

Herald of HOLINESS



*Official Organ of the
Church of the Nazarene*

NOV 19 '62

THANKSGIVING, 1962

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November 21, 1962

THE KEY TO PEACE

THANKSGIVING is a day in the American calendar, but it is also the mind and mood of every Christian. It could be a reliable index to the truly spiritual man and might be the test of a good conscience.

The divine standard is, "In every thing by prayer and supplication with thanksgiving let your requests be made known unto God" (Philippians 4:6). The manner in which we have already received from God may well determine our audience with Him today and tomorrow. Also, our gratuities expressed could be the key to our inner desires.

On the American scene, the beginnings of Thanksgiving as a festival were in reality simple thanksgiving to God for food and shelter and survival in a new and bleak land. But they were also an open acknowledgment that God was the true Giver of life's common gifts.

In the richest sense, every Christian must learn to be grateful to God for himself rather than for His benefits.

He must discern priorities and acknowledge that the deeper spiritual benefits are constant and without accidental limitations, even when the material circumstances are less than ideal. This is not "pie in the sky by and by" philosophy, but a confidence that the God who gave us His Son in redemption will also freely give us all things. The man who abandons this faith in our "dog-eat-dog" world is both bereft and poverty-stricken. It was Jesus who reminded us that our Heavenly Father knows that we have need of certain things, but He refused to identify God as a celestial Santa Claus; He revealed Him as our loving Heavenly Father.

At this season it might be well to examine the constancy of our thanksgiving. Whining and complaining at any time destroy the inner man. Envy and trust in things become a perversion

*General
Superintendent
Young*



to the child of God. Thanksgiving is his daily mind and mood and is the key to his peace.

My heart gladly answers the Psalmist's call today:

"Enter into his gates with thanksgiving,

and into his courts with praise:

Be thankful unto him, and bless his name.

For the Lord is good; his mercy is everlasting;

And his truth endureth to all generations."

EDITORIALS

By W. T. PURKISER

The Privilege of Thankfulness

There is great difference between the polite "Thank you" of a well-bred person, and the warm-hearted gratitude of the truly thankful.

Few sins are more common, and none more chilling, than the senseless sin of ingratitude. Shakespeare somewhere remarked that no winter wind is as unkind as man's ungratefulness. Parents have known the blank emptiness that comes when thoughtless children snatch the fruits of sacrifice with unfeeling selfishness.

AS BITTER as is ingratitude to other human beings, much more so is ingratitude to God. Isaiah vividly pictures the disappointment of the Heavenly Father, who says, "I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider" (1:2-3).

Whatever our debts of gratitude to others may be—and they are many—our debt of gratitude to God is beyond measure. He is the Source of every good and perfect gift. Material possessions are ours on loan from Him. Life itself, and all that makes it worth living, come from His bountiful hand. Someone remarked that an atheist's most embarrassing moment must be when he feels profoundly thankful for something but can't think of anybody to thank for it.

Who is able to count the favors we have received from the hand of our Heavenly Father? Surely it must be a dead soul which cannot overflow with praise and gratitude at the thought of undeserved blessings.

BUT WHAT ABOUT the greatest gifts of all? The first of these is the gift of God's only begotten Son, given to provide eternal salvation for all who receive Him as Lord and Saviour in repentance and faith. This gift is the expression of infinite love. Were one to be stripped of everything held precious in this world, and yet have "God's unspeakable gift" of life in Christ, he would have reason for eternal praise.

God also gives His Spirit to those who become His children through grace, more freely than we human beings give good gifts to our children. When the Lord begins to deal with the Christian heart about entire sanctification, many seem to act as

if they were confronted with a threat. Instead they are being offered a priceless gift, the greatest of all the good things a loving Heavenly Father can give.

GOD'S GIFTS of His Son and His Spirit are not thrust upon us whether we will or no. In fact they actually become gifts only when the offer is accepted and the Son and the Spirit are received. What base ingratitude it is to grasp eagerly the lesser gifts while refusing the greater!

Thanksgiving time means many things to many people. To all of us it should mean a reminder that thankfulness is a privilege, a delight as well as a duty, and another precious cord to bind us closer to God.

The Stops of a Good Man

IT IS SAID that there was a marginal note written opposite Psalms 37:23 in the much-used Bible of George Matheson. The verse reads, "The steps of a good man are ordered by the Lord." The note read, "And the 'stops,' too!"

"The stops of a good man are ordered by the Lord." This is not always easy to see. It is sometimes hard to become reconciled to the "stops" in life. Walking, moving, we feel that we are making progress. But when the full stop comes, it may be hard to accept.

Illness may provide such a stop. For one who has been active, life's greatest trial may be to be laid aside for a while through the sudden stroke of physical incapacity. One who has ever been tempted to feel himself indispensable in job or church is due for a real surprise when he discovers that the world moves on without him. But to lie helpless and see the work go on is a hard and bitter thing to take.

Yet such a cloud may have a silver lining. A young minister friend was suddenly and quite unexpectedly brought down to the very brink of death. He told about it afterward. As he lay there facing the dark waters of death, cut down in the prime of life, he said his whole sense of values changed. Things that had seemed so important before lost their grip on his soul. What he had tended to pass over lightly then seemed to be the most important things in life. God spared him, raised him up, and his whole ministry was transformed, suffused with a new intensity and a fresh anointing. "The stops of a good man are ordered by the Lord."

The Cover . . .

The picture of St. Gaudens' statue of the Pilgrim in Fairmount Park, Philadelphia, emphasizes the place of the Bible in American traditions of Thanksgiving Day.

*O God, beneath Thy guiding hand
Our exiled fathers crossed the sea;
And when they trod the wintry strand,
With prayer and psalm they worshiped Thee.*

*And here Thy name, O God of love,
Their children's children shall adore,
Till these eternal hills remove,
And spring adorns the earth no more.*

—Leonard Bacon

Retirement has seemed for many to be such a stop. Not everyone is able to define retirement as Dr. C. Warren Jones did—"Retirement just means to get four new tires and drive on down the road."

When John Kelman was no longer able to preach, he wrote to a friend: "The shelf is not so bad a place as it is supposed to be. There is plenty of elbow space, and there are long views. The backward view is fascinating, for my life has been full of interesting experiences. The forward view is rather hazy on this side of the stars. But beyond them is a mysterious and steady light toward which the spirit moves, and is full of thankfulness and peace."

All of us would rather that our steps be ordered by the Lord. But let us not overlook the fact that the "stops" as well as the "steps of a good man" are directed by Him of whom it was said, "He doeth all things well."

*God knows, and loves, and cares—
Nothing this truth can dim;*

Hear Our Prayer

*Dear Lord, please hear our prayer
For Thanksgiving Day—
Give us strength to serve You well
All along the way.*

*Give us faith and wisdom, Lord,
In everything we plan;
Courage for each challenge
To help our fellow man.*

*Give us love and laughter—
Your teachings to impart;
And always give us, Lord,
An understanding heart.*

By EDNA HAMILTON

NOTICE

Upon the resignation of Renard Smith, I have appointed Kenneth Pearsall district superintendent of the Albany District, Church of the Nazarene, effective November 1, 1962.—Hardy C. Powers, General Superintendent.

*He gives His very best to those
Who leave the choice with Him.*

Editorial Note . . .

The editor wishes to call attention to the Christmas Gift Subscription form on the outside back cover of this issue of the *Herald*. This is planned for the convenience of those who would like to give one or more subscriptions to the *Herald of Holiness* to friends or relatives. The form must be returned immediately if the gift card is to be mailed out in time for Christmas.

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Volume 51, Number 39 NOVEMBER 21, 1962 Whole Number 2639
HERALD OF HOLINESS: W. T. Purkiser, Editor in Chief; Velma I. Knight, Office Editor; Dave Lawlor, Art Director. Contributing Editors: Hardy C. Powers, G. B. Williamson, Samuel Young, D. I. Vanderpool, Hugh C. Benner, V. H. Lewis, General Superintendents, Church of the Nazarene. Unsolicited manuscripts will not be returned unless postage accompanies the material. Published every Wednesday, by the NAZARENE PUBLISHING HOUSE, M. A. Lunn, Manager, 2923 Troost Ave., Kansas City, Missouri. Subscription price, \$2.50 per year, in advance. Second-class postage paid at Kansas City, Missouri. Address all correspondence concerning subscriptions to: Nazarene Publishing House, P.O. Box 527, Kansas City 41, Mo. Printed in U.S.A.

PHOTO CREDIT: Cover, Louis C. Williams.

TRY

Thanksgiving

By **LESLIE PARROTT**

Pastor Kirkland, Washington

A MISSIONARY whose life was filled with all the problems and uncertainties that come in months and years of lonely service in the bushveld had come to the end of her own spiritual resources. Worn, she made a trip down the tropical river to visit and seek help from another missionary. Spiritually drained and physically exhausted, she arrived at the door of the missionary bungalow. Inside she saw a motto on the wall which had a transforming power on her attitude and even on her physical strength. It said in plain block letters, "Try Thanksgiving." The therapy of giving thanks began to restore her mental and spiritual resources like a transfusion refurbishing the blood of an anemic patient.

In a strange way the calendar speaks to us through its special annual occasions. Uniquely it indicates our moods and makes, or at least implies, a remedy. For instance, at New Year's when our stamina is depleted by an ever-lengthening holiday season and the rush of annual reports and the gathering of tax records, the calendar says, "Now is the time to make new resolutions. Turn over a new leaf. Give yourself a fresh start." New Year's resolutions are made, but by March most of them are memories, provoking more feelings of guilt.

But that is not serious. It is March, and the calendar speaks again. "Spring is in the air. Get yourself a new outfit of clothes. Be dressed well; then you'll feel better." New clothes are bought for Easter, but by summer they are soiled and worn, ready for discard.

In summer the calendar says, "Take a vacation. What you need is rest. Go! See new faces or re-

new old acquaintances with familiar places and people." The vacation wheels turn, but when they come to a stop the problems of living are at hand, unchanged.

But there is one time when the calendar speaks, giving us the opportunity for a lasting change in ourselves; it's each November when the calendar says, "Try thanksgiving." When we try giving thanks our problems, like those of the weary missionary, are seen in a new perspective and attacked with renewed vigor. An infusion of thanksgiving results in extra stamina.

St. Paul knew the transforming power of thanksgiving. After weeks of storm on the Mediterranean, an eventual shipwreck, and then a winter of waiting in Malta, he arrived on the mainland of Italy. In the narrative Luke reports that Paul "thanked God, and took courage." Pausing to give thanks did not alter the facts, but it altered Paul. The storm, the shipwreck, and the months of waiting were still grim memories. He was still in custody and with the added weight of his bonds Rome was still at considerable distance. His future among the Roman Christians and at the mercy of Caesar was reason enough for anxiety. But when Paul paused for thanksgiving, his own soul was filled with new courage.

Courage is an abstraction. It cannot be seen, heard, or touched. No one can phone an order for courage to the department store and expect home delivery or even pickup service. It is not in their warehouses. The pastor cannot dispense it, nor the physician, nor the statesman. Only God has courage for the sons of men. It is one of the rewards He gives to those who try thanksgiving.

Thanksgiving is not an exercise like lighting a candle, reading a psalm, or even "saying" prayers. It is not an attitude, although giving thanks involves the way we think. It certainly is not a sumptuous meal, a family gathering, nor the occasion for the annual football game or Christmas parade. All these are things which involve many people on Thanksgiving Day. But giving thanks is an act of mind.

Marcus Bach wrote a recent book based on an earlier essay by William James on *The Will to Believe*. As there is no faith without the will, neither is there thanksgiving without a willful decision. Proclamations, services, holiday dinners, and reunions are means for observing Thanksgiving as a day on the calendar, but giving thanks is an act of the will which is practical today and tomorrow, and on the other tomorrows of the calendar year.

I'm impressed that Paul should "try thanksgiving." He had reason to be arrogant by men's standards. He was more brilliant than most of his associates. He was one of the most persuasive speakers of his generation. His writings were

widely circulated. He was a Roman citizen, free-born. Among his acquaintances were magistrates, centurions, philosophers, and governors. If he had the tendency for inordinate pride, Paul might have shunned an opportunity for giving thanks.

But Paul also had reason to feel insecure and uncertain. He was in bonds under the care of a soldier whose own life was pledged for the safe delivery of Paul. He was faced with trial and imprisonment. He was poor. He had no influence in Rome, where he now needed it most. His health was in question. For the most part, his

friends were gone, and even in Rome among the Christians there were mixed feelings about his coming. So, on either count—his right to be proud or his easy access to self-pity—Paul could have missed his opportunity for thanksgiving.

But at the end of a trying ordeal and at the beginning of another he chose to thank God and therefore to take courage. If Paul chose to “try thanksgiving,” how much more should I, and you! “Try thanksgiving” this year, not as an occasion for a holiday, but as an act of the will. Giving thanks has its reward.

I Heard OUR MISSIONARIES Sing Last Night!

By G. LEWIS VAN DYNE, *Pastor, Wahiawa Church, Oahu, Hawaii*

THEY SANG A DUET, this young preacher and his wife. They were at the age in life when most young couples are busy pursuing the acquisition of a comfortable home, a fine car, education for their children, financial security, social status, and a hundred and one other things which occupy most of our lives.

To this couple most of these things were strangers. They had lived for the past two years without the slightest possibility of these comforts of life.

This missionary and his wife had left more familiar surroundings and comforts to travel thousands of miles away to a group of islands where there lived fewer people than there are in many towns in the United States. They had gone in a very real sense as Abraham, “not knowing whither he [they] went,” to a people of strange culture, language, and customs.

They had promised God and the Church of the Nazarene that they would spend the best years of their lives endeavoring to establish a church for the preaching of holiness in an area where difficulties mounted higher than the mountains which arose out of the south Pacific area.

Knowing all these things about this couple who were bringing a special message in song, some might be moved with pity and sympathy. Such was not the case as they sang. One could sense that the congregation, mostly young people, were not pitying them at all, but rather were longing to know the secret of their song as they sang of self-emptying and Christ-filling.

As they sang of consecration, tears came to many eyes and one could sense a desire in the hearts of many of those present to be able to sing with such a spirit as that which flowed from these two lives. This desire was manifest in a very real way in the altar service which followed the preaching of this young missionary, as a number of young people came forward, prompted by the Holy Spirit to yield their lives to Christ.

A few days later the Garsees returned from Hawaii to American Samoa and the work of establishing the Church of the Nazarene in this overseas home mission area of the world. They went back to inconveniences, hardships, separation, and difficulties too numerous to mention; but the afterglow of their ministry here in Hawaii, in revival services, youth camp, and other special services will be felt for a long time.

The thing that will be most remembered and felt about this couple who sang that night will be the spirit in which they sang and the influence of their lives so completely yielded to the Master and controlled by the Holy Spirit.

“Our” missionaries sang last night, and as they sang, one could sense that soon other voices would join them in that song of complete consecration and answer God’s call to carry the gospel to yet unexplored areas of the world for Christ.

.....
Theirs is an endless road, a hopeless maze, who seek for goods before they seek for God.—Bernard of Clairvaux.
.....

In a Strange Land, a Thankful Heart



By KATHERINE BEVIS

NEARLY three hundred and fifty years ago the Pilgrims proclaimed a day of thanks following their first harvest in the New World, a new world to which they had but recently come.

The battle to win this privilege of proclaiming a day of prayer, of giving thanks to God, cost our Pilgrim fathers dearly.

What military commander, knowing his troops would suffer 50 per cent casualties, would dare risk an attack? Yet that's the fate our forefathers faced during their first terrible winter at Plymouth.

Having landed their little shallop on that rock-bound coast, on a gray and overcast December day, the spring and summer of 1621 found the Pilgrims in desperate circumstances. A great sickness, plus starvation, had snuffed out the lives of half their number, only five of the married women surviving that first winter. Yet as the golden autumn of 1621 approached, and each man harvested the precious crops, a thanksgiving feast was spread, the friendly Indians were invited in, and God was given thanks for all the blessings the Pilgrims felt were theirs.

With all our troubles at home and throughout the world, it is very easy for us to lose sight of the fact that we still have many things for which to give thanks. Despite all our difficulties, we still have the worlds highest standard of living, we are still free to think and say and do as we like, and we still live in a land of unlimited opportunities.

Our forefathers had much less for which to be thankful; yet they knelt on that first American Thanksgiving Day and gave thanks for the blessings they had found in the New World, though their way of life was harsh and primitive even by the standards of that age.

Our forefathers had given up the relative comforts of civilization in Europe, and had come confidently to the New World to carve a civilization out of the wilderness. It was not an easy task!

What motives drove these Pilgrims?

To understand them we must realize that the inspiration for their struggle toward religious as well as intellectual and political freedom had received its first impetus from the protests of the great reformer of a century before. Medieval feudal Europe had not tolerated freedom of any kind. The idea of freedom voiced to a continent just emerging from feudalism had produced unprecedented results. In England, Henry VIII took advantage of popular unrest for his own reasons to render the English church independent of Rome.

Although his act had no religious motive, nevertheless the separation encouraged Englishmen toward independent thought, and brought into existence the Puritans, and from these came that group of people who decided that they could not be satisfied with any reform of the established church, but insisted upon nothing less than complete freedom to worship as they saw fit. Taking their stand upon the plain Bible scripture unequivocally, they became the Pilgrims of the Plymouth Colony.

These, our forefathers, adapted themselves to their new surroundings. They placed their lives in the hands of God. They succeeded in the face of tremendous hardships; and they took time to thank



If you take away due fear, you take away true love.—John Donne.



God for all their blessings. Their prayers rang with sincerity as they observed this time of giving thanks—the sincerity of a people truly grateful for their many blessings in a strange, new land.

The passengers of the "Mayflower" numbered in all 102, and they were men and women who were brave, who were willing to work, and who were willing to trust God. Though they are known as our "Pilgrim fathers," they were not graybeards. All but two of them were under forty years of age.

Young people they were, but they took their religion seriously. They had strong convictions regarding their faith and their responsibilities to God, and when they made their first harvest, it seemed only natural to them to take time for giving thanks.

Just a short time before this group had been refugees; even now they were insecure in a new world. The cemetery on the hill was filled with the bodies of their loved ones who had not survived the first winter of illness, starvation, cold, and Indian attacks. But these people knew how to thank God even in the midst of all this—they possessed thankful hearts!

GO AWAY!



By **KENNETH VOGT**
Pastor, North Sacramento Church, California

IF the disciples could have had their way, Jesus would never have performed the miracle of feeding the five thousand. While they did not have the courage to say to the people, "Go away," themselves, they did want Jesus to say it. They said to Him, "Send the multitude away, that they may go into the towns . . . and get victuals" (Luke 9:12).

Of course we give them credit for being concerned for the physical welfare of the people. However we must admit that they totally missed the intention of God. A question, the answer to which might startle us, is this: Why did the disciples come to the conclusion that "go away" was the solution to the problem?

To catch the full spiritual implication of this climactic miracle recorded in the New Testament, we want to remember that the disciples are representative of the Church today. Since that is true, then we ask this question again in this way: In what ways does the modern Church say to people today, "Go away"?

A modern church might say to people today, "Go away," when that church begins to feel, We're complete.

The thoughts of the people in such a church might run something like this: We have enough people coming to church to make a good worship service—we have a good choir—we have well-attended prayer meetings—we have a graded Sunday school with supervisors and teachers for each of the ages—we have a fairly good evening service, well attended, good music, and even an orchestra—we have a pastor who challenges the people time and again, and brings us thoughtful messages from God's Word—we have a good fellowship too. Could such a church be saying to people, "Go away"?

I submit to you that any church which begins to say, "We're complete," is also beginning to say to the people, "Go away." So long as there is one

family outside of Christ which a given church could reach if they tried a little harder, that church must have a feeling of incompleteness. To be truly Godlike, they must feel as incomplete as the shepherd who still had not found the one lost sheep. Is your church on the verge of saying to people, "Go away," simply because of this feeling of completeness?

A modern church might say to people, "Go away," when she does not say, "Come," in many different ways. Most people feel there is something forbidding about a strange church building. This is so, perhaps, because the church represents the mysteries of God. For this reason a church must say, "Come," in every way possible.

A modern church must say, "Come," by having an inviting and a commodious building. Signs should point the way to the church. The newspaper, radio, and television media should be used to encourage people to come to church. Most of all, a modern church must, through its members, say, "Come," to the people with whom they work and whom they may meet. Personal invitation is still the best open door to the house of God.

A modern church might say to people, "Go away," when she allows the spiritual tide of devotion and obedience to run low. This is a real and firsthand problem in every church. There is a tendency for the church to run down like a watch. Only obedience and prayer and renewal in the Holy Ghost will keep the tide high, until there is a freedom and spontaneity in the services that is in and of itself inviting to the public. A church serving in this modern day which allows the spiritual tide to be low is beginning to say to the people, "Go away."

But now we come back to the original question. Why did the disciples (the Church) come to the conclusion that "Go away" was the answer to their problem? The answer is obvious. They counted their money and planned their program on the basis of their own available resources. By doing this, they counted Jesus out! The only way this miracle came to pass was that Jesus intruded himself upon them again. He insisted that He have His way, and that they allow Him to supply their lack.

Many a church, I fear, in days since this miracle was performed, has counted God out simply because it planned its program on the basis of its own available resources. In Paul Scherer's book, *Love Is a Spendthrift*, he says: "We have so little of the spirit of the pioneers, pushing on into the undiscovered country. We are too much under the tyranny of the possible; and then we hope to have some fellowship with this Jesus of Nazareth, who, when a thing is possible, loses interest in it almost at once, and looks at you breathlessly, with His eyes all kindling, to see whether you are go-

ing to stop with what you can do, and sit down there by yourself, or come over where He is and start what's beyond you!"

"Go away"? No modern church would say that

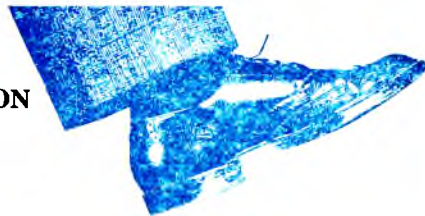
deliberately, in so many words. Yet churches might imply it simply by making plans that do not include the undiscovered resources of God—that do not allow for a miracle.

TWO GIANT STEPS



By WILBUR T. DODSON

Pastor, Mohall, North Dakota



NO ONE can take two giant steps without moving a great distance. If one desires to return to his starting place he will need to take two giant steps in the opposite direction. This will place him somewhere near the vicinity from which he started.

Man's separation from God is something that could be compared to two giant steps. As the devil began to tempt Adam and Eve in the Garden of Eden, something happened to their inner selves. They began to look at the fruit and the command of God, "Ye shall not eat of it," and wondered why they had to be deprived of this choice fruit, or be less than gods knowing good from evil. As they pondered over this, their desire became so strong they decided to partake of the fruit at their first opportunity. It would be evening when God would visit them, and surely He would not miss one of the fruits from such a large garden.

Christ emphasized in the Sermon on the Mount that one can be guilty of sin even though the sin has not been carried out by overt actions. All of man's committed sins come from a heart with a desire to commit evil. This is where sin began in man and that is where it is in man today, causing a willful transgression of God's law. This was man's first giant step.

The next great step that was taken by our first parents was carrying out their decision to disobey God. They partook of the fruit willfully and wantonly. As the result of their disobedience the giant step, number two, had been taken.

These two steps were great because Adam and Eve were sent from the presence of God. Anything that can separate man from God is gigantic. There are no little sins in the eyes of God. When one determines in his heart to disobey God or to sin against his fellow men, there is generally a way for this determination to be carried out.

When one takes these "two giant steps" he finds

himself no longer in the Garden of Eden, but in a "far country" that has been cursed with sin and evils of every description. The only way to return to Father's house or the garden of God is by the same route, only in reverse. There is no other way.

When one leaves the presence of God the heart, mind, and choice are involved and the will is forced to act. All sins originate in the inner being and then are carried out by actions. Therefore when man returns he cannot take step number one, first. He must take step number two, first, which is his committed sins. One must be like the prodigal son, willing to confess his sins and determined in his heart to arise and go to his Father. He must be sorry, not only for being in such "a mess," but also sorry enough to leave the "far country," wasted substance, and riotous living, and say to the Father, "I have sinned against heaven, and before thee" (Luke 15:18).

Removing the desire to sin is the next step in returning to the desired relationship with God. It was Adam's and Eve's first step in falling, and it is the sinner's second step in returning. One must retrace the second step first and the first step second; the steps must come in that order. One cannot remain in the presence of God with the sin principle in his heart and the carnal nature controlling his actions. It is the will of God for everyone to be sanctified—for the "old man" to be crucified.

When the prodigal son came into the presence of his father, there was the command that the "best robe" be placed on him. God's best robe is His robe of righteousness. The "wedding garment" is symbolic of a purified heart and a cleansed nature.

The Scriptures do not teach that the second step of man's return gives him Adamic perfection, but it does give him Christian perfection and, best of

all, places him in the presence of God, restoring the relationship with which he was created. The purpose of the redemption, the sacrifice of Christ

upon the Cross, is to bring man back into fellowship and the relationship with God that was enjoyed by Adam and Eve in the Garden of Eden.

Specific in Christian Doctrine

By MAMIE B. HENDRICKS, Pasadena, Calif.

Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee (I Timothy 4:16).

ARTICLES OF FAITH, correct exposition of Bible truth, and a clear, concise testimony of the effectiveness of God's grace in one's own heart and life are as vital to a fruitful ministry as good soil, rain, and sunshine are to an abundant harvest.

Doctrine is belief. What we believe and why should be clear as crystal in our minds. With an assurance of the rightness of our doctrinal position we should, with confidence, be able to give an immediate answer to those who would inquire of us as to the true way into eternal life.

True Bible doctrine is the charter which promises us a safe course into the right relationship with God and others. In Paul's letter to Timothy, the subject of doctrine is referred to thirteen times. The great apostle repeatedly emphasized the importance of sound doctrine; cautioned against the teaching of wrong doctrine; urged attendance to doctrine, labor in doctrine, continuance in doc-

trine, and doctrine according to godliness.

To be specific eliminates confusion. What could be more baffling to an honest-hearted seeker of God, when he inquires as to the beliefs of our church, than to hear that old, familiar strain, "Well, a', we're kinda like the old-time Methodists." The best sort of comparison gives an inadequate answer, and may even prove to be an unfair reflection on the faithful ones of that denomination.

Some sincere persons exclaim, "We believe in getting religion!" A few years ago there were reported to have been more than three hundred different cults registered in the county of Los Angeles, California. Multiply that by all the major areas of the world, and what have you? Adherents to cults and isms of every kind boast of their strange "religious experiences"; faith in fakes may so dominate their lives that privation, sacrifice, and torture seem not too great a price for acquiring a false hope. Satan often comes as an angel of light, creating a "holy glow" in the very countenance of his followers. Father Divine's children have been known to sing as lustily as any Nazarene, "I have the joy, joy, joy, joy, down in my heart." "Having religion" is insufficient. Knowing Jesus Christ as one's own personal Saviour from the ravages of sin, and from the practice of sinning, as is taught in the true light of the Word of God, is all that will stand the test of the judgment.

Declaring oneself to be "evangelical" is equally as confusing. It could mean that you, a Nazarene, belong to any one of the numberless different companies who openly, emphatically denounce the teaching of holiness of heart and life, and insist that Christ as our Substitute for punishable sin, like a cloak, covers us, *sin and all*; and, as long as we live, we are sinners—sinning every day in thought, word, and deed—saved by accepting Christ as a covering for our ever-present transgressions. This doctrine denies the cleansing power of the blood of Jesus Christ to purify the nature. Followers of such "evangelicals" are helpless victims of the continuous attacks of Satan from within and without. The operation of the unpredictable carnal nature keeps the would-be victorious Christian ever defeated on a battlefield. What an

Mountainside Plants

*Along a wind-swept mountainside,
Upon a ledge of barren stone,
I saw the plants; and, mystified,
I wondered how they could have grown.
But afterward I learned the strange,
Amazing secret: every seed
Contains a substance that can change
The surface of the rock to feed
The plants with nourishment of soil.
What glory! God's indwelling grace
Can change the hardest, loneliest toil
Within a gray and rugged place
To joy and victory, and bless
The soul with growth and loveliness!*

By GRACE V. WATKINS

erroneous teaching!

To say you are an "evangelical" may mark you as a member of the modern tongues movement, in which there are endless division, so many factions, and so much confusion. You may also be considered a "come-outer" of one sort or another, who frowns upon organization and discredits the importance of a membership record. Even the Jehovah's Witness peddler at my door regards himself as an "evangelical," insisting he is a true follower of Jesus Christ.

The Church of the Nazarene is not just another segment of evangelicalism! The Church of the Nazarene came into being for the distinct purpose of setting forth the charter, the doctrine, and the Bible pattern of heart holiness, out of which stems holy living in the affairs of everyday life.

For the spiritual benefit of all who may cross

your path today, *be specific*. Know exactly what you believe and why. Let there be no floundering around or evading of Bible terms. When someone asks about church affiliation and beliefs, why should any Nazarene hesitate to say, "I am a member of the Church of the Nazarene; we believe in forgiveness of sins through faith in Jesus Christ, and holiness of heart and life"?

Since this is a world of countless denominational differences, declaring our denominational affiliation is important. Servicemen in the Rainbow Division of General Douglas MacArthur's army would not wince under questioning as to the regiment in which they served their country. That Rainbow Division was a distinct part of our nation's armed forces, under the greatest commander of that day. Without apology, state *who you are, what you believe, and why!*

THE UGLY CHRISTIAN

By JAMES F. BALLEW, Pastor, First Church, Monrovia, California

WITHIN RECENT YEARS two men with probing pens published a book with the disturbing title *The Ugly American*. It is a fictional account of Americans abroad: an ambassador, a priest, an engineer, a navy officer, who by varying dishonesties besmudge the name "American" until it no longer stands for integrity, honor, truthfulness, or industry.

In the book's title, the word "American" is a general term identifying anyone coming from the United States. If you will allow a broad use of the word "Christian"—anyone who professes belief in Jesus Christ—you will recognize that, in the fifteenth chapter of Luke, Jesus tells about an "ugly" Christian.

It is the account of the elder brother whose unhappy response to the home-coming of the prodigal son so mystified the father. Bible teachers everywhere have seen that Jesus was talking about those who insist that they are children of God but who by attitudes and unguarded remarks make it plain that they understand neither the nature nor the purposes of their Father. In the life of the elder son, an opportunity to express beauty was betrayed.

Jesus shows that *one becomes ugly when Christian duty becomes a substitute for Christian joy*.

In his series of sermons on the Apostles' Creed, Emil Brunner writes: "All evil thrives only in joylessness." Luke's simple, five-verse account of our Lord's judgment of the lives of Mary and Martha carries this stabbing indictment of Martha: she "was cumbered about much serving."

Jesus insists that *a Christian is ugly who seeks to make faithfulness a substitute for faith*. Although one has been a Christian for so long that he is carried along by the momentum of good habits, until choices approved of God are not only "right," they are "normal." his relationship with God is as much a relationship of faith as it was when he first accepted Christ as his own personal Saviour. Paul's putting of it, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God" (Ephesians 2:8), speaks to Christians in all stages of growth.

Our Lord is observing that *beauty is betrayed when one attempts to observe the law of God without knowing the love of God*. The man at the Cross who declared, "Truly this was the Son of God," spoke because he saw a demonstration of God's love. Our neighbors too will be moved by such beauty in our lives.

This is not to say, of course, that God's law is unimportant, but rather that it forms the structure through which He best expressed His love. We, as well, observe the law of God, not as an end in itself, but as the manner in which God to us, and we in turn to others, show forth His love.

These words penned by T. M. Jones form a prayer of repentance for the "ugly Christian":

*Let the beauty of Jesus be seen in me,
All His wonderful passion and purity;
O Thou Spirit divine,
All my nature refine
Till the beauty of Jesus be seen in me.*

GRATITUDE for Answered Prayers

By FLORA E. BRECK

*We thank Thee, Lord, for answered prayers,
And all the help Thy Word declares—
For faith and hope that keep us strong
When "dailiness" has lost its song.*

*We thank Thee, Lord, for joys undreamed,
For countless mercies that have gleamed.
O Lord of life, we praise Thy name;
From year to year Thou art the same.*

*We pray Thee, hear the prayers we make
In the name of Christ and for His sake.
Oh, grant us patience to be still
When answers must await Thy will!*

Time Out for

Praise

By RUSSELL F. METCALFE, JR.

Pastor, Butler, New Jersey

HOW LONG has it been since you put aside pressing problems and the demands of time and things and took time out just to think upon the goodness of our God and to praise Him for His greatness? The Psalmist invites, "O magnify the Lord with me, and let us exalt his name together" (Psalms 34:3). It is good frequently to accept his invitation.

Think on the greatness of God's *mysteries!* Through the Scriptures we catch glimpses of truth that tell us of God's greatness even while they pass our full comprehension.

God is eternal. I do not understand what that means, I know, but I do know that there never shall be a time when He will cease to be God.

God is Trinity. Reverently I admit that I cannot fully understand all that this truth says, but I am thankful that Father, Son, and Holy Spirit have been revealed. God is revealed incarnate in Jesus Christ. How Jesus can be very God, and very man I do not know, but I am certain that He is both, for He has prevailed as Mediator between God and man.

O God, "how great Thou art!" *And yet I know*

Thee as Lord, as Saviour, and as Friend!

Think on the greatness of God's *majesty!* God is Creator! Circling planets, surging tides, stately sequoias, and silent lilies tell of a scope and detail of reign beyond human understanding. Earthly majesty and glory are but a cheap imitation of the divine glory that surrounds our God.

God is Sustainer. He has not lost interest in His handiwork. The cycles of water, from ocean to rain to ocean; the fitness of things; the beauty of changing seasons; the very chemical content of the air we breathe—all testify to the sovereign greatness of our God!

O God, "how great Thou art!" *And Thou thinkest, Lord, of me!*

Think on the greatness of God's *mercy!* Awe and wonder are worshipful emotions, but our hearts feel the surging of an involuntary warmth of love to our God as we think of His mercy. Awe and wonder and love mingle together as we realize that this great God, this God of mystery, this majestic King of Kings has not dealt with us according to the guilt of our sins, but has provided both pardon and cleansing by the sacrifice of himself on the Cross. The greatest privilege a man can know is fellowship and communion with this great God.

O God, "how great Thou art!" *Thank Thee for the abiding Presence.*

Somehow the cares and problems and pressing decisions that I left seem to shrink into place as I return with my heart refreshed in praise. Now I am no longer trying to "fit God into" a problem-orientated situation. I have the assurance that this great God, my God, can fit me and a consecrated life with all its details *into His will*, for my good and His glory!

The All of Us

*We nourish our bodies with things we eat;
We keep them sweet with our care.*

*We nourish our minds with the thoughts we think,
By keeping ourselves aware.*

*But our souls are left to fend for themselves
If we don't keep them fed by prayer.*

By ENOLA CHAMBERLIN

THE CHURCH AT WORK

LATE NEWS

Rev. Milo L. Arnold writes that "after five and one-half wonderful years" as pastor of the Church in Moses Lake, with a genuinely loyal and kind people, he felt led of the Lord to resign to accept the call to the church in Richland, Washington.

Rev. Carl N. Hall writes that he is leaving the field of evangelism to accept the pastorate of First Church in Brunswick, Georgia.

Word has been received of the death of Kenneth, nine-year-old son of Chaplain and Mrs. Shural Knippers, on October 18. The family returned from Holland for the funeral held at First Church of the Nazarene, Bethany, Oklahoma, on Saturday, October 27, with Dr. E. S. Phillips officiating.

After a "happy and successful pastorate at Walnut Hills Church in Huntington," Rev. Ira E. Fowler writes that he has resigned to accept the work of First Church in Newell, West Virginia.

Rev. Paul D. Sydenstricker has resigned as pastor of Bethel Church in Cumberland, Maryland, to accept a call to the church in Broad Top City, Pennsylvania.

HOME MISSIONS

ROY F. SMEE, *Secretary*

A Visit to Newfoundland

I have just recently returned from a very enjoyable and revealing trip to one of our home missionary outposts on this continent, Newfoundland. Rev. Robert F. Woods, superintendent of the Canada Atlantic District, accompanied me. We now have two fully organized churches on this far eastern island: St. John's on the extreme eastern side of the island, and Stephenville on the western side. These two churches are less than two years old.

St. John's, where Rev. Verbal Williams is pastor, has completed a very beautiful church and parsonage apartment. They had over 80 enrolled in their summer Bible school, and they are fast gaining acceptance in this city of over 75,000 people.

Stephenville is a thriving town with a local population of about four thou-

sand but the Harmon American Air Force Base is located there. Three thousand U.S. Air Force personnel and families are stationed here. One of the officers told us that an expanding program for the next ten years is in process. Rev. Robert Brooks is pastor here, and the church is in the process of building a lovely building, with a commodious parsonage apartment in the basement. It will be completed by the end of the year. They are worshipping in borrowed buildings now, but have a Sunday school averaging about ninety.

These two church buildings are made possible by loans from our General Church Loan Fund. Without this fund this wonderful expansion would be impossible. The demand for church buildings is so great that we have a long waiting list of churches that cannot get local financing. If our people would deposit their savings with the General Church Loan Fund, many more churches could be built and many more altars raised, where many more souls will find Christ. And at the same time they would receive interest on their money equal to, or more than, that which would be realized by ordinary commercial institutions.

There are seven or eight other cities of 5,000 or more population in Newfoundland that need a Church of the Nazarene. What a field to pray about! **Fifteen churches with applications approved are now waiting for their loans from the General Church Loan Fund. Your savings deposit now**

would be of great assistance. Write to the Division of Church Extension, 6401 The Paseo, Kansas City 31, Missouri, for full information.

U.S. Negro

In the twenty organized churches and three missions of the Gulf Central District our Negro Nazarenes, under the leadership of District Superintendent Warren A. Rogers, are working for the evangelization of their people in nine of the southern states.

Outside the Gulf Central District, in other sections of the country, churches composed primarily of Negroes are a part of the district in which they are located. These churches are growing and, in recent months, we have received reports of the organization of two new ones—the first on the Michigan District and the other on the Northeastern Indiana District.

The Cherry Street Church of the Nazarene, Saginaw, Michigan, was organized on July 1, last. A few months previously District Superintendent Fred J. Hawk and the Saginaw pastors, with a vision of establishing a church to meet the needs of the great colored population of Saginaw, and with Rev. Booker T. Lee available as pastor, started services in a rented hall. A revival campaign was held with Rev. Warren Rogers as evangelist. The accompanying picture was taken on the day the church was organized, July 1.

On the Northeastern Indiana District the Lillie Street Church in Fort Wayne



Cherry Street Church of the Nazarene, Saginaw, Michigan. Taken on organization Sunday, this picture includes Dr. Fred J. Hawk, district superintendent; Rev. Booker T. Lee, pastor, and some of his people; and several pastors from the area.

was organized on July 8, following a vacation Bible school and climaxed a revival with Rev. Warren A. Rogers as evangelist. Dr. Paul Updike, district superintendent, wrote: "There has been a remarkable work of salvation among the children and youth, led by two of our ladies from the Fort Wayne church." Brother Ronald Bishop is overseeing the work.

FOREIGN MISSIONS

GEORGE COULTER, *Secretary*

God Is with Us

By Mrs. PAUL SUTHERLAND, *Africa*

Our daily routine has been interrupted several times with the cry of "inyoka" (snake). The snakes are usually discovered in the large trees we have here in the bushveld. The birds warn us of the snakes with loud chirping, because the snake is usually trying to eat the bird and its eggs. Recently Dr. Paul was called to shoot three snakes in a tree near Dr. Merki's home. There were three green mambas in the tree, and he succeeded in killing two of them which were five feet in length. The mambas are greatly feared because a bite is usually fatal, unless serum is given immediately, and serum is not usually available. To my knowledge, we have never lost a missionary from a snake bite!!

A recent patient was a young, African lady schoolteacher who is mentally ill and in need of care, which she can get in Pretoria in a psychiatric hospital. We are making arrangements to send her with the help of the government, but her family came today asking to take her home to the witch doctor. They stated that if this was "in her head," then it must be a native illness and only a witch doctor can help her.

Superstition and belief in witchcraft are still with us here in Africa, and these can be eradicated only by God's grace and patient instruction.

An elderly African woman, with bright-red mud hair, thin, dirty, and with a far advanced case of tuberculosis, entered the hospital recently. She was admitted to the T.B. ward, where she heard the Word of God during ward services. She responded and was saved. The first thing she did was to remove the demon charms and bracelets and to wash the red mud out of her hair. She now has a clear testimony and is gaining weight. She is still under treatment for her tuberculosis, but she has changed so much that the doctor can hardly recognize her. Isn't it wonderful what the Lord can do?

Settling In at Iloilo

By ROBERT McCROSKEY, *Philippine Islands*

I would not say, by any means, that we are settled yet, but I can say that we are moved in. We live in a compound of six houses and are located directly on the beach. Of course that doesn't mean that it is like Waikiki in Hawaii. But with all our hearts we say, It is good to be here, and we are very happy.

We may not have the Aloha music, but we have the sighing of the waves as they come in and go out day and night. However, with all the beauty, the other features are present too—such as the salt water which rusts our equipment at a very rapid pace.

Another typhoon has just bidden a fond farewell after leaving its deposit of rain. This was the second in the one week; but this being the rainy season, we can expect it. Our house is the lowest in the compound, so ours drains off last. The water was getting quite deep in the back yard. My poor old dog—I had to bring him in to preserve his health. Perhaps, though, his fleas will be washed off to sea.

Our church here in Iloilo City is pastored by one of our best men, Brother Contado. I think perhaps he might have a master's degree in teaching, but left the profession several years ago to preach. He is a good worker. He would like to go to Samar, as he is a native Samrino, and most likely would be one of our first to go there. Our church here is a good one too. The location is bad when it rains, as the water runs quite deep leading to the church. Our compound is about two blocks or so from the church. We have only four churches in the Visayans, but a new preaching point is being started and has been for a few weeks at Molo, a suburb of this city, and we are looking for a church to come out of this effort.

Needless to say, we miss the chatter and clatter of Bob and Carolyn. We are grateful though that they were happy to go to boarding school, which made it easier for us. Melanie misses them and is beginning to feel at home here, though she didn't want us out of her sight the first few days. Bob and Carolyn were home from school for a week, the latter part of September.

Pray for us that God will help us with the language and the task before us here.

Prayer Request for Bible School

By MIRIAM EVANS, *Swaziland*

We are in the midst of a fine term in Bible school. We expect that about sixteen or seventeen of our students will have completed their training this coming December. Please pray for them, and for new students, called of God, to take their place in Bible school.

SERVICEMEN'S COMMISSION

PAUL SKILES, *Director*

A Nation's Need

"You can't have morale without morals" is the central idea in the new moral leadership program of the United States Navy and Marine Corps. (Other military services have an equivalent.) This emphasis has grown out of concern over something that came into sharp focus during the Korean conflict. There were almost 5,000 American men

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taken prisoners of war. More than one-third of them died as POWs. That's not too unusual. However, many of them didn't die of the usual things, maltreatment or malnutrition. Too many of them simply crawled over into a corner, pulled their coats over their heads, and within a few hours were dead. Their deaths have been very unromantically called "give-up-itis." This was an American generation of young men who didn't have what it takes inside—they lacked the inner moral stamina to face what had to be faced in the POW camp. This weakness has alarmed our national leaders. They sense we need morale and national strength as never before. There is a new emphasis on good, old-fashioned "goodness."

This expression of the importance of inner stability creates a potential for an excellent atmosphere in which the chaplain can counsel or preach and in which the Christian serviceman can live and witness. At the point of morals and our nation's need, the Christian in the military has something extra to offer. We can't be strong without being good, but we can't be good without something to take away our selfishness and make us good. Christ is the answer. He alone can change us inwardly and create real goodness in our characters.

Now, as never before, Christian servicemen should stand tall, walk straight, and be alert witnesses for Christ.

What are you going to do about it?

CHAPLAIN CLIFFORD S. FISHER
United States Navy

FOR CHRISTIAN ACTION

Writing in the I.C.P.A. *Quarterly Bulletin*, David S. King has this to say about our sense of values today:

"To me the matter of the nonuse of alcohol, and also tobacco, is more than merely preserving one's health. There is a spiritual principle involved. Since alcohol and tobacco become habit-forming, one puts himself in a

position in which these things dominate him rather than his having control over his own habits. I believe it is not right for a person to allow himself to get into a position of slavery.

"Alcohol, even in minute quantities, has a narcotic effect. It is a poison. Our nation needs an educational program to give young people the facts about both drinking and smoking. Young people have the right to know the facts concerning the risks they are taking when they indulge in such habits.

"These problems in our society are all out of proportion. We spend about \$15 billion on education in this country while we spend \$17 to \$18 billion for alcohol and tobacco. This is crazy. On the one hand we have education, which is the heart of our democratic way of life. On the other hand we have a nation spending much more on two destructive luxuries than on the lifeblood of democracy.

"What's happened to our sense of values?"

EARL C. WOLF, Secretary
Committee on Public Morals

MINISTERIAL BENEVOLENCE

DEAN WESSELS, Secretary

The following letter comes from a minister in Canada at seventy-three years of age. He spent twenty-six years in the active ministry and is now retired and on the N.M.B.F. roll:

Please accept my most sincere thanks for your warmhearted birthday greetings sent me on the occasion of my recent anniversary. Your letter warmed my heart and was an encouragement and uplift. The years have come and passed so quickly, but the past is filled with innumerable pleasant and happy memories of a God-given task that I can truthfully say I have endeavored to faithfully discharge. "Surely goodness and mercy" have followed my wife and me all down the days. Now the home-coming time does not seem far away and the pull toward that City is becoming continually stronger. Also thank you very much for the lovely gift from the department which you represent. God bless you "muchly."

By paying the N.M.B.F. budget you have made possible the regular assistance checks, Christmas checks, and the little birthday remembrances which bring so much joy to our retired ministers and widows. Thank you for your faithfulness.

—Department of Ministerial Benevolence

GENERAL INTERESTS

Pasadena College

Pasadena College, Pasadena, California, recently closed its fall revival with

a wonderful ring of victory. Unique this year in the fall revival was the fact that the members of the Department of Religion did the preaching. On alternating services the following men exemplified evangelistic leadership, and their efforts were anointed by the Holy Spirit: Dr. O. J. Finch, Professor Frank G. Carver, Dr. Ross E. Price, Dr. M. Estes Hancey, Dr. C. Paul Gray, Dr. James D. Hamilton, Professor Reuben R. Welch, and Dr. Oscar F. Reed.

The response to the revival among both students and faculty was enthusiastic, and subsequent testimony services witness to the enduring effect of this revival time.—REPORTER.

Olivet Nazarene College

The opening weeks at Olivet Nazarene College, Kankakee, Illinois, have been both exciting and significant. The enrollment reached an all-time high of 1,206, exceeding the previous record high set last year by 103. This year's student body comes from 28 states and 8 foreign countries.

Two special events during the week of September 21 to 28 brought several hundred visitors to the campus. The Regional Conference on Evangelism, sponsored jointly by Olivet and the Department of Evangelism, proved to be a genuine inspiration to the visiting pastors, evangelists, and laymen, and the student body. Messages by Dr. V. H. Lewis and Dr. Edward Lawlor were timely and challenging. One of the results of the conference has been an intensification of interest in visitation evangelism by the students. One group is busy reviving a very weak church in a nearby town; another group of missionary students has begun gospel work in a blighted, rural colored settlement. Gospel teams are being organized to visit Nazarene churches throughout the zone.

On Founders' Day, September 28, the new \$550,000 Hills Residence Hall for men was dedicated, with Dr. Lewis giving the dedicatory address. Special guests were Miss Mary Nesbitt, Georgetown, Illinois (Olivet's first teacher, who began her service to the college in 1907-08); and Miss Audrey Jeanette Hills, San Jose, California, great-granddaughter of the late Dr. A. M. Hills. Olivet's first president, after whom the new, 200-bed men's dormitory was named.

At a special meeting of the Board of Trustees, September 28, the Rev. Donald J. Gibson, district superintendent of Wisconsin, was elected vice-president in charge of field services and development. He took office on November 1.

Following the Evangelism Conference, students and faculty gave themselves to prayer and visitation in preparation for the fall revival. Dr. Hardy C. Powers was the chosen evangelist, and Professor Curtis Brown the singer. Dr. Powers preached on holiness in almost every service. His plan was obviously ordered by the Lord: Rev. Forrest Nash, College Church pastor, reports that a greater proportion of those at the altar sought holiness of heart than of any revival in his ministry.

Meanwhile Olivet continues to strengthen her academic program. A

number of able teachers have been added to the faculty recently, including such veterans as Dr. L. C. Philo, Dr. Vernal H. Carmichael, and Dr. Stephen S. White.

The new graduate program in religion, under the direction of Dr. Ralph E. Perry, has enrolled a significant number of well-qualified candidates. Plans are also developing for enlarging the offerings in off-campus extension courses.

Under President Harold W. Reed's leadership and the leadership of the Holy Spirit, Olivet Nazarene College is now experiencing some of the finest days of its entire history.—R. L. LUNSFORD, *Department of Public Relations.*

DISTRICT ACTIVITIES

North Arkansas District Assembly

The tenth annual assembly of the North Arkansas District was held September 26 and 27 at First Church, Conway, Arkansas. Dr. Hugh C. Benner, general superintendent, presided with efficiency and grace. His messages warmed the hearts and challenged the minds of those present.

The assembly was preceded by the N.F.M.S. convention. Upon the resignation of Mrs. J. W. Hendrickson, who has served as president for the past ten years, and is deeply loved and appreciated, Mrs. Boyd Hancock was elected as district president with an almost unanimous vote. Rev. Dean Galloway thrilled the hearts of the people as he witnessed of how God was marvelously working in Nicaragua.

The bright light of the assembly was the report of our beloved district superintendent, Rev. Boyd C. Hancock. His report rang with challenge as he presented the possibilities of advance on our district. Following his report, Brother Hancock was elected to a three-year term by an overwhelming vote.

On Wednesday night a beautiful ordination service was conducted by Dr. Benner, with Edwin Abla, son-in-law of our district superintendent, receiving elder's orders.

North Arkansas Nazarenes, with united effort and spirit, look forward to the best year yet under the capable leadership of Superintendent Hancock.—JACK DELL, *Reporter.*

THE LOCAL CHURCHES

Evangelist Marvin S. Cooper writes: "I am most grateful to the many friends who remembered me with wonderful greetings on the occasion of my fifty-fifth anniversary in the ministry. The greetings came from general superintendents, district superintendents, pastors, and laymen in churches I have served across the U.S.A. during the years past. I am now in my third fall meeting and thank God for His blessings. At this time I have two open spring dates. Write me, 1514 N. Wakefield Street, Arlington 7, Virginia."

.....

NOTICE

TO CHURCH TREASURERS



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6401 The Paseo
Kansas City 31, Mo.**

.....

Youngtown, Ohio—We in the Boardman Church recently enjoyed the best revival in the church's history. Evangelist Melvin R. James brought some wonderful revival messages; they were God-inspired and tuned to the needs of the congregation. On the closing Sunday four new members were received, bringing our membership to thirty-seven. Brother Leland Davis, singer-musician, was also used of God and was featured in a Sunday afternoon singspiration-concert, in which ninety-eight people filled our chapel and God's presence was manifest in the service. Almost every service during the week's campaign was crowned with victory at the altar.—RALPH M. PARRY, PASTOR.

Panama City, Florida—First Church enjoyed an outstanding day on Sunday, October 7. The climax of the revival being conducted by Dr. E. D. Simpson, superintendent of Missouri District, was the altar lined with seekers. Night after night during the preceding week, there were seekers at the altar under the Spirit-anointed preaching of Dr. Simpson. On Sunday afternoon Rev. J. S. Oliver, our district superintendent, gave the dedicatory message, and Rev. T. A. Shirley, pastor, read the act of dedication for the new, seven-room annex to the church, and the new, four-bedroom parsonage, located north of the church. Air conditioning and central heating have been added to both church and parsonage. God has helped us to make these improvements under the capable leadership of Pastor

Shirley, and we give Him praise.—Mrs. ROGER WILLIAMS, Reporter.

Kannapolis, North Carolina—The Westside Church, with Rev. Ray Condry, pastor, recently closed a revival which many of our people claimed to be one of the best in the church's history. Rev. M. D. Cline of Cayce, South Carolina, served as evangelist. His Spirit-anointed preaching and his real interest in souls resulted in a number praying through to victory, both for reclamation and for entire sanctification. We appreciated the musical talent, locally and from the surrounding area. We give God the glory, and thanks to many Christians who held on in prayer.—JAN CONDRY, Reporter.

Rev. O. W. Bowsher writes that he is now working full time in the field of evangelism. He is a commissioned evangelist of the Northwestern Ohio District. Write him, 146 Losee, Cygnet, Ohio.

Okla h o m a City, Oklahoma—The Shields Boulevard Church recently closed a gracious revival with Rev. Otto Willison, evangelist, and Don and Frances Bowman, singers. God gave some wonderful victories, with some prayers of long standing answered. Brother Willison is an earnest and faithful preacher of the Word, and the Bowmans are wonderful singers and musicians. We thank God for the moving of His Spirit that we sense in our midst.—MICKEY SMITH, PASTOR.

Perth, Scotland—In October, Evangelist J. W. Humble of the U.S.A. closed an autumn revival crusade in our church. God abundantly blessed Brother Humble's ministry among us, and gave many very fine altar scenes, where I believe real and lasting work was done. Our people appreciated the ministry of Brother Humble, and many testified to the blessings received.—D. W. DIXON, Pastor

Shreveport, Louisiana—In October, the Linwood Avenue Church had one of the best revivals of its history. Although this is a small, home mission church, every service was well attended, and God's presence was manifested. Evangelist John House preached with the anointing of the Holy Spirit. His soul-stirring messages on second-blessing holiness resulted in many of our own people being sanctified wholly. God gave good altar services throughout the meeting, with several new families reached and helped spiritually. God gave some definite conversions, and the church is going forward.—G. M. PERRY, Pastor.

Fayetteville, Arkansas—After a week of intensive visitation using the special issue of the *Herald of Holiness*, the Morrison Davis Memorial Church began a revival on October 7. Evangelist Carl Prentice and wife were with us three days before the first service, and called in the homes of the unsaved with the pastor. They called in some sixty-five

homes in three days. God came in the very first service, and souls found victory at the altar throughout the meeting. The closing Sunday morning seemed to be a climax, with folks coming to the altar during the singing of a special song. Without any preaching, the altar filled with earnest seekers. In the closing service, still more people prayed through to victory. This was the best revival in many years for this church.—MIKE COURTNEY, Pastor.

Rev. Lloyd W. Millikin reports: "After pastoring our church at Fritch for a little more than three years, and although serving on a unanimous call, we felt it in the will of the Lord to resign and accept a unanimous call to the church at Garland, Texas, on the Dallas District. God blessed our labors in Fritch with a group of wonderful people. We began our work in Garland on November 4. If you have friends here, write us (1713 Hilltop Drive)."

THE BIBLE LESSON

By ARNOLD E. AIRHART

Topic for November 25:

Redemption: Man's Response

SCRIPTURE: Acts 16:25-34; Romans 5: 1-11; 10:4-13; I John 1:5-10 (Printed: Acts 16:25-34).

GOLDEN TEXT: *By grace are ye saved through faith; and that not of yourselves: it is the gift of God* (Ephesians 2:8).

"What must I do to be saved?" cried out the trembling jailer at Philippi to Paul and Silas. According to some teaching they should have replied that he was saved without doing anything, and that therefore his question was improper, since God saves whomsoever He wills without reference to man's action. Instead, they told him what he must do; and while the answer is simple, it involves a choice, a turning from his own way unto God, the repudiation of his own righteousness or supposed merits, and a full commitment to Another, that is, Christ. Man's response to God plays its full part in his salvation.

It is true that all our hope is in God. God has decreed the means of salvation, and He has provided for it by His prior initiative quite apart from any action of ours. God has acted in Christ. The work of reconciliation is His doing, not ours. He continues His initiative in the wooing, convicting work of the Holy Spirit on our behalf, and without this we are helpless to find or turn to God.

Nevertheless our personal salvation is actually determined by our response to the divine initiative. Salvation is conditional. "If thou shalt confess . . . believe . . . thou shalt be saved" (Romans 10:9); and, "If we walk in the light, . . . confess our sins, he is faithful and just . . ." (I John 1:7-9).

At this point one's understanding of the meaning of the atonement is important. Some consider that God cannot prescribe conditions for us to meet in order to obtain our salvation since Christ at Calvary has already paid every pos-

sible debt on our behalf, past, present, and future. But the atonement does not mean this. God has provided at Calvary fully, and for whosoever will, but in such a way that He has left himself with the right to prescribe the moral conditions upon which the benefits of the atonement may be applied to us as moral persons. It is upon these grounds that salvation is all of grace, and is yet conditioned by human action. Repentance and faith are our response to God's call in Christ.

Our probation is lifelong. As persons responsible for our actions, continued obedience and faith will be the conditions of His continuing justifying, sanctifying, and edifying grace.

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.

Announcements

RECOMMENDATIONS

Rev. A. S. Howard has resigned as pastor of our church at Clinton, Arkansas, and is entering the field of evangelism. For many years Brother Howard has been a successful pastor and evangelist. His many friends will be glad to know that he is now available for revival meetings. I recommend him as a good, warmhearted Bible preacher. Write him at 4108 Ann Arbor, Oklahoma City, Oklahoma.—Boyd C. Hancock, Superintendent of North Arkansas District.

This is to recommend Rev. F. N. DeBoard as a commissioned evangelist to our district to our people over the church. Brother DeBoard is a veteran pastor in our church and has been faithful to the whole program. He is a good Bible preacher, and especially able to preach effective messages on holiness. Write him, 506 S. Pine, Nowata, Oklahoma.—Dean Baldwin, Superintendent of Joplin District.

After eighteen years in the pastorate, Rev. N. Beeton Cain is entering the field of evangelism. He is known in Texas, Oklahoma, and Arkansas, and his friends will be glad to learn that he is available for revivals. I can recommend him as a good, sincere preacher of the gospel. Write him, 10912 Westfield Road, Houston 16, Texas.—Boyd C. Hancock, Superintendent of North Arkansas District.

WEDDING BELLS

—Gladys McReynolds of Topeka, Kansas, and Roy McDowell of Brunswick, Georgia, were united in marriage on October 7 at First Church of the Nazarene in Topeka with Rev. Ralph G. Jared, pastor, officiating.

—Miss Rheta Joanne Johnson of Iowa City and Mr. Dale D. Stutzman of Wellman, Iowa, were united in marriage on September 8 at Peru, Illinois, with Rev. Milton Johnson, father of the bride, officiating, assisted by Rev. Harold Keeney of Iowa City.

BORN

—to William and Joyce (Anderson) Browning of Man, West Virginia, a daughter, Cathy Ellen, on October 17.

—to Mr. and Mrs. Douglas G. Fletcher of Shawnee, Kansas, a son, Stephen Douglas, on October 10.

SPECIAL PRAYER IS REQUESTED

—by a Christian grandmother in Oklahoma for a son-in-law in a family affair that God will help him to see the right—he needs salvation; also for an unsaved granddaughter—and for her lost children, for whom she is much burdened;

—by a Christian mother in Illinois for five unsaved children, and also that God will undertake in a family situation in one of the children's homes.

Directories

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Kansas City 31, Missouri

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G. B. WILLIAMSON

SAMUEL YOUNG

D. I. VANDERPOOL

HUGH C. BENNER

V. H. LEWIS

Deaths

MRS. LILLIAN A. POWERS was born May 28, 1903, in Paris, Iowa, and died June 8, 1962, in a hospital in Cedar Rapids, Iowa. She was married to A. L. (Louie) Powers in 1923, and to this union were born two daughters, Betty and Mary, both of whom married Nazarene ministers. Mrs. Powers was converted early in life, and two years later sanctified wholly. She was a loyal member of First Church of the Nazarene in Cedar Rapids, where she served as supervisor of the Home Department. She was a power in prayer, a faithful attendant at all the services of the church, and

Norman Bloom, pastor of the Church of the Nazarene in Hastings, Nebraska. Rev. Frank H. Watkin was in charge of the funeral service, with burial in Shiloh Cemetery, near Shelby, Ohio.

CHARLES ALBERTUS was born January 21, 1887, and died suddenly at his home in Shelby, Iowa, on July 18, 1962. He had been in ill health for many years. Since 1957 he had been a faithful member of the Harlan Church of the Nazarene. He is survived by his wife, Elsie; and two daughters, Mrs. Herbert Sievers and Mrs. Andrew Johnson. Funeral service was at Avoca, Iowa, with military honors at the Shelby cemetery.

Sunday School

Attendance Report

Group 1 (16,000-8,000)

	July, August, September, 1961	July, August, September, 1962	Increase
Central Ohio	14,396	14,638	242
Eastern Michigan	9,370	9,601	231
Indianapolis	9,164	9,389	225
S.W. Indiana	9,814	10,022	208
N.E. Indiana	10,547	10,715	168
Michigan	8,674	8,833	159
Los Angeles	10,339	10,460	121
Pittsburgh	8,446	8,406	-40
Oregon Pacific	7,537	7,458	-79
Northern California	14,561	14,461	-100
Kansas	7,834	7,728	-106
Akron	11,729	11,599	-130
Florida	10,136	9,987	-149
S.W. Ohio	8,836	8,643	-193
West Virginia	11,370	11,133	-237
Illinois	9,013	8,647	-366
Southern California	13,304	12,795	-509

Group 2 (8,000-5,500)

Idaho-Oregon	5,851	6,389	538
Kansas City	5,127	5,410	283
Colorado	6,593	6,742	149
Georgia	5,809	5,925	116
Philadelphia	5,390	5,499	109
N.W. Oklahoma	5,530	5,630	100
Abilene	5,981	6,065	84
N.W. Ohio	5,568	5,595	27
Chicago Central	6,032	6,051	19
S.W. Oklahoma	5,450	5,461	11
N.W. Illinois	5,405	5,404	-1
Alabama	7,791	7,727	-64
Kentucky	5,568	5,561	-7
Washington	5,501	5,399	-102
Iowa	6,452	6,339	-113
Tennessee	7,742	7,578	-164
Northwest	6,806	6,558	-248
Washington Pacific	6,717	6,453	-264
N.W. Indiana	5,928	5,661	-267
Missouri	7,077	6,800	-277

Group 3 (5,500-3,000)

New England	3,822	4,150	328
Albany	3,523	3,777	254
Maine	3,110	3,264	154
Joplin	4,255	4,362	107
N.E. Oklahoma	1,041	4,112	71
Houston	3,589	3,658	69
Louisiana	3,075	3,137	62
South Arkansas	3,612	3,661	49
Virginia	3,701	3,701	
Canada West	4,089	4,079	-10
S.E. Oklahoma	3,643	3,587	-56
North Arkansas	3,638	3,570	-68
Eastern Kentucky	4,996	4,921	-75
San Antonio	3,556	3,456	-100
North Carolina	3,845	3,736	-109
Dallas	4,756	4,645	-111
Arizona	4,066	3,946	-120
New Mexico	3,614	3,451	-163
East Tennessee	5,719	5,491	-228
South Carolina	4,643	4,403	-240

Group 4 (3,000-0)

Wisconsin	2,270	2,440	170
Canada Central	2,551	2,642	91
Gulf Central	469	552	83
Br. Isles North	1,409	1,489	80
N. American Indian	1,190	1,265	75
Alaska	771	836	65
Nevada-Utah	920	979	59
Nebraska	2,589	2,644	55
Canada Pacific	1,094	1,116	22
Canada Atlantic	1,106	1,127	21
Hawaii	769	787	18
New York	2,056	2,067	11
South Dakota	696	704	8
Australia	887	883	-4
Mississippi	3,003	2,998	-5
Rocky Mountain	2,341	2,294	-47
North Dakota	1,533	1,459	-74
Br. Isles South	2,605	2,522	-83
Minnesota	2,250	2,092	-158
Totals	407,280	406,765	-515

K. S. RICE
Executive Secretary

"SHOWERS of BLESSING"

Program Schedule

November 25—"The Divine Enabler,"
by Reuben Welch

December 2—"Approach to Christian Reality," by C. Wm. Ellwanger

December 9—"Christ Revealed," by
C. Wm. Ellwanger.

a friend and counselor to many. She is survived by her husband; two daughters: Betty Runyon, whose husband is pastor at WaKeeney; and Mary Harper, whose husband is pastor at Palco, Kansas; three brothers, Owen, Glenn, and Peter C. Bremer, Jr.; and two sisters, Mrs. Mynie Powers and Mrs. L. V. Nietert. Funeral service was conducted by her pastor, Rev. Forrest E. Whitlatch, at Cedar Rapids First Church.

ROBERT SCROGGS was born at Sallisaw, Oklahoma (Indian Territory), July 5, 1881, and died at Cherokee, Oklahoma, April 29, 1962. He was converted early in life and lived a beautiful Christian life to the end. He was a faithful member of the local Church of the Nazarene at Cherokee. In 1903 he was married to Clema Gammon, and to this union seven children were born; his wife preceded him in death. In 1956 he was married to Mrs. Jennie Evans, who survives. Besides his wife, he is survived by the seven children: Virgil, Johnnie, Col. Howard, Pilot Roy, Mrs. Eva Nossaman, Mrs. Alice Wilson, and Mrs. Anna Coyner. Funeral service was in charge of Rev. A. D. Grim, assisted by the pastor, Rev. W. I. Potteet, with burial in the local cemetery.

SHEILA DESIREE, five-year-old daughter of Mr. and Mrs. Richard Lindeman, of Nampa, Idaho, died in a Nampa hospital on June 26. She was born August 16, 1956, in Roswell, New Mexico. Besides her parents, she is survived by a sister, Robin Kay; and grandparents, Rev. and Mrs. C. W. Lindeman of Florida, and Mr. and Mrs. Lowell Stanley of Colorado. Rev. George H. Briggs, Bethel Church of the Nazarene, officiated at the funeral service, with interment in Babyland at Hillcrest Gardens.

JOHN R. RAMSAY was born October 27, 1887, in Leicester, England, and died at his home in Ojai, California, on July 3, 1962. He had lived in the United States for many years, and was a naturalized citizen. He was an active member of the Church of the Nazarene in Ojai, being the adult Sunday school teacher. He is survived by his wife, Eunice; a son, Wallace; and two sisters in England. Funeral service was in charge of Rev. Robert Gardner, with burial in Ivy Lawn Cemetery in Ventura, California.

ROBERT O. PHILLIPS was born June 10, 1904, near Olivet, Michigan, and died August 23, 1962, in Mason, Michigan, after a long illness. He was a charter member of the Mason Church of the Nazarene, which was organized about thirty years ago. He was a faithful worker in the church and a member of the church board. He is survived by his wife, Dorothea; three children, Dale, Donald and Mrs. Dorene Hayhoe; and also four brothers. Funeral service was in the church in charge of the pastor, Rev. Joseph Nielsen, assisted by Dr. E. W. Martin, first pastor of the Mason church.

MRS. HAZEL BLOOM, a faithful member of the College Church of the Nazarene in Bourbonnais, Illinois, died May 16, 1962. She was a radiant Christian through much suffering, and always bore a glorious testimony of Christ's presence. She is survived by her husband, Albert; and a son, Rev.



2,700 Delegates Hear Pope Open Ecumenical Council

ROME (EP)—Pope John XXIII opened the twenty-first Ecumenical Council—first in ninety-three years—October 11, with a call for the “visible unity in truth” of all the followers of Christ.

The greatest gathering of the Roman Catholic hierarchy the world had ever seen heard the pope’s opening address in the vast splendor of St. Peter’s Basilica. A great throng in St. Peter’s square witnessed the procession into the basilica.

Pope John stressed both the Catholic church’s unshakable adherence to the basic tenets of its doctrine and its ability and determination to move with the times.

He made it clear that the goal of union of all Christians was still distant and could be attained only by degrees.

Approximately twenty-seven hundred high prelates were present, along with two hundred or more theological and other “experts,” who had come to participate. Also present were eighty-five special envoys of foreign governments, including the United States Ambassador to Italy, G. Frederick Reinhardt; the entire diplomatic corps accredited to the Holy See; several hundred newspaper correspondents; and a small crowd of specially invited guests.

Oxford, Miss., Churches Observe “Atonement Sunday”

OXFORD, MISS. (EP)—Many Protestant and Roman Catholic churches here observed “Atonement Sunday” with prayers and repentance. The service mourned the recent campus and street riots over the admission of a Negro student at the University of Mississippi in which two persons were killed and many injured.

Sermons criticized and deplored the rioting. One of the more outspoken clergymen was Dr. Duncan M. Gray, Jr.:

“We cannot blame this tragic business only on thugs and irresponsible students,” the minister asserted. “The major part of the blame must be placed upon our leaders themselves, and upon you and me and all the other decent and responsible citizens of Mississippi, who have allowed this impossible climate to prevail. It is we who have failed. We have failed our children, our university, and our state. It is for this that we pray God’s forgiveness this morning.”

Six Christians Elected Japan Legislators

TOKYO (EP)—Six Christians, including a veteran legislator who was a leading layman in the former Japan Methodist Church, were elected to seats in the House of Councillors, the upper house of the Japanese Diet (Parliament) in recent elections.

The six were among ten Christians who ran for office.

A surprise of the election was the vic-

the Answer corner

Conducted by W. T. PURKISER, Editor

Do we, as Nazarenes, use the form of the Apostles’ Creed printed in *Praise and Worship* where it says, “was crucified, dead, and buried; He descended into hell; the third day He arose again from the dead; He ascended into heaven,” or do we drop the “descended into hell”? Is there a scripture basis for this, and where is it found? As a former member of another denomination, we often used the Apostles’ Creed, but I never did hear the words “descended into hell.”

The denomination of which you were a member has eliminated from the Apostles’ Creed the phrase to which you call attention. The version now used in their liturgy reads at this place simply, “was crucified, dead, and buried; the third day He rose from the dead; He ascended into heaven. . . .” There are also two or three other minor changes.

However, the phrase is in the Apostles’ Creed as it has come down to us from the fifth or sixth centuries of the Christian era. Most church historians agree that the creed itself is of later origin than the apostles, and was called the Apostles’ Creed because it was believed to be a summary of their teaching.

The scriptural basis for the phrase “He descended into hell” is found in Acts 2:27, “Because thou wilt not leave my soul in hell”; Ephesians 4:9, “Now that he ascended, what is it but that he also descended first into the lower parts of the earth?” and I Peter 3:19, “By which also he went and preached unto the spirits in prison.”

Admittedly, these are enigmatic verses.

Dr. Wiley summarizes the general understanding of the matter: “Our Lord went into the place of the dead, preached to them, and led away into Paradise those who would follow Him. This was often mentioned as ‘the harrowing of hell.’ Certainly the word ‘hell’ in this article does not mean the place of torment, but that of departed spirits. It signifies the realm of the departed” (*Christian Theology*, I, 41, n.).

You see, the Greek has two words commonly translated “hell” in the King James Version. One of these is *geenna* or “gehenna,” and it means the place of punishment for the finally impenitent. The other is *hades*, which probably comes from a term meaning “the all-receiving,” and means the realm of the dead. Before the resurrection and ascension of Christ, *hades* included the righteous as well as the wicked dead, just as did the corresponding Hebrew *sheol* in Old Testament times. The word in Acts 2:27 is *hades*. It was the realm of the dead into which the Prince of Life descended.

In some churches on our district, children twelve years old vote. Was it not in the *Herald of Holiness* that a young person must be fifteen in order to vote?

It was. The last General Assembly raised the voting age from twelve to fifteen. Only young people who have reached their fifteenth birthday are eligible to vote in church meetings and on pastoral arrangements.

However, it would be regrettable if any congregation should assume that the voting age is also the membership age. This seems to have been the case in

some areas. Let children be brought into membership of the church as soon as they are soundly converted and are old enough to understand what such membership means. After all, one is a citizen of the country from birth, even though he cannot vote in its elections until he has reached the legal voting age.

The *Manual* states that teachers of the Sunday school shall be nominated annually by the Sunday school superintendent, approved by the church school board, and appointed by the pastor. In the light of this, is it right and proper for the church school board to nominate and elect a teacher over the objection of the Sunday school superintendent?

“The *Manual* makes no provision for the church school board to nominate or elect teachers. They only approve and the pastor appoints. All teachers must

be nominated by the Sunday school superintendent.”—KENNETH S. RICE, *Executive Secretary, Department of Church Schools*.

tory of the entire slate of candidates of Soka Gakkai, one of the so-called “new religions” which have flourished in Japan since World War II. The Soka

Gakkai, which is a militantly evangelistic group of Buddhist background, now has fifteen representatives in the House of Councillors.

Reasons for being thankful

I counted my blessings this morning;

I listed them each name by name.

I lifted my voice to the heavens

And thanked God for the life-giving flame

That kindled within my bosom

Deep channels for overflowing love,

That voiced inner Hallelujahs

To an interceding Christ above—

For giving us grace from His boundless store;

For blessing our days with abundance more;

For painting the dawn with its rainbow hues;

For shutting off day with nocturnal views;

For planting mountains that shelter and tower;

For carving canyons of beauty and power;

For laying out rivers and oceans and seas;

For splashing the sky with shadows of trees;

For dispatching storms which we must weather;

For breathing comfort in prayer together;

For sharing birds and myriads of flowers;

For forming fam'lies whose friendship is ours;

For planning redemption that we may inherit—

The heavenly mansions without our own merit.

Creator—Bestower—our Salvation—our Friend,

Utmost thanks from our hearts—for on Thee
we depend!

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