"Give Attendance to Reading"

Reading is to the mind what exercise is to the body. Without exercise, we quickly grow flabby and soft. Excess fat accumulates, and our bodies easily fall prey to disease germs ever present in our environment. Capacity for work is limited, and much of the enjoyment of life is lost.

All of this happens to the mind and the soul when we cease to read. Ours is an illiterate society, not because people have never learned to read, but because they refuse or neglect to read. As a result, we have become mentally flabby and soft. Lack­ing information and perspective, we quickly fall victim to the myriad voices mouthing error and half-truth throughout our world.

In Paul's last letter there is an intriguing little personal side light. He is convinced that the end of his earthly pilgrimage is near. Writing to his young friend Timothy, he says, "I have fought a good light, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (II Timothy 4:7-8).

The great apostle then urges Timothy to come soon. Demas has forsaken him, having loved this present world. Others have been sent on errands related to the work of the gospel. Only Luke is left. Then comes the one personal request: "The cloak that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments" (v. 13). Right to the end Paul was concerned with the need for reading.

There is particular meaning in the words "especially the parchments." These are believed to be the scrolls containing the Old Testament scriptures. Handwritten on rolls of vellum, they were a priceless treasure to the early Christians.

Every child of God must cultivate the lifelong habit of reading and studying the Bible. No amount of good literature can ever take the place of firsthand acquaintance with the Word. Read the Bible systematically, book by book. Read it with explanatory helps, read it in the better versions, but READ IT. Read it with one supreme thought in mind, to find in its pages guidance for understanding and for life.

A good practice to cultivate is to read nothing any day before reading the Word of God. What has man—any man—to say to us which is more important than what God has to say? Why should we listen to any voice before we hear the voice of the Lord?

Paul also asked for "the books." What might have been included here, we cannot know. It is possible that there were some books of excerpts from the Old Testament, bearing particularly on the coming of the Messiah, for it appears that the early Christians knew and used such. It could even be that there were some of the accounts of the life and teachings of Jesus of which Luke speaks in His Gospel (Luke 1:1). The point of interest to us here is that Paul longed for his books as well as the parchments.

Some have misunderstood John Wesley’s well-known expression, “Let me be a man of one book.” This does not mean that Mr. Wesley read only the Bible, for his Journal and his other writings show that he was an omnivorous reader. It means that the one Book would always have first place, and all other reading would be related to that great central interest in the Book of God.

The variety of good reading is almost unlimited. The Christian will find special help in books of doctrine, in books about the Bible, in religious...
Enablement vs. Deliverance

AN INCREASINGLY ominous and bitter spirit of persecution was closing in upon the apostolic Church. Their leaders had been imprisoned, given a prejudiced hearing, and released under the dire threatenings of the Jewish council. Immediately Peter and John “reported all that the chief priests and elders had said unto them,” and the Church went to prayer. This season of prayer was climaxed by these words, “And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word.”

Notice that they did not pray for deliverance from threats and persecution, but rather that their courage and strength and holy purpose might not fail under stress. “And when they had prayed,” declares the record, “the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.”

Two facts of major importance are recorded here. First, “they were filled with the Holy Ghost.” This was not another Pentecost, but a further dispensation of the presence and power of the Spirit to meet this special need. Our people must realize that the Pentecostal crisis is not designed to furnish grace and power sufficient for the remainder of life; but that if we are to be victorious under stress, if we are to meet adequately the strenuous demands of a life filled with cares, burdens, and problems that sap our strength, we, like the disciples, must be filled with the Holy Spirit, again and again, and thus given renewed strength for the battle and special spiritual enduement for special needs.

Second, “they spake the word of God with boldness.” Their prayer was answered. This boldness was not mere self-assertion or human determination; it was more than human enthusiasm or physical courage. This spirit of boldness was the fruitage of divine grace in their hearts. The assurance of the gospel of Christ gave them the driving force of a deep conviction. They knew Jesus Christ; they were gripped by His eternal truth; they felt their Christian responsibility; they sensed the presence of their Lord, and were fearless and invincible.

God give to us as a church more abundant “seasons of refreshing from the presence of the Lord,” and the boldness of those to whom “Christ is all, and in all.”
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**Telegram:**

Nampa, Idaho—Rev. Ernest Coryell, veteran evangelist and pastor who organized sixty-six churches, passed to his reward on Saturday, January 27. Friends may contact his wife at 39 W. Pine, Meridian, Idaho.—I. F. Younger, Superintendent of Idaho-Oregon District.

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**Prayer Request for the Wise Family, Africa**

Mary Elaine, the eleven-year-old daughter of our missionaries in Africa, Mr. and Mrs. John Wise, went to be with her Lord on January 15, 1962, after a very brief illness. She leaves one sister, Sharon, and her parents.

Mary Elaine became ill with what appeared to be the flu, during the second week in January. She seemed to recover and was up and around by the end of the week, when she was stricken with severe abdominal pain and distress. The condition grew steadily worse in spite of all treatment given, until she became unconscious. An emergency exploratory operation revealed no visible cause for the illness. She was rushed to Johannesburg, where she was placed in an iron lung by a specialist there. But she survived only a few hours.

Mary Elaine was a beautiful girl and gave a fine testimony for the Lord.

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He that lives in sin and hopes for happiness hereafter, is like him that soweth cockle and thinks to fill his barn with wheat and barley.—John Bunyan.

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**Nazarene Magazines Win Recognition**

At the recent annual convention of the Evangelical Press Association the Herald of Holiness took first place for the outstanding cover of 1961. The winning entry was the full-color cover on the November 15 issue. In the “Magazine of the Year” awards Conquest was runner-up in the youth division, second only to His magazine of Inter-Varsity Christian Fellowship, which was also named “Magazine of the Year” among the eighty-three publications which were submitted in all six divisions.

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**HERALD OF HOLINESS:** W. T. Parkiser, Editor in Chief; Velma I. Knight, Office Editor; Dave Lawlor, Art Director. Contributing Editors: Harry C. Powers, G. B. Williamson, Samuel Young, D. I. Vanderpool, Hugh C. Gomer, 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. Linn, Manager, 2923 Troost Avenue, Box 527, Kansas City 41, Missouri. Subscription price, $2.50 per year, in advance. Second-class postage paid at Kansas City, Missouri. Printed in U.S.A.

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**FEBRUARY 21, 1962**

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IT HAS BEEN SAID that “to be able to live a spiritual life in a material environment has been and is the perpetual problem of religion.” It is just this problem which Jesus faces in Matthew 6:19-34.

We are spiritual beings but we live in a material world. How can we relate our spiritual lives to material things? In order to live a victorious Christian life in the sphere of material things, we need to know deliverance from covetousness and care. Both are destructive of spiritual life. We may be mastered by desire for the things of this life so that the things that really matter are crowded out, or we may be obsessed by anxiety concerning these material things, and our concern for the kingdom of God is crushed. The causes are different but the results are the same.

THE CURSE OF COVETOUSNESS

Three things happen when love of money fills the heart, and each of them is disastrous to the soul.

(a) Covetousness wins the heart’s affection. Money in itself is neither moral nor immoral. It is the man who uses the money that makes the difference. Money is not the root of all evil, but the love of money is. Love of money makes men cruel and ruthless, for it steals their affections. “Where your treasure is, there will your heart be also.” Put your heart into material things and material things will grip it and master it. Hence we have the amazing anomaly of men who are kind and generous in their own homes but ruthless and cruel and unscrupulous in business. So much has money stolen their affections that they are paralyzed and withered in their spiritual lives.

(b) Covetousness blinds the spiritual vision. “The light of the body is the eye; if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!” (Matthew 6:22-23) Love of money blinds. It blinds the soul to its own poverty. It blinds to the suffering and need of others; it blinds the vision to spiritual values. Spiritual vision is an essential faculty of the soul. It is that power whereby we can perceive the relative value of things, the relation of spiritual things to material, and the relation of eternal things to temporal. Covetousness robs a man of this power, and he becomes self-deceived. Light becomes darkness. The dangerous part of it all is that he is completely unconscious of the pit into which he has fallen.

(c) Covetousness binds its victim. “No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon” (Matthew 6:24). Mammon, the god of material things, demands mastery. He makes man his slave. Because man worships mammon he cannot worship God, for mammon will not have a rival. Because he serves mammon he cannot serve God, for mammon is a ruthless and cruel taskmaster. How true this is to life! How common it is to see men crowding God out, stifling their consciences, and damning their souls in their blind pursuit of this world’s goods! Mammon has enslaved them.

THE BLIGHT OF CARE

“Therefore I say unto you, Take no thought for your life, . . . Take therefore no thought for the morrow.” The idea here is not the prohibition of reasonable care regarding food and clothing and the future, but of anxious thought or, to use a more common term—worry. Jesus does not teach improvidence and carelessness, but He does show what a sin worry is. It has been said truly that “worry is the interest that we pay on tomorrow’s troubles.” There are three reasons why worry is a blight upon the soul.

(a) Worry leaves God out of the reckoning. It is an insult to God and a vote of no confidence in Him. It is a libel upon His character. Worry is in reality unbelief, for it faces difficulties in the light of its own resources and completely forgets that there is a God in heaven who loves and cares for His children. Worry wounds God. It breaks His heart and binds His hands. He loves to be trusted.

(b) Worry puts second things first. When the soul gets things in the wrong order, everything is out of joint. Jesus said, “Is not the life more than meat, and the body than raiment?” Get spiritual values right and the rest will follow. Put material things first and the spiritual will never get a foothold.

Christian stewardship is the exercise of ethical responsibility in the total economic activity of Christians and Christian institutions.—John R. Bodo.
The Patmos Exile

Banished at last to a bare, volcanic isle,
The aged saint was doomed to end his years
With criminals, the lowest of the low,
Who tried to drown his prayers with cruel jeers.

He heard them, but he heard a greater song,
The music of the saints around the throne,
The holy fellowship of souls akin
To him in Christ. And now, no more alone,
With joy their song was captured by his pen—
"The Lord be praised! His will be done! Amen!"

By BELLE CHAPMAN MORRILL

chance. "Seek . . . first the kingdom of God, and
his righteousness; and all these things shall be
added unto you."

(c) Worry accomplishes exactly nothing. "Which
of you by taking thought [worrying] can add one
cubit unto his stature?" Worry will not add to
your spiritual stature; it will lower it, for it will
bend your back with its burden. It will only serve
to unfit you for the battle of life.

Jesus never exposes disease without offering a
cure, and along with the warning of the danger
of covetousness and the folly of worry, He gives
the remedy.

The Cure for Covetousness

(a) Invest in eternal securities. "Lay not up
for yourselves treasures upon earth, where moth
and rust doth corrupt, and where thieves break
through and steal: but lay up for yourselves treas­
ures in heaven, where neither moth nor rust doth
corrupt, and where thieves do not break through
nor steal" (Matthew 6:19-20). Heaven’s invest­
ments are safe. Time cannot touch them, and
men cannot rob us of them. Instead of allowing
material things to crowd out the spiritual, we may
use things to contribute towards eternal issues.

(b) Keep first things first. "If . . . thine eye
be single, thy whole body shall be full of light.”
The single eye is the one which holds things in a
proper focus. We have two eyes, but they see a
single vision, for they are focused. Beware of see­
ing double—the material and the spiritual. It
leads to confusion; in fact it ends in blindness
and darkness.

(c) Let God master you. If God is Master,
mammon will have to go. He too will not brook
a rival. If we worship and serve God, it will be
quite impossible to worship mammon. Notice care­
fully that Jesus did not say, "Ye must not serve
God and mammon." He said, "Ye cannot serve
God and mammon." It is a moral impossibility.

Make God the Master of your soul, and money
will take its rightful place—which is second place,
not first. When God masters you, He will also
master and control your money, so that material
things, instead of being a clog on your spiritual
life, become a cog in the wheel of progress.

The Cure for Care

The secret here lies in placing our values upon
the right things. If we do that, the remedy for
worry is ours. Jesus said that we must recognize
the supremacy of five things and we shall then
not have a care in the world.

(a) The supremacy of life. Life is more than
food and drink and clothing. Life is essentially
a gift of God, and is greater than those things that
go to its maintenance. "Is not the life more than
meat?"

(b) The supremacy of man. In the world in
which we live, man is the crown and glory of
creation. He was made in God’s image. He was
made to rule. If then God cares for birds and
beasts, which belong to the lower creation, surely
we can trust Him to care for man. "Are ye not
much better than they?"

(c) The supremacy of God. All the resources
of the universe are at the disposal of God. He
cares for a world; can He fail then to provide
for an individual? He is not likely to forget. "Your
heavenly Father knoweth that ye have need of
all these things."

(d) The supremacy of the kingdom of God.
Our main business is not to make a living, but
to seek the extension of the kingdom of God in
the hearts of men. It is more important to be
righteous than to be rich. It is more necessary to
seek souls than to seek material prosperity. "Seek
ye first the kingdom of God, and his righteousness;
and all these things shall be added unto you.” We
are not to neglect the material things, but they
must always take second place.

(e) The supremacy of eternity. Time is merci­
fully divided into past, present, and future. We
are only called upon to face today’s troubles and
burdens today. If we attempt to carry tomorrow’s
burdens today, we are carrying two days’ load. It
will crush us. If we live a day at a time, then we
are living in the light of eternity. Tomorrow is
eternity, and God will take care of that, and He
will take care of you today!

"All the tithe of the land . . . is the
Lord’s . . . " "Render therefore unto
Caesar the things which are Caesar's;
and unto God the things that are God's.
Justice demands that we tithe, and love
enables us to do it cheerfully, for . . .
God loveth a cheerful giver."—T. W.
Willingham.
WHEN JESUS SPOKE these words He was deeply in earnest. Not only were they words of request; they were words of command. And that puts every Christian under obligation to obey.

Christ demands of us unquestioning obedience. "Sir," said the Duke of Wellington to one of his officers who questioned the Iron Duke’s wisdom in making a certain decision, "I did not ask your opinion, I gave you my orders; and I expect them to be obeyed." When we are confronted with this task of evangelism, let us not question God. He has given His command; and He expects to be obeyed. "Go ye," He says—and leaves us with it. What are we doing to fulfill that command?

The Church, as the body of Christ, has been called “the extension of the incarnation.” Thus evangelism is the extension of the mission of Christ. The Church speaks His words, spreads His influence, His ideas, His purposes, His character. It is a sobering thought to realize that God has committed to us the task of spreading the gospel and leading souls to Christ. Are we loyal to that trust? Are we faithful to the task?

Dr. James S. Stewart relates the legend in which Gabriel met Jesus at the gate of heaven after the Ascension. “What have You achieved?” the archangel asked. “What results have You left behind You yonder?” “I have left,” replied Jesus, “eleven men who believe in Me.” “Is that all?” said the archangel in astonishment. “It is all,” was the reply. “But what if they should fail You?” urged the angel. “Are You not risking defeat by committing so much to them? What if their loyalty should break?” “I know them,” responded Jesus, “and they will not fail!” Can He say that about you and me? God is counting on us! Dare we fail Him?

We are faced with the challenge of a great need—the need of evangelism in the spiritual crisis of our generation. We must not meet that crisis lying down. In what might seem to be a spiritual disaster, we must refuse, by the grace of God, to admit defeat. The spirit of active aggression against the forces of evil will bring ultimate victory.

The indifference and materialism of our age must not create in us a sense of defeatism and retreat; it must stimulate a spirit of action! The time has come to assert ourselves; the time for action has arrived. Thank God we can be “more than conquerors” in this task of evangelism.

When Great Britain stood against the military might of Germany in the last war, the indomitable spirit of Winston Churchill rallied the British people with the cry, “Let us therefore brace ourselves to our duty, and so bear ourselves that if the British Commonwealth and Empire lasts for a thousand years, men will say, ‘This was their finest hour!’” THIS was their FINEST hour! This is victory with a margin; this is victory plus! O God, make this the finest hour in the history of our church!

Such is the challenge of these critical days. What is our reaction to the crisis? Paralysis—or stimulus? Are we paralyzed with defeat, or stimulated with the incentive to overcome? When Catherine Booth was dying, she said, “I’m not going under; I’m going over!” And so can we.

There is something I am very much afraid of. Have we surrendered, believing that the devil’s power is so great that we dare not challenge him in the name of the Lord? Have we come to the place where we believe small congregations and barren altars are inevitable? that nothing can be done about them? Multitudes have lost faith in the church, have ceased to believe that we are a spiritual force equal to the crisis of our age. "Where is your God?" they cry. Well, where is He?

We desperately, urgently need a revival of powerful holiness evangelism. In his book The Whole Counsel of God, Dr. J. Glenn Gould has this to say: “It has become increasingly clear that the leadership in whatever revival of Wesleyanism our age is to enjoy must come from those growing, aggressive, evangelistic churches which are commonly known as ‘holiness churches.’ It is for just this hour that God has brought them to the kingdom. And the tragedy will be unspeakably great if these churches fail their day and generation." We must not fail.

True, battles have been fought and victories won; but we have become satisfied with the little
bit of territory that we have wrested from the devil's power. In Bunyan's story, Christian is in Mr. Interpreter's house, and looking downward. And while an angel hovers over his head, offering him a crown of gold, Christian is gathering sticks and straws. Are we satisfied with sticks and straws? It is as if God says to us, "Here is this vast land that I give you as your possession"—and we begin to build a little cabin in the corner of it. But what about the rest of the land?

Let me make a suggestion. It is this: We have been robbed by our own consent. The power of darkness has cast its shadow over territory which it should never have possessed. Satan has robbed people of their souls, robbed Christians of their faith, and robbed the Church of its power. And we are content to have it that way. The victory was ours; but we accepted defeat. We ought to have gone forward; but we went backwards. When are we going to stop making concessions to the prince of darkness?

The Church must go forward! In the presence of appalling apathy, we dare not adopt the language of despair as though the last victorious note of the gospel had prematurely struck. Nor must we reconcile ourselves to things as they are, accepting those conditions as final and irrevocable. Hugh Redwood was right when he said: "The Church must throw off her defeatism. Christ is not struggling for victory. The victory was won 1900 years ago." God has given us the title deeds of victory!

"WASHINGTON . . . Matchless Man"

WHEN Bishop Francis Asbury heard of the passing of George Washington on December 14, 1799, he wrote in his diary, "Washington . . . matchless man! At all times he acknowledged the providence of God and never was he ashamed of his Redeemer. We believe he died not fearing death."

This is a noble estimate of the character of a pious Episcopalian by a rugged preacher of Bible holiness. I am strongly influenced by this appraisal by a man who was an outstanding judge of human character. To his observation, Washington was a leader who was always cognizant of the guiding hand of the Almighty in the affairs of men, and Asbury's use of the term "Redeemer" implies that he felt that the great leader had a knowledge of personal salvation.

In 1792, Rev. John Brown composed and had printed a "Self Interpreting" Bible in the King James text. This was the first edition of the Word ever to be printed in the state of New York. Heading the list of subscribers who made possible the publication of this Bible is the name of George Washington. He was not only first in war, in peace, and in the hearts of his countrymen, but also in the distribution of the Book of Books in his nation that he loved.

Thank God for matchless men who have in our nation's history held high the torch of a Christian faith that has made our country the land of the free and the home of the brave!—Ross W. Hayslip, Pastor, Whittier, California.
OLD First Church, Jerusalem, was the most fabulous church of all time. Luke, the beloved physician, has faithfully described it for us in the Acts of the Apostles. This church was born in the fire and quickly spread into the district of Palestine, with mission fields around the world. The momentum of the revival that burst forth at Pentecost did not spend itself against overwhelming odds or impossible situations. It poured forth like molten lava from a mount called Calvary. But instead of leaving wastes of charred rock in its wake, it brought life and light to a dying and darkened world.

This first church could be described as a church of abounding joy, brutal persecution, and scintillating victory.

It was a church of abounding joy because its members were obedient. Jesus had commanded them to “wait for the promise of the Father” (Acts 1:4). About one hundred and twenty of them did wait. They tarried until—until they were endowed with power from on high.” These waiting disciples, when filled with the Holy Spirit, were like smoldering coals that burst into flame and roared. As flaming evangels they became unimpeachable witnesses to the truth of the Son of God, to His resurrection and power.

But this joy was known in spite of persecution. Many were beaten and thrown into prison. Some were killed with swords and stones (12:2 and 7:54-60). Still this did not stop them. They rejoiced that “they were counted worthy to suffer shame for His name. And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ” (5:41-42).

Some of the opposition boomeranged. One of the chief persecutors, a young man named Saul, became one of the greatest of all New Testament Christians. He could never forget the dying testimony of Stephen, nor the light on the Damascus road. This young man who “made havoc of the church” (8:9) became the “ringleader of the sect of the Nazarenes” (21:35).

Above all else, this was a church of scintillating victory. On the first day the charter was enlarged by three thousand new converts. These unlearned fishermen miraculously broke language molds to get their message across to men in their native tongue. All sorts of miracles of healing bore open proof of God’s anointing and power over disease and hardship. Angels shook loose stocks and chains, prison doors opened, and saints walked out unfettered. This revival breakthrough could not be contained. House-to-house witnessing expanded in town and city. It burst forth in Antioch and Damascus, in Ephesus and Rome.

Could such a revival break through today? Do we have less to offer Christ than those first Christians? Are our obstacles greater than theirs? Let us see if we can discover some of their secrets.

The first one, of course, is that they tarried until the fire fell, until they were filled with the Holy Spirit. Acts 1 and 2 make this very clear. Second, they prayed through their problems and put first things first. The board of apostles called the church together and reported, “It is not reason that we should leave the word of God, and serve tables” (6:2). There were laymen that could take care of these secondary matters. “We will give ourself continually to prayer, and to the ministry of the word” (6:4). Last of all, note the overtone of the entire Book of Acts. It could be rightly called “The Acts of the Holy Spirit.” It was God working through men and women of supreme commitment, utter dedication, and fantastic determination.

We can understand these ramifications only after we too have waited for the promise of the Father, until Acts 1:8 is a burning reality in our own hearts. We cannot successfully pursue such a program until prayer and ministry of the Word are interwoven into the warp and woof of our lives as it was woven into theirs.

And, lastly, we must ever be sensitive to the movements of the Lord, and courageous enough to follow His directions even as did these saints of old. When we have done this, the revival will be on. It has to come, for “faithful is he that calleth you, who also will do it” (1 Thessalonians 5:24).
The Art of CREATIVE SUFFERING

By ALBERT M. WELLS
Pastor, Sidney, Nebraska

Let I should be exalted above measure . . . there was given to me a thorn in the flesh . . . For this thing I besought the Lord thrice . . . And he said . . . My grace is sufficient . . . my strength is made perfect in weakness (II Corinthians 12:7-9).

THERE ARE TWO WAYS of lightening a burden. One is diminishing its actual weight, and the other is increasing the strength of the shoulder that bears it. Making the shoulder stronger—this is God's way of dealing with us.

At times we may desire a world of ceaseless sunshine, but for our sakes God will not give us such a world. If the Apostle Paul was in danger of spiritual pride, as the passage plainly tells us, who, may we ask, is not in such danger? If it was necessary for God to adopt special measures to keep St. Paul humble, are we to be surprised that similar measures should be taken in our own lives? Surely we too will be confronted with thorns which God allows to come. How then can we cope with the handicaps and dislocations of life? What is the art of creative suffering?

RECOGNIZING THE SIGNIFICANCE OF THORNS

Note, first of all, that creative suffering begins with recognizing the significance of thorns. Some say that Paul's thorn was physical, while others contend it was in the area of temptation and desire. The real question before us, however, is not so much what the thorn was, but why and how he bore it.

Every Christian has at least one thorn to cope with, for surely all of us are tempted to exalt ourselves above measure. So an ever-present question is, Do our thorns humble us or harden us?

If we can see purpose behind the existence of thorns in our lives, then we are ready to suffer creatively. Dr. Jowett has called attention to the fact that flowers require sunshine, but ferns grow best in the shade. Now ferns, in their place, display a magnificent beauty all their own. Every man might well be compared to a little universe which, within its own sphere, experiences both sun and shadow.

The sunshine of life brings forth the flowers—flowers of joy, gladness, victory, and praise. The shadows of life develop the ferns—ferns of long-suffering, gentleness, patience, and meekness. Ferns such as these have been cultivated in the shadows of prison cells, fiery furnaces, firing squads, hostile public opinion, brainwashing, and amid other treacherous thorns. But without the troublesome shadows these valuable ferns would never come to fruition. This is the significance of thorns.

REALIZING THE SUFFICIENCY OF GRACE

If creative suffering is to become a vital part of our experience, we must also realize the sufficiency of God's grace.

Suffering has been likened to a strong wind that becomes the occasion for our stability. If God permits the wind to blow hard, is this not in itself the very proof that He is ready with strength to enable us to survive and to become stronger thereby?

Grace is a word hard for some to understand. But it is the power of God coming out to meet a human life and redeeming it. It is divine power in action. It is more than God's favor toward a man; it is God's energy at work in human personality.

"My grace is sufficient for thee." These words were spoken to Paul, but not to him alone. They came to him out of a mysterious vision, and they have come to many a Christian out of the experiences of his daily life. And sometimes these experiences of life which bespeak the all-sufficient grace of our Lord are every bit as mysterious and meaningful as any vision could possibly be.

As we quiver and quake in the storms and dark hours of life, our Lord says to us: "Go ahead; take the offensive; charge the enemy; stand up to the problems and issues of life; face temptation squarely; and reconcile yourself to the thorns of life—for 'my grace is sufficient for thee: for my strength is made perfect in weakness.'"

In these days when the world is too strong for us, God isn't asking of us our own human strength. He would only that we should receive His grace. But how? Remember the time when Israel sent out her spies from the wilderness to look over the possibility of taking Canaan? They came back and told the people that the giants of Canaan made them look like grasshoppers. Here was an occasion when the need of Israel was strength, but God did not ask for giants to fight giants. From that time until this God has furnished the power and has called upon us only for faith.

The art of creative suffering becomes a reality when, in our lives, we recognize that thorns have a significant place and grace has a sufficient power.
WE HAD only two more months to go and we would be out of the U.S. Army. I looked at the different soldiers. Some were sitting on the end of their army cots writing home, a few chatting about being in the good and wonderful United States of America again. This was a volunteer outfit, and we had been together in the mountains of Italy, Trieste's city of rioting, and the rest center at Venice.

I thought how wonderful it would be to receive an honorable discharge from the government. We had served Uncle Sam and now he was going to reward us with an honorable discharge, mustering-out pay, and a free ticket home.

I heard a murmur at the other end of the room toward the bulletin board. Then it turned into a groan. Soldiers started crowding around the bulletin board and I strode toward them wondering what the message was from our commanding officer.

Some walked away now and I could get close enough to read the message. It read: "At 0700 hours, the following men will be ready to go under fire." I looked at the names and noticed at once my name on the list.

Quietness settled down in the barracks that afternoon. Many wondered as I did. Why were they doing this? Didn't they know that we had only two months to go in this man's army?

Early the next morning there was much activity as each man assigned to the task force was making sure that he was prepared.

As we stood on that Texas hill, we watched the huge half-tracks pulling up with twin 50-caliber machine guns mounted on them, and watched the big Sherman tanks wheel into position. I realized that we were going to have everything over our heads and maybe down on them if someone slipped. I saw the mighty 75-recoilless rifle that could literally tear a mountain apart. I noticed as did all of us the light 30-caliber machine gun, the BAR, and a few other light weapons that packed a big wallop in action.

Again the question came to my mind, as it did probably to some of the others, Why all of this?

I noticed some of the men gazing across at a particular hill, and as I followed their gaze, I spotted a group of men with field glasses looking our way. We were given an answer to our "why's."

The coats of these men told us immediately that they were West Point cadets, future officers. They were being trained at our expense, and Uncle Sam was trusting us to carry out his command and believed in us enough that we would do the task set before us.

The order came to move out. Terrific fire power was displayed that day. My ears hurt as tons of steel whined past our heads. The carbine jammed and the parachute flare failed to go off as planned to change direction of fire, and we realized that we were in real trouble. I fell on my face and ate dirt willingly as shrapnel flew past us. The mountain in front of us was being torn apart. I looked to my left and saw through the dust and smoke our leader sitting right up in the field fixing the carbine. He fired again and this time it worked and the men back on the hills saw it, for the roar stopped and my ears quit hurting. It was all over.

God called Stephen out of the multitudes of Christians one day and allowed him literally to be put under the fire of an angry, stone-throwing mob. God might have been saying to Stephen, "I want you to help give Saul, that university graduate from Tarsus, a message, written with your blood in the dirt in front of the mob." As Stephen was dying under the stones of a carnal mob angered by his preaching, Paul heard with his own ears the words, "Lay not this sin to their charge."

Paul got the message that day as he held the precious coat of a martyr for Christ. He didn't heed it until God struck him down on the road to Damascus, but in his preaching all through his life Paul must have remembered that scene. Stephen's face grew radiant under fire and sent a message to man from God. God also has ways of training men, and Paul learned the lesson from a Christian he would never forget, while watching him being stoned to death.

Many times we are asked to go under fire for our Lord and we wonder why. God could be using us to send a message or be in the training program of some other person for the future fire that he must pass under. When Paul was ready to go under fire for the last time, and his head was to go on the chopping block, he said, "I am now ready to be offered."

As I looked at Mrs. Lang, ninety-eight years old,
in the Om Nursing Home, blind and so weak that she must lie down much of the time, I took her hand and told her that Jesus sent me to tell her that He still cares, and then I prayed with her. She said with a radiant smile, “Oh, I know that He cares.” I thought, Could she be going under fire that some of us around her might continue in the faith?

Many Christians are under fire because God trusts them with the job that He has assigned to them.

The day did come when Uncle Sam gave us our honorable discharge. I remember so well, as I boarded that train, how happy I was. I am going home, I said to myself.

One of these days, when you have gone under fire for the last time, God is going to call you home. As you enter heaven, you will get an honorable discharge from this old world, and Jesus will be standing there. I can hear those words of the scripture, “Well done, thou good and faithful servant.” As you listen to that great celestial choir sing “Amazing Grace,” a good and wonderful feeling will possess your soul and you might utter these words, “I’m home.” When you are led away into the dining room of the skies to the marriage supper of the Lamb, everything of the world that you came from will grow “strangely dim” in the light of His glorious face.

Job said after he had been under terrific fire and everyone had forsaken him on earth, “I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God” (Job 19:25-26).

Keeper of Dreams

**By BERNICE AYERS HALL**

*The burning bush—its glories sung!*  
*Did Moses not begin*  
*With shepherd’s staff and stammering tongue?*  
*Love is a fire within!*

*This is the place to hear God call*  
*Where time runs on in streams.*  
*He who has answered with his all*  
*Is keeper, too, of dreams.*  
*Oh, has that one today not found*  
*That ‘neath his feet is holy ground?*

**EDITORIALS**

*Continued from page 2*

biography, and in the wealth of devotional books, as well as literature of a more general sort. Periodical literature has its own special place: the Herald of Holiness, Other Sheep, Conquest, Come Ye Apart, and the age-level periodicals of the Department of Church Schools.

The power of the printed page is being fully exploited by satanic forces. Newsstands and bookstores are well stocked with the cheap and tawdry. Many national magazines which once held high standards of literary excellence and moral worth have yielded to the subtle pressures of the day to “give the people what they want.” And what they are deemed to “want” is anything in the world but what they need.

There is a deep contradiction in a “Christian” home whose tables and bookshelves are pre-empted by reading matter of a purely secular character. That good literature of a general character has an important place in the life of those who would keep informed and in touch with their generation is certainly true. But even the good must not crowd out the spiritual and the sacred. And tragic indeed is the situation where the reading matter is at best doubtful, and at worst dirty.

Let’s re-assess our reading habits. Put the Bible in its central place with a systematic and orderly plan for devotional reading and study. Keep a good book always at hand. Give periodical literature its proper place. In this way you can truly “give attendance to reading.”

**Editorial Note . . .**

Have you thought of sending the Herald of Holiness to a friend or loved one? For less than a nickel a week, you could provide a total of over one thousand pages of inspirational and informative articles and poems in a year, news of the working church, and a silent witness to the saving and sanctifying power of God.

There is no formality necessary. Send the names and addresses with check or money order for $2.50 for each subscription to the Publishing House. And if you are economy-minded, make it $4.50 for two years and save fifty cents, or $6.00 for three years and save $1.50.
THE CHURCH AT WORK

HOME MISSIONS
ROY F. SMEE, Secretary

Department's Annual Meeting

For three days in mid-January, the General Board and its departments met for the annual business meeting. One of the principal items of business was the allocation of budgets for the next year. The budget requested from the Department of Home Missions were over $100,000 above the present year's budgets. While these could not be granted, the excellent returns from the Thanksgiving Offering meant some slight increases could be granted.

Most of the increases were for the home missionary areas of the Department, which include Alaska, Hawaii, Panama Canal Zone, Australia, New Zealand, Samoa, South Africa European (including the Republic of South Africa, Portuguese East Africa, and the Federation of Rhodesia and Nyasaland), Germany, Denmark, Bermuda, Newfoundland, U.S. Negro, U.S. Chinese, and Bible colleges in Australia, South Africa, and Institute, West Virginia. A total of $835,000 was earmarked for our work in these areas, representing a 63.3 per cent of the Department's total budget. An additional $63,000 is for the Nazarene Radio League and its missionary outreach.

Most of the overseas home mission work is relatively new, and one of the great needs is for buildings. Recognizing this, the General N.F.M.S. Council voted that 10 per cent of the Alabaster funds should go for new buildings and property in these overseas fields and the U.S. Negro work. This action doubled the amount the Council has been approving for these fields and will mean about $40,000 for this needed purpose this year.

Loan Funds Report

The following quotation from our report to the Department tells the story of an outstanding year in our Church Extension loan funds:

"On December 31, 1961, our total loan funds amounted to $1,727,145.93. Several new marks have been made this year. In June our current loans in the General Church Loan Fund reached $1 million. Within the past week our savings deposits passed $1 million. At the same time our net assets and reserve—the money we do not have to pay back to depositors—have increased over $40,000 and now amount to $721,634. This increase has been aided greatly by the sale of $86,423 in securities given to the loan fund.

"In 1961 we paid out $495,272 in amortized loans and $220,758 in short-term loans to eighty-five churches on forty-six districts. This total of $716,030 in new loans is a new record for any year, and outstanding loans on December 31 amounted to over $1 1/2 million. We have been able to make such a record because this is a revolving fund. Almost $125,000 of the principal of loans was repaid last year and sent out again on other loans."

We were able to report fewer delinquent loans this year than a year ago, and all of these are in an active condition and full repayment is expected. The comparative financial statement below will reveal the details of some of the gains made. You will notice that 41.8 per cent of the total loan funds is non-borrowed money, providing a measure of security that is difficult to find in any savings institution.

A number of districts have deposited their General Assembly delegates' fund in the General Church Loan Fund. This money is now helping to build churches on these districts and the same time is earning interest for their delegates' expense money and will be ready for them when they are needed for the 1964 General Assembly. We have also received some new deposits made with the provision that if the money is not withdrawn before the death of the depositor it will become a permanent part of the revolving fund for church building loans. This type of deposit provides financial security during the depositor's life and yet he is able to designate it for the Lord's work if he does not need it for himself.

COMPARATIVE FINANCIAL STATEMENT

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<td>Other net assets</td>
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<th>Increases During 1961</th>
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<tr>
<td>In total net assets and reserve</td>
<td>$453,188.47</td>
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<td>In total loans outstanding</td>
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<tr>
<td>In savings deposits on hand</td>
<td>183,310.53</td>
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FOREIGN MISSIONS

GEORGE COULTER, Secretary

The Work in Japan

By MRS. CATHERINE ECKEL, Japan

It is not necessary to tell you that Japan is a difficult field in which to spread the gospel. Many of our GI's are here or have been and have lived among and talked to the Japanese people. They know some of their problems that make it difficult for them to accept the Christian way. They all go away understanding that what is done in Japan for God must be done with great faith and mighty prayer. We feel we have a greater army of pray-ers today than ever before because these men have been here.

Japan is not a Christian country. It is a highly educated nation, which makes it necessary for us to reach their heads as well as their hearts. Most of our work is in the large cities. From locations near

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the many schools and colleges here we make contacts and sow the seed to be carried far and wide. Some we are able to win quickly. Most we are able to carry far and wide. Some we are able to win quickly. Most want to ponder and consider and weigh the teachings of the gospel before they accept it. Some never do. But we work and pray and trust God to give us a harvest.

Recently we had one of the best youth camps I have ever seen. We took a group of students from Chiba Junior College away to the mountains, in a beautiful setting, for the Japanese mountains are among the most beautiful in the world. On the last night we had a big campfire ready, and it began to rain. We had a shelter near, and two boys kept the campfire going. We did our best that night to show the meaning of salvation, and the power of God to transform the heart. Throughout the camp that night we had soft voices in prayer; weeping was heard, confessing Christ; testimonies began to come forth, and the presence of God was realized by all.

That big group of young people, both boys and girls, who had come up the mountain a group out of heathen homes, knowing only the sound of priestly prayers, were now returning, many of them as Christians, willing and ready to follow Christ. We pray God will keep them true and make them a part of those ten thousand NEW Nazarenes we have set our hearts to win this coming year. We could tell you of yet other groups we have seen come to the Lord this past summer. God is blessing. Pray with us for an increasing harvest of souls in Japan.

Moving Missionaries

Rev. and Mrs. Paul Hetrick have moved to P.O. Box 55, Pigg's Peak, Swaziland, South Africa, to take up their new duties as supervisor of the Swaziland mission work.

Rev. and Mrs. Melvin Wilkinson, home on furlough from Argentina, are now living at 1104 Pennsylvania, Columbus, Indiana.

Rev. and Mrs. Rex Emslie have moved to P.O. Box 20, Athlone, Cape Province, Republic of South Africa, where they will be supervising the Coloured-Indian District work.

Rev. and Mrs. Samuel Heap, on furlough from Latin America, will be living at 7005 Farrow St., Bethel, Kansas.

MINISTERIAL BENEVOLENCE

DEAN WESSEL, Secretary

The following letter came from a minister's wife, now in her seventies, retired, and living in a southern state.

"Thank you so very much for the good, encouraging birthday greetings and the nice gift. So kind of you. I surely appreciate the thoughtfulness and kindness you dear folk give us. Words can't express our appreciation. No, I don't feel old, but they tell me I am. I love to live even though my steps are getting slow and my hands tremble. In my heart I feel young. Thank you."

This lady and her minister husband also receive a check each month from the Department of Ministerial Benevolence. Their years of active ministry are over, but the radiance of their testimony shines as bright as ever. Churches of the Nazarene everywhere, by paying their N.M.B.F. budgets, keep the checks going out to retired ministers and widows whose "sunset years" are made happy by the assurance that their church remembers their years of faithful service.

—Department of Ministerial Benevolence

DISTRICT ACTIVITIES Abilene District

Church Schools Conventions

Fifteen hundred and five Christian workers attended four days of Sunday school conventions on the Abilene District. The area conventions were conducted January 15 in North Side Church, Fort Worth; January 16 in Wichita Falls First Church; January 18 in Lubbock Calvary Church; and January 19 in Amarillo First Church.

Each day began with an inspiring devotional message at nine-thirty by our church school board chairman, Rev. Amos R. Meador. At ten o'clock one hour was given for reports from the Sunday school superintendents. At eleven o'clock Rev. Herman Burton challenged us all to be better servants of God, investing our lives in the great work of the Sunday school.

Workshops were conducted during the afternoon. The district promotional secretary led the pastors and superintendents in a study of the plans made on our district for the year of 1962. Eight laitymen in each area taught classes in Cradle Roll, nursery, primary, junior, youth, adult, Caravan, and vacation Bible school work.

At 7:00 p.m. an inspirational rally was conducted with Rev. Herman Burton preaching. In every service Brother Burton was God's man for the hour. We believe his ministry will cause us all to be better workers for Christ.

INTRODUCING TWO NEW CHAPLAINS

CHAPLAIN (LT) HARLAN H. SHIPPY, CHC USNR
Office of the Chaplain NAS North Island San Diego 35, California

Chaplain Shippy has been called into active duty in the navy chaplains. Chaplain Shippy received his divinity training from Bethany Nazarene College, Bethany, Oklahoma, where he received the A.B. degree. His postgraduate work was done at the Nazarene Theological Seminary, Kansas City, Missouri, from which he received the B.D. degree.

Since going into the ministry he has held three Nazarene pastorates, located at Drexel, Missouri; Mesquite, Texas; and Kirbyville, Texas. Chaplain and Mrs. Shippy, with their two children, are now located in San Diego, California.

CHAPLAIN (LT) JOHN ARTHUR HATHAWAY
Second Marine Division Camp Lejuene, North Carolina

Chaplain Hathaway has been called into active duty in the navy chaplains. Chaplain Hathaway received his divinity training from Eastern Nazarene College, Quincy, Massachusetts, where he received the B.A. and Th.B. degrees. His postgraduate work was done at the Nazarene Theological Seminary, Kansas City, Missouri, from which he received the B.D. degree.

Since going into the ministry he has held three Nazarene pastorates, located at Dorchy, Massachusetts; Caribou, Maine; and Cundy's Harbor, Maine. He is a member of the Maine District.

Chaplain and Mrs. Hathaway, with their son, are now located at Camp Lejuene, North Carolina.

WELCOME, CHAPLAINS HATHAWAY AND SHIPPY

Nazarene Servicemen's Commission
Each day our capable district superintendent, Rev. Raymond W. Hurn, was present to give direction and inspiration to us all. We believe these "grass-roots" conventions will do much to help build the Sunday schools in this area of west Texas.—HAROLD C. DAVIS, District Promotional Secretary.

Annual Church Schools Convention
New Mexico District

The New Mexico District conducted its annual Church Schools Convention and Christian Workers' Conference, January 15 to 17, at First Church, Clovis, with Rev. J. Paul Tucker as host pastor. The district church schools chairman, Rev. Frederick Fike, ably directed that convention, presenting the various facets of church school work through discussion groups, papers, etc.

The Christian Workers' Conference was under the direction of Dr. R. C. Gunstream, district superintendent. Time was given for other departmental emphases, while the bulk of the time was given to stressing the importance of family evangelism and preacher-people relationships.

The special speaker for these days was Dr. Kenneth Rice, who clearly and challenging called the Christian to recognize and implement laws of Sunday school growth and evangelism. Dr. Rice was especially well received by the people and used of the Lord.—KENNETH O. FREY, Reporter.

GENERAL INTERESTS

Nazarene Theological Seminary Board Meeting

The Board of Trustees of Nazarene Theological Seminary met for the annual meeting on January 13. The Board is composed of Dr. Harvey S. Galloway, Dr. E. E. Zachary, Dr. John L. Knight, Dr. George Reed, Dr. John L. Knight, Dr. George Reed, Dr. George Reed, and President Corlett. The Board surprised President Corlett by voting for him and Mrs. Corlett a paid vacation trip abroad, to the place of their choice, in recognition of his ten years of service as president of the Seminary.

The meeting was climaxd by a dinner for the members of the Board and their wives and their wives. Dr. Samuel Young, general superintendent sponsor of the Seminary, and Mrs. Young were also present for the dinner.—Reporter.

THE LOCAL CHURCHES

Buchanan, Michigan—During the "Evangelism First" special emphasis our church shared in two revivals. September 20 to October 1, we had as the special message workers Evangelists Alvin Richards and wife, and God came in a special way. In several services Brother Richards had to step back, and the Holy Spirit took over. We appreciated the ministry of the Richardses with us. December 4 through 10 we enjoyed the ministry of Evangelist J. T. Drye, and God used him to be a blessing. At the result of his scriptural message thousands founed help at the altar of prayer. During the fall emphasis more than sixty found God able to meet their hearts' need. Mrs. Voles and I, with the family, have been well received here coming here last July. Some nice lots have been purchased for a new location, and we trust God to lead in the erection of a new church soon. If you have friends here, let us know.—THOMAS L. VOTES, Pastor.

Evangelist Dave Erickson writes: "I have a fall date, October 10 to 21, open which I would like to slate in the area of Missouri or Illinois. Write me, 3972 Christopher Street, Charleston Heights, South Carolina."

El Paso, Texas—The Northgate Church has stepped out on faith and begun the construction of our first unit. With our beloved district superintendent, Dr. R. C. Gunstream, presiding, and with five other Nazarene churches taking part, we broke ground on last December 3. God is helping and the opportunities in our area are unlimited. Please pray with us for this home-mission project.—JOHN K. ABSEY, Pastor.

THE 230 evangelists attending the dinner sponsored jointly by the Department of Evangelism and the Nazarene Publishing House during the Conference on Evangelism early last month voted overwhelmingly to return to the monthly listing of two meetings in place of the "Announcements" section of "The Church at Work." Listings or changes must reach the Publishing House not later than one calendar month prior to the publication of the slates.—Editor.
Rev. Betty Wagner writes: "I am resigning my pastorate, as of March 15, to re-enter the field of evangelism. I have been in the ministry for twenty-five years, serving fifteen years in the pastorate and ten in the evangelist field. For the past fifteen months I have served our church in Tecumseh, Michigan. God has blessed our efforts in many ways, but feeling it to be the leading of the Lord, I shall be glad to go anywhere the Lord may lead. Write me, Betty Wagner, P.O. Box 327, Kansas City 41, Missouri."

NR. Erben Moore has been forced to resign to accept the work of our church in Sand Springs, Oklahoma. These have been good days in the work of the Lord, and the people of Cloverleaf Church stood by in a wonderful way. We still had eighteen months of a three-year call. The church has called Rev. Ralph Wright as the new pastor.

"SHOWERS of BLESSING"

Program Schedule

February 25—"No Peace with Your Dreams," by Wilson R. Lanpher
March 11—"A Wanderer at Midnight," by Wilson R. Lanpher
March 18—"Where Are We Headed?" by Roy F. Stevens

Majority of these were teen-agers. In two of the week-night services, God came in such a way that there was no preaching, but wonderful victory in the altar service. God blessed in the healing service on Saturday night. We greatly appreciated the ministry of these two young women with us.—Rey. C. H. Stocks

We thank God for answered prayer, and His special blessing on our pastor and his family. We have resigned to accept the work of our church in Sand Springs, Oklahoma. These have been good days as compared with $600 one year ago in Huntsville (Alabama) First Church. Rev. M. H. Stocks is the pastor.

The "Shining Lights on Sunday Nights" program has been a great blessing to our people in the Arlington Street Church. For the fourteenth month we have had a special time of blessing with Evangelists Roy and Lily Ann Norris as the special workers. God came upon the people of the church and community. About thirty-eight people prayed through to victory in God at the altar, and the revival continues, with souls praying through, and we give God praise.—Mr. C. W. Smith, Pastor.
God praise for His help and blessing. —Wm. R. THOMSON, Pastor.

San Pablo, California — This church has had a revival! Evangelists Harold and Mae Willis were mightily used of God as the workers in what has proved to be the best revival in our six-year passionate effort. The days before the revival began, I had to go to the hospital for surgery on the detached retina of my left eye and was, therefore, unable to attend any of the services. What could have been a hindrance to the revival turned into a blessing by the Spirit. Attendance was the highest we have had, and more than forty persons, many of whom were adults, sought and found good victory at the altar. Finances came easily, and the church is in excellent spiritual condition. The operation was successful, and I am recuperating. Realizing the situation, Brother Willis acted as pastor and evangelist during the services. The Willis’s ministry; they have a well-balanced program which meets the needs of all. —ROBERT E. PHILLIPS, Pastor.

THE BIBLE LESSON
By ARNOLD E. AIRHART

Topic for February 25: The Clean Life

Scripture: Exodus 20:14; Matthew 5:27-30; Mark 7:23 (Printed: same)

GOLDEN TEXT: Keep the heart with all diligence; for out of it are the issues of life (Proverbs 4:23).

It is important to note that those scriptures which most sternly condemn external sins also most clearly point up the inwardness of religion. A clean life matters—matters terribly—but it is a clean heart that matters most. Purity of heart is...
E.T.S. Names Officers

Wheaton College, secretary; Dr. Earl S. dent; Dr. Richard N. Longenecker of Seminary, Denver, Colorado, vice-presi-

of Nazarene Theological Seminary, Kansas City, Missouri, was elected president of the Evangelical Theological Society at its thirteenth annual meeting here. He succeeds Dr. R. Laird Harris of Cov-

nected before his death in 1956.

The Hebrew word "yom" which is trans-
nated 'day' occurs no less than 1,480 times in the Old Testament, and is translated by something over fifty dif-

ferent words, including such terms as time, life, today, age, forever, continual-

ly and perpetually. With such a flexible and the fact that illiteracy had been

banished from the island.

Traditional Christmas shopping was banished with the suggestion that Cu-

hans "buy only necessary things so that no one will go without because of you." Sources inside Cuba indicate that only

suckling pig—a long-time custom in Cuba —was forbidden under threat of death by a firing squad.

Conducting Shrine for Dead Sea Scrolls in Israel

New York (EP)—To be known as "The Shrine of the Book," a sanctuary is being built to house some of the Dead Sea Scrolls in Jerusalem.

To be established on the site of the Israel Museum, now under construction, the sanctuary has been launched with funds contributed by the D. S. and R. H. Gottesman Foundation of New York.

The sanctuary is being built by the Israeli government through its agency, the Israel American Museum Foundation. The Gottesman Fund was established by the late D. Samuel Gottesman of New York, industrialist and philanthropist. Mr. Gottesman, who donated four Dead Sea Scrolls to Israel in 1955, established the foundation before his death in 1956.

Documents to be stored at the shrine include the Bar Kochba documents—fifteen letters dispatched by Bar Kochba, Hebrew military leader, to the com-

manders of the rebellion against the Romans in the Dead Sea district in A.D. 135.

The announcement, made jointly by the Israeli government and the founda-

tion, said the structure, except for a dome, would be underground, "an idea suggested originally by the fact that the scrolls were found in a cave." The dome, rising out of a square pool of water, will have water spraying up its side. A sunken patio will be flanked by a research library on one side and the shrine itself on the other.

Castro Forbids Cubans to Celebrate Christmas as a Religious Obscure

Havana, Cuba (CNS)—Fidel Castro's government banned the observance of Christmas as a religious festival in Cuba during the recent holiday season. Instead Cubans were admonished to replace in "Cuba's first Socialist Christmas" with a "clean" in relation to various articles of diet and practices restricted in the Old Testament, particularly the Book of Le- viticus.

I would share the conviction that Paul's statement, "Christ is the end of the law for righteousness to every one that believeth" (Romans 10:4), has primary reference to this kind of ceremonial law. It would seem to me that if one were to argue that Christians must keep this part of the ritual law of the Old Testament he would have to argue that they must keep it all. Paul makes it clear that "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace" (Galatians 5:4).

There may be good reasons for not eating pork but they are, for the Chris-
tian, medical rather than religious.

In my Bible, I see in Old Testament chronology that from Adam to Christ it was 4,004 years. Scientists say that the world is hundreds of millions of years old. Can you explain to me why there is such a wide number of years' difference in how old science says the world is to what Bible chronology says?

There are in general two ways of ex-

planing what might look like a discrepancy at this point. One is the theory that between the first and second verses of Genesis 1 there is a great gap of time. According to this, "In the beginning" indicates as many millions of years as may seem necessary to account for the phenomena of geology. Verse 2 repre-

sents a reconstruction in a much shorter period of time, perhaps after the fall of "Lucifer."

The other view is that the creative days of Genesis 1 represent ages rather than twenty-four-hour periods. As Dr. Wiley points out, "The Genesis account of creation is primarily a religious docu-

ment. It cannot be considered a scientific statement, and yet it must not be re-

garded as contradictory to science. It is, rather, a supreme illustration of the manner in which revealed truth indi-

rectly sheds light upon scientific fields. The Hebrew word 'yom' which is trans-

lated 'day' occurs no less than 1,480 times in the Old Testament, and is translated by something over fifty dif-

ferent words, including such terms as time, life, today, age, forever, continual-

ly and perpetually. With such a flexible and the fact that illiteracy had been banished from the island.

Traditional Christmas shopping was banished with the suggestion that Cu-

hans "buy only necessary things so that no one will go without because of you." Sources inside Cuba indicate that only

suckling pig—a long-time custom in Cuba —was forbidden under threat of death by a firing squad.

Special regulations and orders given just before the Christmas season made it almost impossible to have any special observance or festivities for the event. Due to the food shortage, the eating of

pig—a long-time custom in Cuba —was forbidden under threat of death by a firing squad.
The Church of the Nazarene in Centralia, Washington, was dedicated by General Superintendent Hardy C. Powers and District Superintendent B. V. Seals. The sanctuary seats 350 persons, and the split-level educational unit includes 5 department assembly chapels. Pastor J. C. Pults was recently extended a unanimous three-year extended call.

Rev. and Mrs. L. E. Myers have completed thirty years of faithful service in the pastorate of the First Church of the Nazarene, Valparaiso, Indiana. A special surprise program was held in their honor with approximately two hundred fifty members and friends present to greet them. Loved and respected by church and community, the church continues to go forward under their very able leadership.

Dr. Hardy C. Powers, general superintendent, was the speaker at dedication services for the First Church of the Nazarene in Abilene, Texas. Dedication day began with 300 in Sunday school, District Superintendent Raymond Hurn spoke in the morning worship service, and Rev. Odell Brown, former pastor, brought the evening message. The property includes a large annex building for Sunday school purposes, parsonage, and furnished apartment, and is valued at $150,000. Rev. Wayne T. Gash is the pastor.

Florissant is said to be the fastest growing city in the greater St. Louis, Missouri, area, and is the location of the new Church of the Nazarene pictured here. The church is 32 x 60 feet with full basement, and is completely air-conditioned. During the last assembly year, fifty-five people bowed at the altar during the regular services. Seventeen new members were received, ten of them by profession of faith. Rev. J. W. Roach is the pastor.
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