

herald

OF HOLINESS

Church of the Nazarene

That Thanksgiving Feeling

See page 3.



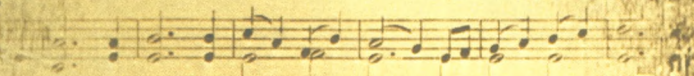
Harvest and Thanksgiving

LORD OF THE HARVEST, THEE WE HAIL

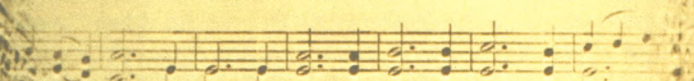
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Samuel Gurney, 1838

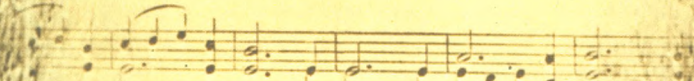
Francis Joseph Haydn



Lord of the har - vest, Thee we hail! Thine an - cient prom -
ise, Lord of the har - vest! All is Thine: The rains that fall,
and im - mor - tal hon - or, end - less fame, At - tend th' Al-mighty



ness shall not fail; The vary - ing sea - sons haste their round, With good - ness
and grace that shine, The seed once hid - den in the ground, The skill that
bring forth thy name; Like hon - or to th' In - car - nate Son, Who for our



our years are crowned; Our thanks we pay This fes -
tival, Thy gifts a - bound; New ev - 'ry year Thy gifts
of grace and com - p - tion won; And e - qual praise We thank





General Superintendent Young

With Thanksgiving

Ingratitude, when it is more than a lapse of memory, is a character weakness. It is related to self-centeredness and is of the essence of sin. The Bible puts the unthankful and the unholy in the same general category.

Thanksgiving is both a mind and a mood. It is at the heart of Christian living and is induced by the grace of God. Without it the tone of our life is sub-Christian. Our Christian faith, too, loses its radiance and winsomeness. Conversely, the Christian's joy is made contagious by thanksgiving. The world wonders when the Church rejoices. Praise is thanksgiving set to music.

Paul encouraged the Philippian church to be reckless in their petitions when they were

undergirded with thanksgiving: "In every thing by prayer and supplication with thanksgiving let your requests be made known unto God" (4:6). This is what keeps prayer from degenerating into a whine. Even when we start with a moan and our minds are baffled, it is thanksgiving that lifts the fog of doubt and the dismay of perplexities. There is always light in God's countenance.

Thanksgiving is also a purifier, for it puts us into the presence of God and cleanses our vision. It turns us from the morbid and keeps us from becoming sullen. The thankful heart puts God in control and does not fret about the final outcome of things. Even God's delays do not baffle him unduly, for he is afforded both endurance and divine assurance. The victory of God is always brought near when the heart is lifted in a song of thanksgiving.

God is pleased with the thankful heart, especially when we thank Him for himself and not just for His benefits. George MacDonald pointed out that some men "would rather receive salvation from God than God their salvation." Thanksgiving is not permanent until we go beyond the gift received to the giver himself. Only those who "have washed their robes, and made them white in the blood of the Lamb" (Revelation 7:14) can sing: "Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen" (7:12).

That THANKSGIVING Feeling

• By Glenn H. Asquith

I carved the Thanksgiving turkey with difficulty and an oppressive feeling of weariness. I had been home four days after spending three weeks in the hospital. This had been my first major illness, and I had the prospect of six more weeks in the house and then a year of limited activity. My mortality had been exposed as never before.

In addition, one of our children had been struggling against great odds for several years and was not yet out of the woods. Both of my parents had died since last Thanksgiving Day. Expenses had mounted alarmingly because of these misfortunes and other unexpected happenings of a costly nature.

But this was the traditional day set apart for the giving of thanks for blessings enjoyed and benefits received. In the light of the frail illumination of my personal world, I paused before going through the expected paean of praise.

And I looked out over the larger world which gathered all lives into its great maw. That larger world seemed no more inviting than my personal world. A neighboring family had lost a son in Vietnam, as had hundreds of other families. None of these people could console themselves in the thought that this "police" action would put an end to all wars. Indeed, on this Thanksgiving Day the news reports cited a half-dozen other places where war could break out at any time.

In that larger world senators and



congressmen were being investigated as to their honesty and fitness to hold office. Men who were elected to guide the nation and the state safely into ways of peace and virtue seemed unaware of the sacredness of their trust.

Men of different races continued the age-old practice of discrimination and recrimination. The "ins" greedily and tenaciously clung to their privileges, and the "outs" fought to tear from the others the material good things of this life.

Even in religion I found small comfort. In the midst of so much sorrow and trouble, the gospel was being proclaimed in a thousand different ways, and great bitterness could be found among the various organizations as each—with sincerity, no doubt—found reason to believe in its excellence and in the error of all others.

My personal world and the larger world cast shadows across our laden table as I carved the white meat and the dark meat.

And there was another area of concern. I was seeing my condition and weighing my own future, but what of the world ahead for my children and their children?

That future world would inherit all that I found of worry in the present world, and a number of problems peculiarly its own. By conservative calculations, the population growth will threaten all normal existence as I had known it in my lifetime. Natural resources, such as water, pure air, petroleum, essential minerals—even food—are now on a diminishing scale, and the years to come will demand great and unwelcome changes in our known way of life and culture.

As all of this passed in review before me, how could I be truly thankful for the light meat and the dark meat, the potatoes and onions, the cranberries and the pumpkin pie?

Whipping myself up to the occasion, I remembered that I did have life, while a friend of my own age died instantly of his heart attack. And my child, while not completely well, was here with me, while the child of another friend was killed in an automobile accident. And so on.

However, this did not satisfy me—how could I be thankful because others had had worse misfortunes? How would they, on this basis, be

able to rationalize their condition and find a way to thanksgiving?

I decided that my thanksgiving could not come from an attitude of "Think how much worse things might have been," or "Just consider how much better off you are than others." If I could not find reasons for gratitude within my bereavement and illness and family concern, if I could not see some compelling urge for thanksgiving in the world in which my children will live—or, for that matter, in any kind of world—then thanksgiving is shallow and conditional at best.

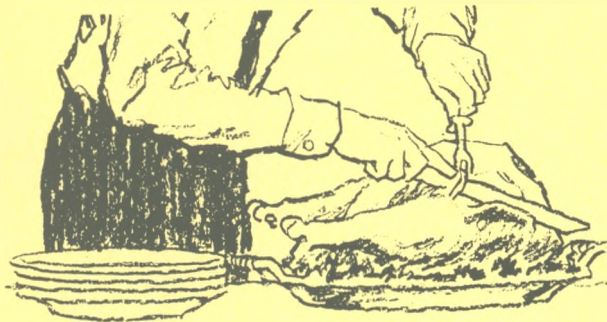
I had to find some underlying truth that would assure me that I had reasons for humbling myself before God in the sure knowledge that I had been favored far beyond my merit and its expectations.

I started with the fundamental fact of life. The sheer power of being able to estimate and ponder the dire occurrences of my recent experiences and to appraise the world and project its future is a mighty gift not to be taken lightly. Being alive is to be a factor in what goes on in the world and carries with it the hope of always being alive. There is indestructibility about life that could not have deserted my friend as he dropped silently on the street.

This thought brought another—I named this man my friend. Friendship and love are proofs that no one is alone and that no one suffers or rejoices without his suffering or rejoicing impinging on others. This speaks of that tremendous "bundle of life" of which each of us may consider himself a part. I could well be thankful for community. My illness had brought in haste doctors, nurses, members of my family, friends, fellow workers who really cared that I was in misery and wanted me to get better.

Another link in the chain of gratitude came from the remembrance of my fellow workers. There is a blessing in the task that is given a person to perform. Blindly,

sometimes, but with persistence, we recognize that the future of the kingdom of God depends to some extent on our efforts. Just as Michelangelo saw a beautiful "David" in a huge, discarded hunk of marble, we sense that there is a better day for mankind embedded in the shapeless and frightening mass of undeveloped material and mental raw stuff ready for exploration. No matter how obscure the individual, God has given him some sort of chisel to hack away



some particle that is hiding the true image and destiny of mankind in the darkness of mystery. Each small heroism, endurance, patience in labor; each shared vision, book, medical discovery, new tool makes a dent in the hard surface of world resistance.

The dents speak of progress, which is worthy of inclusion in a list of blessings. An octogenarian voiced this recently when he said that he could wish that he was thirty years younger, that he might live to see the wonderful things which are going to be done in the next two decades. Among the children of men nothing stands still. The world has become too small for its eager inhabitants and they are reaching, literally, for the moon. And, after the moon, what next? The excitement of change keeps the mind and body atingle.

As I wielded the carving knife I felt a slight tinge of disappointment when I realized how easily I could find some values that might lead me to thanksgiving. I had

felt sure that this was one day on which the Pilgrims and Indians had nothing in common with persecuted me. Was I sincere in gathering together what seemed to be good things, or was I yielding to the annual urge to conform to a custom established by both Canada and the United States?

I thought again: life, community, a job to do, progress—are these of any worth? On second thought and third thought I found that I could not dismiss these four as

anything less than magnificent. If they came as the bounty of the Lord, then I had ample reason to give myself over to the spirit of thanksgiving. Where else, I inquired, could these possessions come from than from God and with them the power of appreciation of what they mean?

Indeed, with some chagrin, I realized that the four gifts I had assessed were no more than the main points of an outline of thanksgiving under which I could find sub-points in great number. I thought of great books, of moving poetry, of art galleries filled with the pictured visions of men and women, of the pageant of nature from season to season, of the common comforts of the daily life.

One of the best gifts, however, I found was the resistance, which I had that Thanksgiving Day, to a mawkish sentimentality which could thank God for the pretty little gadgets and the filled pantry. I thanked Him more that my troubles had opened my eyes to the agonies of all mankind, and I

thanked Him—not too gladly—that I was considered worthy to bear the common lot and not be allowed to walk, as in the years before, as a snobbish, favored child who thought himself immune to ills because of worthy effort and integrity and unquestioned virtue.

Summed up, I found that my revised pattern of thanksgiving was a swing away from “things” that could be counted to intangibles that could scarcely be named, much less weighed and numbered. I found that I could be angry at the injustice and inhumanity of

man, and I could still be reverent while wondering why God allows many evils to exist among us. I recognized that there are no Simon-pure “good guys” and 100 percent “bad guys.” I knew that life is an interweaving of good and ill, and that each one of us must expect to find both in the pattern of his life.

“Light meat, or dark meat?” I inquired of each person around the table, and I found it possible to be thankful that I had been obliged, or privileged, to eat both during the year that had passed.

THANKSGIVING!

By Kathryn Blackburn Peck

*Thanksgiving! Glad thanksgiving
For the joys of every day:
Dear ones near us, loving letters
From the dear ones far away,
Beauty in the humblest dooryard,
Beauty in a swallow's flight,
Eyes to see it, heart to feel it—
Every scene brings new delight.*

*For the labor that awaits us,
And for strength to meet our days;
For the helping hands of others
Smoothing out our troubled ways;
For the promise of the springtime
After winter's chilling blast;
For the hope of bright tomorrows,
And fond memories of the past!*

*For the faith that keeps us patient
Even when stern trials press!
Whether skies are calm or stormy,
We can sing with thankfulness.
And thanksgiving—oh, thanksgiving
For the plan of pardoning grace,
That each soul, though all unworthy,
Through God's love may see His face!*

*For the hope of reuniting
With the precious ones we miss!
Soon we'll join their ransomed number
In a sweeter world than this,
And throughout the untold ages
'Round the heavenly throne we'll raise
Our "Thanksgiving! Glad thanksgiving!"
Song of everlasting praise.*

Freedom Is a Fragile Thing

ALL KINDS of people seek shelter beneath freedom's ample cover. Its shape is broad enough to be appealing. Its color is attractive and beautiful.

Freedom's fragrance draws men as flowers draw bees. Its loveliness appeals to all who seek full living, and yet its attractiveness opens doors to its enemies. The great strength of it can become its greatest weakness.

Freedom is a fragile thing because those who want it most can become its most reckless custodians, and those who boast most of being its champions are often its termites.

Freedom is never absolute. Freedom is for disciplined people and can survive only in a governed society. Meaningful freedom is created by law-abiding persons who respect the rights of others and select for themselves such conduct as does not encroach upon those about them.

Any person who demands for himself a right to freedom which, if exercised by all people, would destroy society and inhibit the freedom of all is immature, dishonest, and stupid.

Christian living provides the fullest freedom. That is the freedom of an unselfish heart, the liberty of a sanctified desire, and the right to do as one pleases because he pleases to do right.

• By Milo L. Arnold



The Doctrine of CHRISTIAN IMPERFECTION

• *By J. Glenn Gould*
Wollaston, Massachusetts

Christian perfection is a term which many have found difficulty in accepting, and for a number of reasons. For one thing, it is not a biblical term, though all of its ingredients are biblical, and its approximate equivalent—perfect love—does find an honored place in the First Epistle of John.

But a more conspicuous difficulty, though less justifiable, has been the inability of so many to think of “perfection” as a term capable of qualification, and therefore, in whatever context, involving absolutist connotations.

Yet a prime example of the use of perfection in a rigidly qualified sense is its most conspicuous appearance in the New Testament in Matthew 5:48, where the perfect likeness to the Father which Jesus inculcates is one of love for one’s enemies and the refusal to make invidious distinctions between friend and foe.

It seems clear beyond debate that the inner attitude of love here enjoined defines the irreducible minimum which God expects of those who have entered into the grace of entire sanctification. The perfection which God requires is one of intention, one that is in complete accord with the spirit of love and compassion which characterized the inner attitudes of the Lord Jesus.

It is possible to excuse ignorance, mistakes, bad judgment, and even a measure of prejudice in the life of a sanctified man; but it is impossible to be tolerant of a bad or bitter or vengeful spirit. The former are limitations of the mind, but the latter is a sin of the heart.

It thus becomes necessary for us to place alongside the doctrine of Christian perfection an equally important doctrine of Christian imperfection.

The perfection of a sanctified Christian is a perfection of motive and intention. It means that, by the cleansing power of Christ, the deep, underlying purposes of the Christian’s heart have been made free from every trace of a spirit contrary to the pure love of God. In bringing such purposes to outward expression there may occur a multitude of distortions, due to weakness of the flesh and the mind. But despite all of this, as God sees the heart, He knows that the motive which lay behind the deed was pure.

This is a truth which John Wesley discovered early in his ministry when he read the works of Jeremy Taylor. Taylor points out that one who attends his friend during his sickness and death

is to be commended if he does it purely for friendship’s sake; but if his apparent devotion to his friend is in hope of benefiting from his friend’s estate, then his attitude is outrageous and despicable. Thus a deed may be good or bad, and the difference will be determined by whether the underlying motive is one of true compassion or one of cool calculation. And this principle extends to and determines the moral complexion of our every word and deed.

It is this important distinction between deed and intention which justifies John Wesley’s definition of sin. Sin, Wesley contended, is a *voluntary* transgression of the *known* law of God. The important qualifying terms in this definition are “voluntary,” which makes the act deliberate and purposeful, and “known,” which suggests that one can transgress only that law of God concerning which he possesses knowledge. While these distinctions should not be adhered to with undue rigidity, by and large they do determine the proper understanding of the ethical view of sin held by the Wesleyan-Arminian theology.

Our first reaction to this truth should be one of profound gratitude to God that, in determining questions of guilt and innocence, the element of intention will be taken into account. While viewing this fact with gratitude, we should not make it occasion for complacency, and utilize it as an excuse for low-level living. God expects of every Christian an uncompromising loyalty to the best that he knows, a determination to walk fully in all of the light he has received.

Our second reaction should be one of utter humility, a humility which is removed as far as possible from any tincture of spiritual pride, as one estimates his own performance of the will of God. No man, even when obviously assisted by the grace of God, can view with satisfaction the quality of the service he is rendering God. Rather, as Jesus warns us (in Luke 17:10), “When ye shall have done all these things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.”

Only as our “best” is covered by the mantle of divine compassion can it be made acceptable in the eyes of a holy God. We can never be in the position of deserving anything from God. Such is the continuing imperfection of the Christian whose heart has been cleansed of its dross and made perfect in God’s sight.

For Granted vs. Gratitude

• **By Fred MacMillan**
Chicago, Illinois

On Thanksgiving Day of 1952, I stood by Plymouth Rock, the historic landmark of our Pilgrim Fathers. It was my first visit to the gray, sandy shores of this quiet, quaint New England village. Three hundred and thirty-one years prior to my visit, Governor Bradford of Plymouth Colony summoned the Pilgrims to their first Thanksgiving Day.

I tried hard to think their thoughts and walk in their steps as I made a circle of footprints in the sand and listened to the roar of the mighty Atlantic. But this was difficult, for 331 years had made many differences. I felt rather remote from their thought and primitive way of life . . .

A drifting "Mayflower" . . . A supersonic airliner
Roughly hewn log cabins . . . Skillfully finished tri-levels
Skin-covered doors . . . Thermopane windows
Hand-fed fires . . . Thermostatically controlled heating plants
Birch-bark fans . . . Electric air conditioners
An open hearth . . . A built-in range
Mud-packed floors . . . Wall-to-wall carpets
Log-hewn stools . . . Vibrating chaise lounges
Hand-dipped candles . . . Press-button lights
The ancient smokehouse . . . A modern Deepfreeze
Hand-harvested corn . . . Diesel-combined crops
Bedtime Bible stories . . . The "Tonight" Show


Yes, it is difficult for us today to think the thoughts of the Pilgrims. Our environment differs radically from theirs. Where we live affects our thinking.

However there is one denominator which unites us with them in the philosophy of thanksgiving. It is God! "We gather here today to recognize a Supreme Being as the source of all temporal blessings" . . . They did not take the firstfruits of the land for granted. Like Abram of old in the presence of King Melchizedek, they gave God the credit for everything.

It needs to be observed today that there are various levels of thanksgiving. The level is always determined by our growth in grace and spiritual development.

At the lower level, there is thanksgiving for obvious material blessings. This is the note that is sounded in the usual Thanksgiving Day Proclamation. It summons us to appreciate our prosperity as a nation and the abundance of things showered upon us. With this, however, there is often a blindness to the contrast between our abundance and the poverty of less fortunate people.

At a higher level, there is gratitude not only for material benefits, but also for the things that make life deep, rich, and meaningful. This was the level that St. Paul called us to when he said: "Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ" (Ephesians 5:20). In our thanksgiving, we must remember that prosperity is never the symbol of virtue; neither is poverty the symbol of piety.



A NEW LIFE IN CHRIST

• **By Betty Martin**
Fairbury, Nebraska

I stood under the tent with the grieving family and watched as the six pallbearers carried the form of their loved one in the bronze casket and placed it upon the newly dug grave. I felt their sorrow, for my heart was grieving too. But inside I was saying, *Praise God for revivals!*

My thoughts drifted for a moment and my mind went back to just eleven months earlier when we had been in a revival campaign.

The evangelist who was originally to have come cancelled and the only date we could get with another evangelist was in the month of May. We knew it was a busy time of the year, farmers busy in the fields, graduating seniors, the end of the school year activities, etc.

We decided to go ahead and slated the revival.

The crowds were small because some had felt they could not put God first. However, there were the faithful few who remembered the prayer time in the morning and came to church each night—not because they had time, but because God was first in their lives.

One night during the revival a sixty-nine-year-old man and his wife walked forward and knelt at the altar, prayed, wept, repented, and found God. When he stood to his feet, he did not need to tell us he had found God. We could see

it just by looking at his face.

Two months later he and his wife walked down the same aisle and joined the church. They had found God on their knees and so it seemed only logical for them to kneel at the altar again for prayer, and be received into church membership. It was a beautiful and sacred experience, and I would not have missed it for the world.

It was now nine months later and the man's casket was being placed on the rollers above the newly opened grave. As the minister was reading God's Word to the family, the spring winds became so strong the tent was swaying.

I looked up at the huge trees, their limbs blowing with the wind. Then I noticed them—the beautiful buds that were springing from the old trees. I looked back at the casket and thought how much this man was like the trees in years, but in his Christian life like a new bud. Now this bud was fully opened in heaven.

As the minister read, "Dust to dust, ashes to ashes," I was saying to myself, *Praise God for revivals! Praise God for our evangelist! Praise God for saved, sanctified, dedicated laymen who put God first and come out to revival meetings night after night!*

Before I left the cemetery I looked once more upon the bronze casket and asked myself, What if we had not *taken* time for revival? I turned and walked slowly up the hill to the funeral car and with each step I prayed, *O God! Don't ever let the revival fires go out in the Church of the Nazarene. If only one soul makes it in because of revival, it will have been worth it.*

As the car went down the winding cemetery road, I looked up at the beautiful buds springing forth from the great old trees. I thought of the "new bud in Christ" whom we had just laid to rest. I prayed for the sorrowing family but the deepest prayer was, *O God! Help us to never let the revival fires go out in the Church of the Nazarene.*

No Word for Love

What if we had no word for *love*?

The question is not as foolish as it may seem. A missionary to the Indians in Guatemala, Central America, wrote: "In our study of the Cakchiquel dialect we discovered there is no word for *love*. Instead, they use the word 'want' . . . Is it possible that a race of people could lose the word 'love' from their vocabulary? Or is it likely that it never existed?"

Conquered in 1525 by a Spanish expedition commanded by Pedro de Alvarado, the Cakchiquel Indians are of Mayan stock. They have a history rich in culture attainment, particularly in architecture and literature. The language of these now primitive people has changed very little through the centuries. Being a vehicle of expression, it reflects something of their attributes and background.

To many ancient Mayans the gods were to be feared and appeased. They know no God of love. Their worship involved human sacrifices and anointing idols with fresh blood. With little background or concept of love, these Indians are having difficulty comprehending a God of love. But the Lord is helping them.

More enlightened peoples might well pause to consider their own attitude to divine love. They have heard many times that "love is of God," and "God is love" (I John 4:7, 16). But suppose modern languages had only the Cakchiquel word for love. Those verses would say only, "To want is of God," and, "God is wanting." There would be nothing in those statements to lift, nothing to quicken the heart.

Today many who know the meaning of love are aliens, yes, enemies of God. They prefer to discuss the things they do not understand about the Bible. They have many excuses for their lack of love for God.

Nevertheless their language includes "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

They know God's love encompasses the unlovable, for the Apostle Paul wrote, "But God commendeth [reveals] his love toward us, in that, while we were yet sinners, Christ died for us" (Romans 5:8).

They are well aware that God freely and lovingly forgives sinful men. For His Word says, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9).

How thankful men should be for the love of God! How willing they should be to love Him in return!

To people, then, who understand love, to people who know a God of love tenderly calls them to repentance, God addresses this unanswerable question: "How shall we escape, if we neglect so great salvation?" (Hebrews 2:3)

● **By James E. Adams**
Chambersburg, Pennsylvania

Editorially Speaking

• By W. T. PURKISER

Ton by Ton

Someone has suggested that the familiar gospel song "Count Your Blessings" could be rewritten for most of us. Instead of

*Count your many blessings,
Name them one by one . . .*

we could better sing it, "Count your many blessings, name them ton by ton."

The idea is a bit startling. Yet it has merit. God's blessings are so many that we may well despair of counting each single item and must finally lump them all together for a "ton by ton" count.

We have all the obvious things to be thankful for. Life itself is a blessing so pervasive it is seldom noticed until it is threatened. Loved ones and friends, food and shelter, freedom and open Bibles are random and desperate blessings for which we may thank God.

John Oxenham, always thoughtful and penetrating, reminds us that thanksgiving ought to include . . . *things unnumbered that we take of right,
And value first when they are withheld;
. . . light and air; sweet sense of sound
and smell.*

But there are less obvious blessings for which to be thankful. There are, for example, "things that seemed not good yet turned to good." Included here are the stumbling blocks that turn to stepping-stones, the hard grindstones of circumstances that sharpen and polish the rough edges.

It is always hard to thank God for the blacks and browns of suffering, loss, hardship, and trial. Yet these somber tones are necessary to the perfection of the picture God is painting in the yielded life. An unnamed poet wrote:

*For every hill I've had to climb,
For every stone that bruised my feet,
For all the blood and sweat and grime,
For blinding storms and burning heat,
My heart sings but a grateful song—
These were the things that made me strong!*

*For all the heartaches and the tears,
For all the anguish and the pain,
For gloomy days and fruitless years,
And for the hopes that lived in vain,
I do give thanks, for now I know
These were the things that helped me grow!*

Far away and beyond all else are the myriad blessings that come to us in connection with God's "unspeakable gift," His Gift beyond words to describe. With Him, God freely gives us all things, and the measurement must be "ton by ton."

The greatest Gift hallows all the lesser gifts and makes them even better. When life finds its focus in the nature and will of God, it reaches its maximum potential.

Thanksgiving time again calls us to do in a special way what we ought to do every day. "O give thanks unto the Lord; for he is good."

Unbalanced Budgets

Unbalanced budgets are a common fact in our time. One man put it incisively: "When your outgo exceeds your income, then your upkeep becomes your downfall."

It is hard for most of us to understand how a nation, for example, can continue complacently to spend ten to fifteen billion dollars a year more than it takes in, and pile up astronomical public debt without apparent qualms.

"Pump priming" there may need to be. But when the pump must be primed to the extent that more water goes in than comes out again, it seems to the simple soul that we are not operating a well but trying to fill a bottomless pit.

To a lesser extent, people seem bent on following the example of their governments. There is real disaster ahead for the person who contracts to buy what he does not need for prices he cannot afford to impress people who do not care. The "easy payments" become "uneasy payments," and the years seem to grow longer while the months get short.

But there are unbalanced spiritual budgets no less than unbalanced financial budgets. Multitudes today are spiritually bankrupt. Life demands more than they have by way of resources. The reservoir runs dry because more is taken out than comes in.

Unbalanced spiritual budgets, like unbalanced money budgets, happen in two ways. The budget gets out of balance when spending increases without a corresponding increase in income. Or the budget gets out of balance when income

decreases without a corresponding decrease in spending.

A Christian becomes insolvent spiritually when his outgo is more than his income. One man testified, "I've been growing in responsibility faster than my resources."

We do not always have control of our spiritual expenditures. Emergencies come. Circumstances close in. The unexpected occurs. The even course of life is disturbed. Severe demands are made upon us, and we are drained.

OUR HOPE THEN, of course, lies in tapping resources beyond ourselves. Here the scene changes in comparison with the financial picture. Spiritually, we can have all we need to stay prosperous. There are "riches in glory by Christ Jesus" adequate to supply all our need.

Sometimes believers go bankrupt by allowing their spiritual income to drop off while the demands remain the same. Failure to maintain clear lines of supply with the Lord by prayer, Bible reading, and the means of grace will lead to insolvency even though the outgo remains fairly constant.

Historian Bruce Catton describes an episode in the American Civil War that illustrates the point here. Telling of the approach of General Lee's army to Gettysburg, he says, "It was on its own in a strange land, scooping up supplies from the fat Pennsylvania farming country, driven by an inexorable compulsion—lacking a supply line, it must eternally keep moving, because if it did not it would starve, and whenever and wherever it found its enemy it must strike without delay, no matter how the odds might look."

There is a sad picture painted here of the way many people exist—without supply lines, living from hand to mouth, at bare subsistence level because their contacts with the Source of supply are haphazard and meager.

It is not that we are ever to amass more than we need. Spiritually, we are like the Israelites living on a daily provision of manna. If we attempt to stockpile the manna, it breeds worms. If we fail to gather it, we go hungry. But the Bread of Heaven never fails.

There isn't very much we can do about unbalanced national budgets. Most of us must constantly guard against unbalanced personal budgets.

But we are not at the mercy of skyrocketing expenses and shrinking income in our spiritual budgets. In this area, we have greater resources than any of us have ever touched. The "unsearchable riches of Christ" are ever greater than all our need.

Not the God of the Philosophers

After Blaise Pascal died, a terse statement written on a slip of paper was found sewed up in his jacket. It read: "Fire! Not the god of the philosophers! The God of Abraham, the God of Isaac, the God of Jacob!"

This French mathematician and mystic made a most important distinction. There is a world of difference between the god of the philosophers—found at the end of a logical syllogism—and the God of Abraham, Isaac, and Jacob, who walks with us on the long way we must go.

There are signs that the god of the philosophers may indeed be dead for modern man. In truth, he never lived. Whether Idea of the Good, Unmoved Mover, First Cause, Ground of Being, Object of Ultimate Concern—or, as one despairing soul expressed it, "a kind of an oblong blur"—such a deity is at best abstraction and at worst confusion.

But the God of Abraham, the God of Isaac, the God of Jacob, the God of the Bible, is not so. He is Fire. He is Light, and Life, and Love. He is Lord as "a very present help in trouble."

Not that the philosophers are wrong to ask their questions. They are wrong only if their self-appointed rules lead them to reject the source of the answers. And they are wrong if they accept answers that promise satisfaction for the head but chill the heart.

The facts are, we humans cannot wait for intellectual solutions to all the problems of existence and essence. We are living and dying now. If help cannot reach us now, it may very well be too late. The god of the philosophers couldn't do much for a civilization seared out by nuclear fire or smothered under atomic dust.

But we know and serve the God of Abraham, Isaac, and Jacob. As the God of Abraham, He is the God of the great. As the God of Isaac, He is the God of the humble. As the God of Jacob, He is the God of the troubled. As the God of the Bible, He is God over all and the God of all men.

Not the god of the philosophers, but the God of Abraham, the God of Isaac, the God of Jacob!

How can we know what God is like? By reading the Bible, keeping always in mind what Jesus said about the Father. Above all, by considering Christ, who said, "He that hath seen me hath seen the Father." We can liken God only to Christ—so holy and pure, yet so tender and compassionate—*Wm. M. Greathouse.*

A Story-Note from . . .

Hi,



OK, I'll take this purple sucker but I really wanted a red one.



Can't you push my wagon any faster up the hill?



Aw, shoot! I didn't want orange juice - I wanted milk!



I was trying to do something nice for these children. The more I did, the more unhappy they were.



Can you change what the children said to make them more thankful for what they received?

A Prayer

"Dear Father, help me to be thankful at all times.
Amen."

Love, *Gloria*

"In every thing give thanks: for this is the will of God in Christ Jesus concerning you."

I Thessalonians 5:18

By Paul Culbertson

Overcoming the Shadows of the Past

Jabez (I Chronicles 4:9-10) was a man with a shadow in his past. He was constantly reminded of it, for he was named after the physical or psychological pain suffered by his (neurotic?) mother when he was born. But by believing prayer and divine assistance, Jabez was able to overcome his shadow. He didn't "live out" his name!

We too have shadows in our past. They are many and varied: the depressing memory of sins, forgiven but not forgotten, whose tragic consequences still live on; an emotional problem resulting from a sad and wounding incident of childhood; the wistful and poignant feeling of regret when we recall a love affair which collapsed because of the influences of weak or evil persons, or because of circumstances over which we had no control; the scars on body, mind, or spirit left by an unwelcome and seemingly tragic accident or incident.

Yes, we have our shadows. Does the gospel of Christ have a healing word for these? Indeed, it does!

1. For the shadow of guilt resulting from personal sins we may find glorious and complete pardon and release through sincere repentance and saving faith in the Lord Jesus Christ.

2. Let us seek for and find the cleansing, empowering fullness of the Holy Spirit. People suffer from what they *are*—what they would do and dare not—as much as from what they have done and wish they had not (guilt).

Consequently, to live a life of optimum, winsome victory we need the fullness of the Holy Spirit and then to cultivate a daily walk in the Spirit. Only so can we have wholesome self-attitudes which enable us to avoid punishing ourselves unduly because of shadows from the past.

3. We may avoid the consequences of "cheap" grace and make, as far as possible, restitution for the wrongs we have committed against other people. There is growing psychological evidence of the value of making an honest effort to "square accounts" after we have sought and found God's forgiveness.

4. We need to be as kind to ourselves as God is. This includes a

refusal to "punish" ourselves for decisions made in the light of our best judgment in the past but which in the light of subsequent knowledge seem to have been stupid blunders.

5. We must not allow ourselves the dubious pleasure of speculating on what might have been had we chosen otherwise at some crossroad in our past. At its best, it is a speculation based on sheer ignorance. It might have been worse, and just the fact that a decision did not "turn out well," in our view, does not necessarily prove that the decision wasn't made in accordance with God's will.

6. Let us never forget that, in a crucially important sense, *our pasts are never past*. We are *now* the sum total of the cumulative choices and experiences of our pasts. Consequently, every change for the better which we now make is, in effect, doing something about correcting the mistakes of our pasts.

7. Let us plan creatively for the future and live at our best today! The Apostle Paul gives us the only successful way to deal with the past: "Forgetting what is behind me, and reaching out for that which lies ahead, I press towards the goal to win the prize which is God's call to the life above, in Christ Jesus" (Philippians 3:14, NEB).*

8. Let us trust God's wonder-working providence. He is the supreme spiritual Alchemist. He can, and often does, transmute the sordid and tragic events of life into that which brings glory to himself and grace and growth to us. Is not this exactly what God did when His only begotten Son was arraigned unjustly, tried unfairly, and murdered on the Cross? He can do something comparable in your life and mine if we will but give Him a chance.

9. Like Jabez, let us find the healing which comes through simple, believing prayer to the living God of Israel, who hears and answers. Let us pray for God's overflowing blessing on our own hearts, for the enlargement of the sphere of our influence for good, for the guidance and protection of His hand, and for His deliverance from all that would be truly and painfully evil. When Jabez prayed in this way, God simply granted him that which he requested. He will do the same for you and me!

*© The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press, 1961.



TAIWANESE children singing at camp meeting.

OF PEOPLE AND PLACES

DISTRICT CAMP meeting in Taiwan attracted Nazarenes from as far as 250 miles away to hear Dr. Ralph Earle, Nazarene Theological Seminary professor, speak. The three-services-a-day routine resulted in a revival atmosphere which "was electric with the power of the Spirit," Dr. Earle said. Rev. John H. Holstead is field superintendent.

MORE THAN seven hundred persons sought spiritual help during a six-stop evangelistic tour in Brazil. Rev. Robert Taylor was the evangelist, according to Dr. Earle E. Mos-teller, field superintendent.

SETTLING INTO a historic church built in the 1800's, the Church of the Nazarene becomes the second denomination to establish work at Cape Elizabeth, Maine, a community of 6,000 persons. Rev. Bill Scott, a graduate of Nazarene Theological Seminary, has accepted the pastorate. Several families from the South Portland, Maine, church formed the nucleus for the church which was organized September 17, by Rev. Joshua Wagner, district superintendent.

MR. AND MRS. B. F. Kranick, Drayton Plains, Michigan, celebrated their fiftieth wedding anniversary October 21.

MISS RITA POWERS, a seventeen-year-old senior at Shawnee-Mission West High School in Shawnee, Kansas, has become the first enrollee of Mid-

(Continued on page 14)

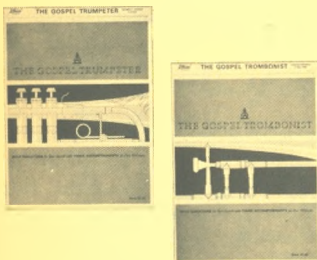
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12 moderately difficult Solos of familiar sacred hymns and songs arranged for trumpet or cornet by D. R. Heier. Piano accompaniment. Includes "All Hail the Power," "Come, Thou Fount!" and "You May Have the Joybells."

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Same sparkling arrangements as in **Trumpet Hymn Variations**, but solo part is scored for trombone or baritone in bass clef.

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America Nazarene College. Her father, Rev. Hardy J. Powers, pastor at Antioch Church in Overland Park, Kansas, accompanied Rita's application with a tuition check. Her grandfather is Dr. Hardy C. Powers, general superintendent. College officials anticipate that Rita is the first of 300 freshmen who will be on hand when school begins August 29, 1968.

CHAPLAIN VERNON G. Swim, stationed at Neubrucke, Germany, was promoted recently to the rank of major.

REV. ELWYN A. Grobe, pastor at High River, Alberta, was recently elected unanimously for his third term as president of the ministerial alliance. He is also serving on a committee of clergymen which is investigating religious education in schools.

THE WALBRIDGE, Ohio, congregation celebrated its fiftieth anniversary recently with the dedication of a \$30,000 parsonage. Rev. Carl B. Clendenen, Jr., superintendent of the Northwestern Ohio District, preached the dedicatory sermon. The pastor is Rev. Bernard F. Miller.

MR. SHELDON D. Sickler, assistant professor of mathematics, is instructing a new course at Pasadena College entitled "Introduction to Computer Science." Instruction will include the use of an IBM 360 computer, and will concern computer programming.

REV. CARLOS H. SPARKS, pastor of the Church of the Nazarene and mayor of Cowan, Tennessee, until July, was recently noted as an "Outstanding Civic Leader of America," in the national publication of the Civic Leaders Association of America, Chicago. Sparks, who assumed a new pastorate at Johnson City, Tennessee, was cited because of his work in establishing a new municipal building and library and organizing the Cowan Association of Merchants and Professional People during his tenure as mayor.

REV. JOHN C. WINE, pastor at Anderson (Indiana) First Church, was elected president of the ministerial association of greater Anderson, which comprises eighty churches.

REV. SAMUEL SOUTHERLAND, pastor at Bainbridge, Georgia, was re-elected president of the ministerial alliance there.

REV. J. H. WHITE, superintendent of the New York District, spoke recently at the dedication of a new colonial-style parsonage which will serve the pastor at the Brightwaters



DR. HUGH C. BENNER, general superintendent, preached the dedicatory sermon recently at Greenfield (Indiana) First Church. The unit, which includes a sanctuary seating 275 persons, is the second to be completed by the church. Property valuation is \$100,000, with an indebtedness of \$37,000. Pastor is Rev. Donald R. Padgett.

(New York) Community Church. This is the first step in a \$125,000 relocation project. Rev. Robert F. Utter is pastor.

REV. A. O. SHEARRER, pastor until recently of St. Louis (Missouri) First Church, has retired after forty years in the ministry on the Missouri District. Mr. and Mrs. Shearrer have moved to Patterson, Missouri.

JUNIOR AGE Sunday school scholars in the Church of the Nazarene contributed \$5,200 last January to purchase a car for Miss Bethany DeBow, missionary to Bolivia. The funds from the denomination-wide offering will go to pay for the car, shipping charges, duty, and operating expenses once the car reaches Bolivia.

"You can't afford to spend what God would have you GIVE!"

THANKSGIVING OFFERING/1967 FOR WORLD EVANGELISM CHURCH OF THE NAZARENE



Campus Commentary

BIBLE COLLEGE PROFILE

Final enrollment at Nazarene Bible College stands at 119 for the fall term. An analysis of this first-term student body was based on 118 students and released by the president, Dr. Charles Strickland.

It reveals the following characteristics of the student body: all but 5 are Nazarenes; the average age is twenty-nine years plus; 88 are married and the average family has 2.5 children; 8 are licensed ministers, 64 are local preachers, and 46 have yet to apply for a minister's license; 23 have less than a complete high school preparation, 54 have a high school diploma or equivalent, and 41 have some work beyond high school.

All geographic zones of the church are represented in the student body. They are distributed as follows:

Eastern	- 11	Southwest	- 11
Southeast	- 18	Canada	- 1
Central	- 12	Zone A	- 15
West Central	- 13	Zone B	- 13
Northwest	- 20		

FEDERAL AID DEBATE

The rapid increase in student enrollment in their colleges and soaring costs have been causing the Southern Baptists to do soul-searching over the acceptance of federal assistance to higher education. Some have felt to accept such aid would compromise the principle of separation of Church and state. In at least one case, a Baptist state convention is reported to have cut its ties with an institution so that the college could seek federal aid. This solution is being considered in other cases.

Nazarene colleges have received substantial federal grants and loans, but applications for this aid have been made only after similar soul-searching. Terms of each contract for aid have been scrutinized to be sure that the college was not pulled from its primary purposes nor pried from its close denominational relationships. These distinctive goals have not been compromised. Church ties are strong while the colleges acquire finance and facilities essential to meet educational needs. Several hundred Nazarene young people are benefiting this year, and others will in years to come, from the spiritual atmosphere and the influence of Christian teachers who could not have been served had another policy been followed. The tax dollars are being put to good use.

RELIGIOUS PREFERENCE IN PUBLIC UNIVERSITIES

A complete religious preference count for 1966-67 from a midwestern state university has been made available to the writer. Of a total enrollment of 15,016 in the institution, 145 were Nazarenes. Other holiness denominations accounted for 140, 73, 25, and 12 in the same university. Since so many of us live near such an institution, we wonder, How many Nazarenes are enrolled there?

Of course, there are housewives returning to finish their education, breadwinners in a night course or two—perhaps more than one-half commute to school and maintain their home-church ties. But what about the other one-half? It is a haunting question, but they are so hard to locate. Perhaps ministerial associations or districts can come up with a workable way to exchange these college addresses.

GARDNER AND MC CLAINS HONORED



GARDNER

Dr. R. Wayne Gardner, who first came to Eastern Nazarene College as a professor of mathematics in 1920, served as her president for six years (1930 to 1936), and returned in 1958, becoming her first dean of students, was honored on October 3 and 4. In connection with a Founders' Day convocation, the administration building was renamed Gardner Hall in his honor. Dr. Gardner has also rendered invaluable service at Northwest Nazarene College, at Olivet Nazarene College, and as a chaplain in the U.S. Army.

Dr. C. S. McClain has served Olivet Nazarene College since he began as a teacher of English in 1923. His wife, Eunice Spruce McClain, began her work at Olivet in 1924 as a teacher of Latin and English in the high school. Dr. McClain served as dean of the college from 1932 to 1954. On the sixtieth anniversary of the founding of Olivet, a 200-bed dormitory for women was dedicated and named McClain Hall in honor of this wonderful couple who have given generously of their lives and talent through so many years. It is not uncommon to name a building for a man who has given a substantial portion of the construction costs. As God must measure investments, surely these have merited this recognition. They have given themselves.



DR. & MRS. C. S. McCLAIN

Interestingly, Drs. Gardner and McClain attended college together.

WOMEN'S AUXILIARY AT PASADENA

One hundred and thirty representative women from the entire Southwest Educational Zone met in October to organize a "Women's Auxiliary for Pasadena College." Mrs. Monroe S. Arms, who served as organizing chairman, was elected as the first president. Mrs. Horace Bresee, wife of the grandson of Dr. Phineas Bresee, was among those present.

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2 for \$8.00; 3 for \$11.00

Prices slightly higher outside the continental United States

Vital Statistics

DEATHS

MRS. JOHN C. NIX III, thirty-four, died October 8 in a Tuscaloosa, Alabama, hospital. Funeral services were conducted by Rev. Paul R. Holt and Rev. H. C. Tubbs. She is survived by her husband, John; a son, John C. Nix IV; a daughter, Carol Sue; and her father, James B. Wordsworth.

HOWARD E. PARSON, seventy-six, died October 18 at Newell, West Virginia, after a lengthy illness. Funeral services were conducted by Rev. Harold C. Smith. He is survived by his wife, Josie; a son, Richard E.; two daughters, Mrs. Freda Glendenning and Mrs. Martha Hapach; two brothers; a sister; thirteen grandchildren; and twelve great-grandchildren.

MRS. MARGARET E. SWIFT, seventy-six, died October 1 at Newell, West Virginia. Funeral services were conducted by Rev. Harold Smith. She is survived by her husband, Sherry B.; a daughter, Mrs. Thelma Drum; two sisters; a brother; three grandchildren; and two great-grandchildren.

REV. WILLIAM A. TURNER, fifty-six, died October 9 at West Memphis, Arkansas, of a heart attack. He was a longtime minister in the Church of the Nazarene. Funeral services were conducted by his pastor, Rev. James Ahlemann, Rev. J. E. Beckum, and Rev. Troy Daggett. He is survived by his wife, Adelaide; and a sister, Mrs. R. L. Roseman.

MRS. ELFRID SPANGENBERG, in her nineties, died October 19, in Braintree, Massachusetts, following a lengthy illness. Funeral services were conducted by Dr. J. Glenn Gould. She is survived by a son, Dr. Leonard Spangenberg; and a daughter, Alice Spangenberg, professor of English at Eastern Nazarene College; two grandchildren; and five great-grandchildren.

Announcements

RECOMMENDATIONS

Rev. and Mrs. T. T. Liddell, former pastors at Columbus (Georgia) First Church, are entering full-time evangelism. He is an elder on the Georgia District and appreciated by all who know him. Brother Liddell for many years was one of the best evangelists in the field. Any church that can secure the services of these wonderful people will be fortunate indeed. His address: 1653 Perkins Drive, Arcadia, California 91006.—Mack Anderson, Superintendent of the Georgia District.

I am pleased to recommend Rev. Nolan Culbertson as an evangelist. He pastored successfully at Claremore, Oklahoma, but has been recovering from a short illness. More recently he preached in one of our churches where thirteen persons sought spiritual help following the message. He may be reached through the district office, 5916 E. 47th Place, Tulsa, Oklahoma 74135.—E. H. Sanders, Superintendent of the Northeast Oklahoma District.

EVANGELISTS' OPEN DATES

Rev. T. T. Liddell, 1653 Perkins Drive, Arcadia, California 91006: Open dates available.

MARRIAGES

Miss Sharon N. Hickler and Mr. Robert E. Durham at Kankakee, Illinois, September 30.

ADOPTED

—by Rev. and Mrs. Harold G. Carlisle of Victoria, Texas, a daughter, Rachel Dawn, born October 17.

SPECIAL PRAYER IS REQUESTED

—by a Christian in California for a very urgent request.

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NEWS OF RELIGION

You Should Know About . . .

AN AVERAGE of thirty shoppers weekly stop in to see Rev. George Colgin, a Baptist pastor who has opened a non-denominational ministry in a Winston-Salem, North Carolina, shopping center. He spends a minimum of fifteen hours a week at his shopping center office. "It is a most exciting thing," he says. "It puts you right where the people live."

A ROMANCE is going on in Newark, New Jersey, between three Protestant churches whose members believe that eventual union is imminent.

Rev. Guy O. Walser, rector of St. John's and St. Mark's Episcopal churches, initiated action between his and the churches of Methodist Minister Frederick E. Jenkins and Presbyterian Clergyman John P. LaForte.

"All our money and energy is going into maintaining the buildings," Mr. Walser said. "Instead of praying for [union] we've got to do something about it."

He added: "There are too many churches sitting like dinosaurs. We would have been dead a long time ago if our churches had been taxed."

"I'M NOT AGAINST education but I'm against the environment of the public high school and some of the foolishness that is going on there."

That statement by Amish farmer Leroy Garber summarizes his case against the town, the state, and the Kansas Supreme Court and tells why he wants to send his daughter Sharon to Harmond School, taught by an eighth-grade graduate, rather than to the public high school.

FOR ALL THEIR local and worldwide endeavors, American Baptists contributed \$113,643,828 in 1966 and \$109,063,309 in 1965.

The rise in one year represent a gain of 4.1 percent. The current figure represents a per capita gift of \$75.76 for last year and less than 3 percent of American Baptist income.

SOME MODIFICATION of Mormon teaching on attitudes toward Negroes is expected to grow out of the issue now burning in the church's constituency.

Because of Mormon George Romney's candidacy for the Republican nomination for president, the attitude has become a matter of moment in American politics.

"Every Mormon knows that his church teaches that the day will come when the Negro will be given full fellowship," wrote Interior Secretary Stewart L. Udall in an article for *Dialogue*, a Mormon publication. "Surely the day has come."

The Church of Jesus Christ of Latter Day Saints admits Negro members, but they are few—some 5,000 among a constituency of 2.5 million members.

IN AMERICA TODAY the number one destroyer of health and well-being is mental illness and psychotic disturbance. An insignificant number of cases are caused by accidents. A second factor is an infection or a toxin (by far the most common infection is syphilis and the most common toxin is alcohol). And a third natural cause involves arteriosclerosis of the cerebral arteries.

At the turn of this century, bacteria were considered the root of the problem. Now, mental stress has taken its place. Experiments with animals indicate that certain bacteria can cause disease only when the animals' resistance was lowered by stress.

"No one can appreciate so fully as a doctor the amazingly large percentage of human disease and suffering which is directly traceable to worry, fear, conflict, immorality, dissipation, and ignorance—to unwholesome thinking and unclean living," says Dr. William Sadler in *Practice of Psychiatry*. "The sincere acceptance of the principles and teachings of Christ with respect to the life of mental peace and joy, the life of unselfish thought and clean living, would at once wipe out more than half the difficulties, diseases and sorrows of the human race."



BILLY GRAHAM, with his Japanese interpreter, **Dr. Akira Hatori**, stands before an overflow crowd of 17,500 persons in Tokyo's Budokan. The ten-day crusade (October 20-29) affected more non-Christians than any other Christian event in the history of Japan. Tokyo, with a population of 11 million people, is the largest city in the world.

TEENS HEAR E.N.C. FACULTY

Faculty members at Eastern Nazarene College have become involved in a new slant toward student recruitment.

Career conferences for high school students on the E.N.C. educational zone have been scheduled on each district. The conferences held so far have each attracted more than 100 students.

Members of the President's Council and alumni from the respective districts have served on a panel with the faculty members. The panel discusses candid questions by high school

students about the college and the students' educational goals.

The conferences, held on Saturday afternoons, have investigated the Christian ministry, schoolteaching, the social sciences, science, and mathematics, among other areas of study.

The conference also points out career opportunities for the student who is prepared. One of the opportunities discussed is work at the Nazarene Publishing House.

P.C. STUDENTS EVANGELIZE

On a given weekend, any one of four teams of young men and women from Pasadena College who are preparing for Christian service may travel as much as 500 miles, putting into practice what they have learned during the week. They call themselves the Evangelistic Crusaders.

Each team is made up of a song leader, a student preacher, a pianist, as well as one or more singing groups. Sponsored by the Department of Religion and Philosophy, these young people travel to communities such as Phoenix, Bakersfield, and Oakdale, as well as the Los Angeles area.

Dr. Frank Carver, head of the Department of Religion and Philosophy and faculty sponsor for the Crusaders, said, "These young people are ready to do anything for the Lord. They will go anyplace where doors are opened to them."

On these weekend assignments the Crusaders accept any responsibilities the pastors of the local churches give them, such as: teaching Sunday school classes, making religious surveys, singing in the choir, presenting special musical or instrumental numbers, and preaching. A faculty member said, "These young people are eager to serve the Lord in any way possible, and they are very effective."

Moving Ministers

Rev. Norman Van Slyke from evangelistic field to Myrtle Point, Oregon.

Rev. Adrian (Tommy) Davis from Belton, Texas, to McAllan, Texas.

Rev. Jack M. Scharn from Arcadia, Calif., to Pasadena (Calif.) Central as associate minister.

Rev. C. J. Wheeler from Penn Yan, New York, to Buffalo, New York.

Rev. Cecil Burns from Apache Junction, Arizona, to Phoenix (Arizona) Deer Valley.

Rev. Norman Sheets from Amherst (Nova Scotia) Calvary to Goose Bay, Labrador.

Rev. Cecil Wells, Jr., from Catlettsburg (Kentucky) Southside to Chattanooga (Tennessee) Grace.

Rev. Samuel Hindman from Marianna, Alabama, to Dothan, Alabama.

Rev. Lawrence E. Angel from Apalachin, New York, to Oswego, New York.

Rev. Harry L. Wales from Terrell, Texas, to Jacksonville, Texas.

Rev. Bill Isabell, Jr., from Mayland, Tennessee, to Sparta, Tennessee.

Rev. David L. Ash from Murfreesboro, Tennessee, to Griffin, Georgia.

Rev. James E. Lighty from Avon Park, Florida, to Mobile (Alabama) Riverside.

Rev. L. D. Sharp, evangelist, to Mulvane, Kansas.

Rev. Marvin L. Decker from Tujunga, California, to Arcata, California.

Rev. Coy O. Presson from Caruthersville, Missouri, to Hannibal, Missouri.

Rev. John DeCamp from Spencerville, Ohio, to Huntington (Indiana) North Side.

Rev. Charles L. Roberts from Custer, Oklahoma, to Helena, Oklahoma.

Rev. Robert B. Register from Aransas Pass, Texas, to Harmon, Oklahoma.

Rev. Douglas L. Williams from Saltville, Virginia, to Crewe, Virginia.

Rev. L. Charles Hughey from Poulsbo, Washington, to Pendleton, Oregon.

Rev. Stephen Rist from Spur, Texas, to Clarendon, Texas.

Rev. Elton W. House from Clendenin, West Virginia, to Sikeston (Missouri) East Side.

Rev. D. Keith Merritt from Middleton, Nova Scotia, to Stephenville, Newfoundland.

Rev. Roger S. Young from Denair, California, to Denver (Colorado) Westminster.

Rev. Wayland Gawthorp from Rocky Creek, Tennessee, to Doyle, Tennessee.

Rev. Earnest Garner from Carthage, Indiana, to Indianapolis (Indiana) Friendly.

Rev. Percy Hoffpauir from Jonesboro, Louisiana, to McCoy, Louisiana.

Rev. Grover C. Reed from Bay City (Michigan) Faith to Muskegon (Michigan) Eastwood.

Rev. J. B. Shelton from Natchez, Mississippi, to Sunflower, Mississippi.

Rev. William H. Campbell from Beatrice, Nebraska, to Great Bend (Kansas) First.

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Next Sunday's Lesson

The Answer Corner

By A. Elwood Sanner

GOD'S PURPOSE IN DISCIPLINE (November 26)

Scripture: Hosea 2-3 (Printed: Hosea 2:13-14, 18-23; 3:4-5)

Golden Text: Hebrews 12:5-6

How could such a national disaster as the Exile result in blessing for Israel? Why did God toil with such patience to reclaim His people from their waywardness?

SYNOPSIS: In these chapters, Hosea gives us a startling mixture of themes: the threat of discipline through divine judgment and the promise of restoration and salvation through divine mercy. In the end, one is nevertheless convinced that the last word is always *hope*. It is indeed true of our God that "his mercy endureth for ever" (see Psalms 136).

JUDGMENT AND DISCIPLINE

The Golden Text points up this important truth: The Lord often blocks our paths with thorns in order to show us the dangers of the wrong way and to direct us into the right way.

It was so with ancient Israel. Like Hosea's wife, Gomer, Israel had been guilty of infidelity. Unaware of the real source of their wool and flax, oil and wine, both the wayward wife and the wandering people supposed these material blessings had come from their illicit lovers, Baal in the case of Israel. But Hosea proclaimed a day of judgment in which Gomer and Israel alike would find themselves bereft of everything. Such judgment, however, was not so much punitive as disciplinary: "Then shall she say, I will go and return to my first husband" (Hosea 2:7).

PLEADING AND PROMISES

The picture Hosea portrays of the Lord God pleading with Israel is moving beyond words. The names of Hosea's children, such as "Unloved" and "Stranger," were designed to dramatize Israel's spiritual plight. But with hope and promise the prophet exhorts his own son to announce to Unloved that she will be called *Be-loved* and to Stranger that she will be called *My people* (Hosea 1:8; 2:1, Phillips).

This, of course, was a parable. The Lord was proclaiming His word of promise to a repentant and redeemed people: "I will betroth thee unto me for ever" (Hosea 2:19). The last word of Hosea and all the prophets is *hope*.

Conducted by W. T. Purkiser, *Editor*

The questions arose in a group discussion, Why do we have deaconesses and do not have deacons? How many deaconesses do we have in the entire denomination? Is the office of deaconess being "eased out" (not encouraged), and if so, why isn't it eliminated?

Not having deacons is chiefly a matter of terminology, coupled with the fact that we traditionally recognize only one order of ordained minister, the elder. We have elected officers who function as deacons in other churches do.

In some churches, deacons are ordained ministers of a lower order than elders. In other denominations, deacons are lay people, usually distinguished by some sort of ordination, who perform the functions performed in our church by the members of the church board.

We have 186 consecrated deaconesses in the Church of the Nazarene at the present time, and 27 women who are

licensed deaconesses.

Changing conditions have lessened somewhat the need for deaconesses. However, the functions indicated for the office of deaconess are still timely: "Ministering to the sick and needy, comforting the sorrowing, praying with the dying and pointing them to the Saviour, seeking the lost and wandering and endeavoring by all means to lead them to Jesus Christ and salvation" (*Manual*, paragraph 290).

Since we hold that women are divinely led to devote their time to the work of the deaconess, it wouldn't seem quite appropriate to eliminate the office.

We are being told that the Bible says, "Bring ye all the tithes and offerings into the storehouse on the first day of the week." Will you please rightly divide this twister for us, that we may know the difference between tithes and offerings? Also, what may happen if we have God's tithe with us on Wednesday night? Do we withhold it until Sunday?

It doesn't matter much *when* you give it, just so you give it.

Actually, what you quote is a combination of verses taken from Malachi 3:8, 10, and I Corinthians 16:2.

The tithe is 10 percent of "adjusted gross income" (before taxes, deductions for retirement, etc., etc.), or in biblical terms, the "increase." Offerings are whatever you are able to give beyond the tithe.

To "lay by . . . in store" (I Corinthians 16:2) is taken from a Greek

word derived from "treasury" or "storehouse," and relates this verse to the command in Malachi. Although the proportion is not spelled out, it is implied in the phrase "as God hath prospered."

One-tenth, however, is the consistent meaning of "tithe." Just don't be like the fellow who said that, since people gave one-tenth under the law, he was going to "double it up" and give one-twentieth!

I have been a Christian for two years. I read my Bible every day and serve the Lord the best I know how, but I do have a problem. Every time I think of something that has to do with the Bible or God, something in my mind tells me He isn't real. But I know in my heart He is. I have been sick with bad nerves for quite a while, but this problem just started about a month ago. If you could help me, I surely would appreciate it.

From what you say about your purpose, it seems clear to me that you are experiencing a trial of your faith and should by all means hold fast to your heart's confidence, "which hath great recompense of reward."

Our minds may be subject to fleeting thoughts that come from a wide variety of sources. One of these sources is Satanic impression. John warns us, "Be-loved, believe not every spirit, but try the spirits whether they are of God" (I John 4:1).

As often has been said, we cannot stop the birds from flying over our heads, but we do not need to allow them to build their nests in our hair. We cannot stop the enemy from laying

his children on the doorstep, but we need not take them in and raise them as our own.

If you will continue faithfully to read the Bible and pray, to attend the means of grace in the church, and to serve the Lord to the best of your ability, you will not doubt come out of this testing time stronger than before.

Make Psalms 103 your own. Memorize it, if you can—or at least read it every day on your knees. Join I Peter 1:1-9 with it. Let these passages from the Word of God be to you a shield of faith "wherewith ye shall be able to quench all the fiery darts of the wicked" (see Ephesians 6:10-18).

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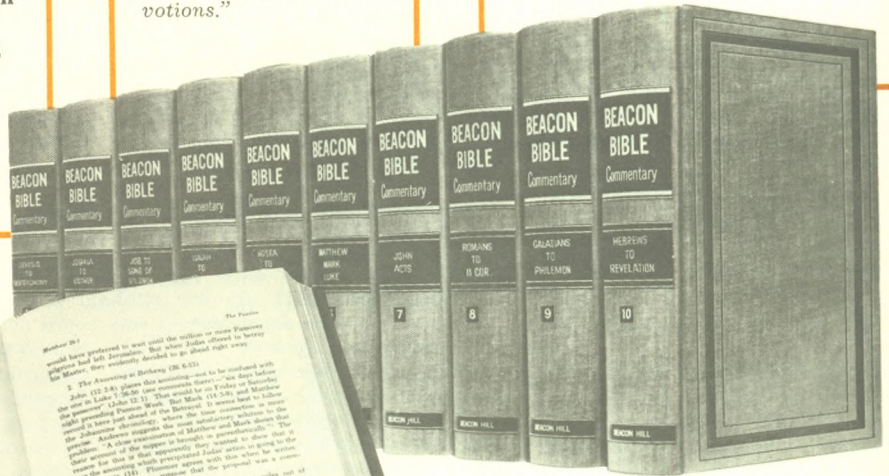
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