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 everything 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 gratitudes 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 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."
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.”

NOVEMBER 21, 1962 • (767) 3
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.

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

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HERALD OF HOLINESS: W. T. Purkiser, Editor in Chief; Veima J. Knight, Office Editor; Dave Lawlor, Art Director. Contributing Editors: Hardy C. Powers, G. B. Williamson, Samuel Young, D. L. 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.
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.” Pausling 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.
OUR FOREFATHERS . . .

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 world’s 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 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 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.

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

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

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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.

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

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

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!
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, Washington, 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 Huntsville," 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 7,000 people.

Stephenville is a thriving town with a local population of about four thousand 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 worshiping 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 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...
was organized on July 8, following a vacation while home. He is climaxing a
revival with Rev. Warren B. Rogers an
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 inter-
rupted several times with the cry of
"snake!" The snakes are usually dis-
covered in the large trees we have here in the bushveld. The birds warn us of the snakes with loud chirp-
ing, because the snake is usually trying to eat the bird and its eggs. Recently Dr. P. W. L. Merki saw 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
her family come 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 tubercu-
losis, entered the hospital recently. She
was admitted to the T.B. ward, where she
heard the Word of God during ward
service. 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
going out daily. She is still under treatment for her tuberculosis, but she
has changed so much that the doctor
can hardly recognize her. Isn't it won-
derful what the Lord can do?

Setting In at Iloilo
By ROBERT McCROSKEY, Philippe
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 patient has just hidden a
food 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 our
drains off fast. The water was getting
quite deep in the back yard. My poor
old dog—I had to bring him in to pre-
serve his health. Perhaps, though, his
feet will be washed off to sea.

Our church here in Ilolo City is
pastored by one of our best men, Brother Contado. I think perhaps he
might have a master's degree in teach-
ing, 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 for services, 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
a suburb of this city, and we are look-
ing 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
able to go to boarding school, which
made it easier for us. Melanie misses
her sight the first few days. But and
Charles, too, made it easier for us. They
are happy to go to boarding school, which
was admitted to the T.B. ward, where
she heard the Word of God during
ward service. She responded and was
saved. The first thing she did was to
take away our selfishness and make
them take their place in Bible school.

The snakes are greatly feared around
here in the bushveld. The birds warn us of the snakes with loud chirp-
ing, because the snake is usually trying to eat the bird and its eggs. Recently
Dr. P. W. L. Merki saw three snakes in a tree near Dr. Merki's home. There
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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 something quite wrong with
alcohol and tobacco becoming
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 at 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 quietly, 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 hour does not seem so 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 presented. 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 retiring ministers and widows. Thank you for your faithfulness.

—Department of Ministerial Benevolence

GENERAL INTERESTS

Pasadena College

Pasadena College, Pasadena, Califor-
NOTICE

TO CHURCH TREASURERS

Mail to:
John Stockton
6401 The Paseo
Kansas City 31, Mo.

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, Recorder.

Kannapolis, North Carolina—The Westside Church, with Rev. Ray Condry, pastor, recently closed a revival which many of our people consider 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, Recorder.

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.

T. A. Shirley, pastor, recently closed 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 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 have been here since November 4. If you have friends here, write us (1713 Hilltop Drive)."

THE BIBLE LESSON

By ARNOLD L. AIKHART

Topic for November 25: Redemption: Man's Response


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 repentance 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 redemption 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. Salvation is certainly not our doing, but 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 . . . " (1 John 1:7-9).

At this point one's understanding of the divine initiative 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-
Debts
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 W. A. L. (Louie) Powers in 1923, and to this union were born two daughters, Betty and Mary, and one son, W. Marion. Mrs. Powers was converted early in life, and two years later sanctified wholly. She was a loyal member of First Church, Cedar Rapids, Iowa, where she served as supervisor of the Home Department. Her service was furnished by her attendance at all the services of the church, and her home was a haven for the lost. She was a faithful member of the Mason Church of the Nazarene in Ojai, being the adult charter member of the Mason Church. She was born May 28, 1903, in Paris, Iowa. She was married to W. A. L. (Louie) Powers in 1923, and to this union were born two daughters, Betty and Mary, and one son, W. Marion. Mrs. Powers was converted early in life, and two years later sanctified wholly. She was a loyal member of First Church, Cedar Rapids, Iowa, where she served as supervisor of the Home Department. Her service was furnished by her attendance at all the services of the church, and her home was a haven for the lost. She was a faithful member of the Mason Church of the Nazarene in Ojai, being the adult charter member of the Mason Church.

Sunday School Attendance Report

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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.

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.

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

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 took place 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, and many injured.

Sermons criticized and deplored the rioting. One of the more outspoken ones was preached by M. Gran, 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 inclusion of 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 families 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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