Scene-o-felt pictures. Write us at our home address, Box 238, Losantville, Indiana."

## To a Christmas Card:

*Blest, silent messenger of love,  
With power to warm the heart,  
Thou art a gift from heaven above  
With blessings to impart.  
The rich, the poor, the high, the low  
Thy services employ,  
That they their love to friends might show  
And share the Christmas joy.  
Thou hast survived the centuries long,  
In this dark world of sin,  
The echo of the angels' song,  
Of peace, good will to men.*

—F. C. NICHOLSON

*For unto us a child is born . . . and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.*

*(Isa. 9:6)*

With God's enabling grace let us carry the spirit, the joy, and the meaning of Christmas through every day of the weeks and months of 1956.

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

Roy F. Smee  
Remiss Rehfeldt  
M. Lunn  
Lewis T. Corlett  
S. S. White  
A. F. Harper  
L. J. Du Bois  
Mary Scott

*Season's  
greetings*

Richmond, California—In October Southside Church had a revival with Evangelist R. F. Lindley and wife as the special workers. Sister Lindley, who is a good children's worker, held on to God in prayer while Brother Lindley preached, and souls sought and found the Lord in pardon and heart purity. The Lindleys carry a real burden for souls and go "all out" for revivals. A nice class of members was received into the church. We thank God for the ministry of Brother and Sister Lindley with us. The church is revived and we move forward with new courage.—Robert Pitts, Pastor.

Markham City, Illinois—On October 16 our church closed a wonderful revival with Evangelist C. L. Chapman. God met with us in a special way and souls prayed through to victory at the altar. Our afternoon prayer meetings were wonderfully blessed of the Holy Spirit; shouts of victory were heard and souls were

blessed. Brother Chapman is an old-fashioned preacher, a man of much prayer, and carries a burden for souls.—M. E. Haynes, Pastor.

Evangelists A. E. and Pauline Miller write: "We have an open date, March 7 to 18, which we'd like to slate between Ohio and Texas. We carry the whole program—preaching, special singing, music, chalk artistry, and children's work. Write us at our home address, 307 S. Delaware Street, Mt. Gilead, Ohio."

Hutchinson, Kansas—Sunday, October 23, marked the close of an intensive, one-week revival at First Church with Dr. Russell V. DeLong as preacher. The meeting was characterized by excellent attendance and wonderful response to every invitation. The music was under the direction of our own director of music, Lewis R. Thompson. Many of the people said that it was the best re-

vival First Church has had in years. Sinners were converted, believers sanctified, backsliders reclaimed, and new people were contacted for the church. We are committed and dedicated to visitation evangelism, and God is abundantly blessing our church.—Wilson R. Lanpher, Pastor.

Evangelist G. Franklin Allee writes: "I am to be in the Midwest in the spring and have a late May date still open, which I would be glad to give to some church in that area. Write me, 1137 Skyline Drive, Moses Lake, Washington."

#### Northeast Oklahoma District Assembly

The Northeast Oklahoma District Assembly met September 28 and 29 at our First Church in Tulsa, Oklahoma, with Rev. E. H. Sanders, host pastor. The churches of the district had been previously challenged to pray for God's direction during the assembly proceedings. The two days were exceedingly busy, yet God was gloriously real in every session.

Dr. G. B. Williamson again proved to be an efficient presiding officer and outstanding preacher of scriptural holiness. His spirit was tender, his counsel was wise, his administrative ability was sound, and his message was inspired. He pointed the direction which our beloved Zion should take as a second-blessing holiness church. In each evening service, held at Eastside Christian Church, about seven hundred people heard Dr. Williamson bring masterful sermons.

No district enjoys more capable leadership than Northeast Oklahoma. The excellent report of progress as revealed by Dr. I. C. Mathis was most gratifying. Substantial increases were made in most departments. A nearly unanimous vote, given with great enthusiasm, was followed by a spontaneous love offering for the Mathis family. Dr. Mathis is loved by all Oklahoma Nazarenes. He continually stresses the need for an evangelistic emphasis on the district.

In pre-assembly conventions Mrs. I. C. Mathis was re-elected N.F.M.S. president, Rev. Robert Weathers was re-elected N.Y.P.S. president, and Rev. Albert Neuschwanger retained as Church Schools chairman.

In a most impressive ordination service conducted on Thursday morning by Dr. Williamson, two fine preachers received elder's orders: James Blankenship and J. W. Livingston. The publishing house was ably represented by Wendell Lillenas, who was refreshing to each session in his unique presentation of literature. Rev. Curtis Smith, field representative of Bethany Nazarene College, brought encouraging news from the college and pledged our hearts to greater loyalty to this important institution.

Northeast Oklahoma is encouraged and accepts the challenge to face another year of conquest and victory for Christ!

H. C. THOMAS, Reporter

## A Temporal Calendar—but Also Eternal

By Russell V. DeLong

The MESSENGER SCRIPTURE CALENDAR, in my opinion, was a God-revealed inspiration, forty-one years ago, to a spiritual leader, Rev. F. M. Messenger. Since then tens of millions of calendars have been distributed, not only in English, but in many other languages.

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**First N.Y.P.S. Convention  
Canada Pacific District**

The first N.Y.P.S. convention of the newly formed Canada Pacific District was held in Vancouver First Church on September 24, with the president, Rev. W. H. Griffin, in charge. We appreciate Brother Griffin and his unselfish interest in the young people.

It was a privilege to have Dr. Remiss Rehfeldt as the special speaker, and his challenging message stirred all our hearts.

This "baby" district of ten societies has undertaken, by the help of God, to support a home-mission church on our district, and the young people of British Columbia look forward to a wonderful year.

NORMA M. MOEN, Reporter

**Washington-Philadelphia District  
Ministers' Convention**

The forty-eighth annual ministers' convention of the Washington-Philadelphia District was held October 3, 4, and 5, in the First Church, New Cumberland, Pennsylvania. General Superintendent Hugh C. Benner was the special speaker, and challenged the large company of ministers, and ministers' wives who attended, with his forceful, God-anointed messages. Also, Mrs. H. C. Benner honored the convention with her presence.

District Superintendent E. E. Grosse guided the convention through its program of sessions and services, beginning with delivering the keynote speech at the opening fellowship luncheon. The host pastor, Rev. James H. Boggs, ably provided for the comfort of all, assisted by some of the fine laymen of the local church.

Devotional periods, opening each day's session, were led by David Andrews, Robert N. Schappell, Robert Wanner, and Robert Grosse. The music was in charge of Don R. Hoffman, with special selections by the preachers' quartet and octet.

Papers were presented on various phases of the minister's work, and also a panel discussion entitled "The Case for Deep Spirituality" was presented in the form of a series of papers with Harold A. Parry, moderator.

One of the high lights of our annual conventions is the communion service on the morning of the second day. God's presence was keenly felt as we met around the Lord's table administered by Dr. Benner and Brother Grosse.

Joseph Dwight Biscoe III was presented to Dr. Benner for dedication to the Lord by his parents, Rev. and Mrs. Joseph D. Biscoe, Jr., of Orbisonia, Pennsylvania.

During the annual meeting of the ministers for business on the afternoon of the second day, the ministers' wives held a meeting with Mrs. E. E. Grosse in charge, at which time Dr. Benner spoke to them.

Each one returned to his respective field of service with greater determination to press the battle for God and holiness.

CHESTER M. WILLIAMS, Reporter



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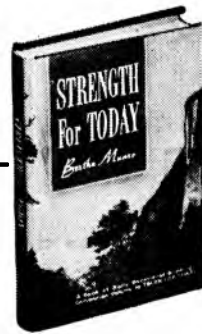
**Nazarene Theological Seminary**

Two outstanding lecture series have been presented in the chapel services at Nazarene Theological Seminary this fall, bringing to the campus one

of Africa's foremost missionaries and one of America's leading Bible expositors.

In October, Rev. H. Kenneth Bedwell of Swaziland, South Africa, gave

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the Sheppard Lectures, sponsored by Mr. Reginald E. Sheppard, of Chicago, Illinois. Mr. Bedwell's keen mind and ready wit won him a place of respect in the hearts of students and faculty. A better understanding of the problems of our African Nazarenes and a deeper appreciation for our new allies, the I.H.M. group, resulted from these splendid lectures.

In November, Dr. Harry E. Jessop, of Orlando, Florida, brought a week's

series of lectures designed to encourage a deepening of the devotional life of the minister. His messages, sponsored by Mr. Harland Heimiller, of Detroit, Michigan, were expositions of the Sermon on the Mount. Rich with Biblical truth and alive with spiritual power, these lectures brought a desire to be worthy "sons of the Kingdom" in the hearts of those who heard them, and brought also a deeper appreciation for the English Bible.

Enrollment this fall has reached a total of 191 students, and President Lewis T. Corlett and his staff are encouraged over the outlook for another great year of spiritual progress. The Seminary is aware of the strength received from the prayers and support of our great church, and is setting a course of service for today and the future which we hope will repay the church for the investment which has been made in this work we are doing. While we discipline the minds to study and achieve knowledge, we shall also seek to maintain the glow of holiness in the hearts and lives of those among us here. In learning things that will help us present Christ to the world, we would not forget that while talking about Him we must also be like Him.

JAMES MCGRAW, Reporter

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MARK. 16  
 at 44 And Pilate marry  
 and if he were already t  
 th and calling unto him.



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### Kansas City Rescue Mission

The annual meeting of the Board of Directors of the Kansas City Rescue Mission was held the last of October in the Rescue Mission auditorium. The following officers were elected: Dr. John Stockton, president; Mr. M. A. "Bud" Lunn, vice-president; Mr. Art Croy, secretary, and Mr. Vernon Lunn, treasurer. The board of directors, composed of fourteen fine Nazarene laymen, made extensive plans to do a greater and better work next year in reaching lost men in the slums of our city.

Rev. Bert Hotchkiss, superintendent of the Rescue Mission, gave a wonderful report of the sixteen months he has been in charge of the work. Space here limits us to giving only the statistics of his report:

The mission is open every night in the year, and the total attendance was 26,153; three-fourths of these were men and women from the street; 2,918 people raised their hands for prayer, which is one of the first steps a sinner makes toward God. The superintendent counseled and prayed privately in the mission, in offices, business houses, in homes, and on the street, with 2,144 individuals. There were 2,468—not counted among those counseled with—who knelt at the altar in the mission seeking God.

337 jobs were secured for jobless men and women, and 627 Gospels and Testaments were given away.

1,999 beds were furnished free to homeless men and women.

3,453 pieces of clothing were given to the destitute and needy.

To destitute, homeless, hungry, and often half-starved men, women, and children, the Rescue Mission served 15,388 free meals.

If God continues to place His seal on this work as He has in the past year, this, the only genuine "Skid Row" Nazarene Rescue Mission in the world, will soon become one of the great rescue missions of the nation. Pray that God will supply all our needs. Rescue mission work pays. I know—I was saved in one.

JARRETTE AYCOCK, Superintendent  
 Kansas City District

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**ANNOUNCEMENTS**

**RECOMMENDATION**—This is to recommend Rev. Alden Riepe, who is a commissioned evangelist on our district. Brother Riepe is a very earnest Bible preacher and carries a burden for the unsaved. If you give him a call you will not be disappointed in his ministry. Address him, 25 Warren Court, Ft. Thomas, Kentucky.—D. S. Somerville, Superintendent of Eastern Kentucky District.

**BORN**—to Rev. and Mrs. Elmer O. Nelson, missionaries, Ancon, Canal Zone, a daughter, Dorcas Leone, on November 16.

—to Rev. and Mrs. M. H. Stocks of Huntsville, Alabama, a son, Morris Hillery, Jr., on November 16.

—to Mr. and Mrs. Wayne McKamis of Austin, Texas, a son, James Andrew, on November 14.

—to Rev. and Mrs. Merlin E. Hunter of Grass Valley, California, a daughter, Lorraine Alice, on November 13.

—to Rev. and Mrs. Earl C. Wolf of Kansas City, Missouri, a son, Stephen Nicholas, on November 11.

—to Rev. and Mrs. Bob Reid of Columbia, Tennessee, a daughter, Teresa Ann, on November 10.

—to Mr. and Mrs. Paul Hendrix of Elk City, Oklahoma, a daughter, Pamela Gail, on November 8.

—to Rev. and Mrs. B. J. Garber of Alice, Texas, a son, Brian James, on November 8.

—to Rev. and Mrs. Wm. Pirtle of Meta, Missouri, a daughter, Katherine Irene, on November 7.

—to Rev. and Mrs. Bennie G. Hulett of Wurtland, Kentucky, a daughter, Joy Elaine, on November 3.

—to Rev. Lee and Hattie Allison of Waterville, Vermont, a daughter, Joan Christine, on October 30.

—to Rev. and Mrs. Selden Nutt of Ord Bend, California, a daughter, Linda Mozelle, on October 21.

—to Rev. and Mrs. Gordon G. Belzer of Alexander, North Dakota, a daughter, Nancy Joanne, on October 20.

—to Rev. Norvie O. and June (McGraw) Clift of Los Angeles, California, a daughter, Jeannette Carlene, on October 20.

—to Rev. and Mrs. W. F. Rogers of Houston, Mississippi, a daughter, Marian Kay, on October 7.

**SPECIAL PRAYER IS REQUESTED** by a reader in Ohio for a Nazarene family who can't seem to get along in the church, and also for a special unspoken request.

*The faithful mailman on his route  
Comes every day without a doubt.  
The people all along the way  
Depend on him from day to day.  
So when your Christmas cards you  
send,  
Do not forget this faithful friend.*  
—F. C. NICHOLSON

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**SERVICEMEN'S CORNER**

**O**UR PASTORS in Honolulu, Hawaii, are constantly reminding us that there are probably many of our boys among the vast gathering of servicemen stationed there whom they should be contacting and would if they had their addresses.

We are requesting that anyone sending in addresses for receiving the church periodicals of servicemen who are stationed in Honolulu, Hawaii, please to indicate as such in order that we may forward the addresses to the pastors. Or write the pastors directly. They are:

- Central Church**  
Rev. J. E. Chastain  
1819 Makiki St., Honolulu, Hawaii
- First Church**  
Rev. Harold Kiemel  
408 Judd St., Honolulu, Hawaii
- Kaimiki Church**  
Rev. Ed. E. Phillips  
959 - 12th Ave., Honolulu, Hawaii
- Wahiawa, Hawaii**  
Rev. J. Blanton Cook  
1805 California Ave., Wahiawa, Hawaii

**Chaplain Leonard W. Dodson, Jr.**, who has been temporarily assigned as chaplain to the Naval Air Station at Los Alamitos, California, writes:

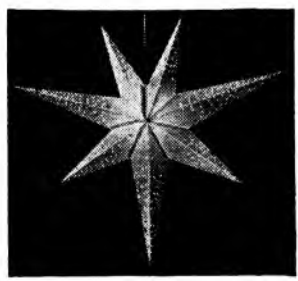
"The reception of the command has been excellent. This base has been without a chaplain for over a year but the religious interest has been at a high level. We have averaged over one hundred in each of our services. Full co-operation has been given to the chaplain and thus it has been easy for us to implement a counseling program. This is a reserve air base with a heavy concentration of reserve pilots coming in on the week end. This helps to account for our good attendance and for the interest in divine services on the base."

**Chaplain Everett D. Penrod** writes from Oxnard, California:

"A very busy month but most gratifying. Several young married couples are attending Sunday morning chapel services regularly. Most of these have no church home and very little church background. It is a real joy to get people like these to attend chapel so faithfully. Two servicemen have found the Lord in addition to several at the altar in Nazarene churches where I have held services."

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## EMMANUEL: God with Us

By Helen Grace Wilson\*

AT CHRISTMAS our Western civilization welcomes a strange parade of Oriental symbols depicting the birth of Jesus Christ. Twentieth-century men in streamlined automobiles look with interest at wise men on camels; Mrs. America mails the final check to her obstetrician and then hurries to church to help put finishing touches on the manger scene. Junior and Little Sister alternate "Rudolph, the Red-nosed Reindeer" and "O Little Town of Bethlehem" on the new automatic record-changer.

Among the familiar, yet strange-sounding, words which appear at this season is that of our text: *Emmanuel*. Even the most unchurched of us will during the next few weeks be confronted with—

*Oh, come to us,  
Abide with us,  
Our Lord Emmanuel.*

How has this ancient Hebrew word survived and what does it mean? The answer is thrilling! For Emmanuel is the heart of the Christian faith. Webster will tell you (as did the prophet of old long before him) that the word means *God with us*. ". . . and they shall call his name Emmanuel, which being interpreted is, God with us" (Matt. 1:23).

Christians have always proclaimed that God is near if man will only turn to Him. We may not always agree exactly on the method of approaching Him,

but we are of one accord in believing that *He is near*.

This is the message of Emmanuel to modern man: that whether he be in church or behind the wheel of his 1955 Merc-O-Matic, God wants to be with him. Does it not seem ironic that today's man with his improved techniques for communication can lose his way as quickly as men of old whose science was limited to following a star? It is sad but true that the English translation of this Hebrew term is just as foreign to many a worldling as the ancient form.

That it need not be so is the message which the Church must give out today. Our theme should be: Emmanuel! God is with us! And He can be with you! For He was in the lowly manger and He is in the large hospital. He guided the men on camels and He rides with the man in the new car. He blessed little children in far-off lands and He loves every little boy and girl who stands with sparkling eyes before a Christmas tree.

### PRAYER\*\*

"Our God, we who are poor and lowly are met to worship thee the High and Holy. Yet our minds are fearless and our hearts at rest, for in Christ, the holy Child, the Son of man, the Crucified, thou hast become to us Immanuel, God forever with us . . .

"We need not leave our homes to seek by starlight some far-off shrine, for the Babe is no longer Bethlehem's pride and Mary's joy, but the whole wide world's, and the blessed burden of every heart that makes him room."

\*Professor of Journalism, Northwest Nazarene College, Nampa, Idaho

\*\*From *The Temple*, by W. E. Orchard