

Herald of HOLINESS



*Official Organ of the
Church of the Nazarene*

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EDITORIALS

By W. T. PURKISER

"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 fight, 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 Cover . . .

From this palm-shadowed lookout a broad vista of Port of Spain, Trinidad, may be seen. Trinidad is an island a few miles from the coast of Venezuela in South America, and averages 50 miles long and 37 miles wide. Together with the neighboring island of Tobago, the population totals over 835,000. This year, the territory together with other West Indian islands is due to become an independent member of the British Commonwealth. Nazarene work began in Trinidad with a visit by Rev. and Mrs. J. I. Hill in 1926, followed by Miss Carlotta Graham in 1928, and Rev. and Mrs. Lelan Rogers in 1944. We now have 11 missionaries and 25 national workers serving a total of 50 churches and preaching points with 449 members and 3,900 enrolled in Sunday school. Rev. Wesley Harmon is the field superintendent.

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 cloke 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

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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

*General
Superintendent
Benner*



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."

LATE NEWS

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.

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.

Please remember this stricken family in your prayers. Their loss is great. They will need much grace and help in the days ahead.—W. C. ESSELYN, *Africa*.

"On Sunday, January 28, Rev. Robert F. Woods, superintendent of the Canada Atlantic District, dedicated the Mount Pearl Church of the Nazarene, West St. Johns, Newfoundland—the first Church of the Nazarene in this Island Province. Value of combined church and parsonage is \$45,000. Churches now in all ten provinces of Canada."—VERBAL WILLIAMS, *Pastor*.

Word has been received from Church Reporter Bill Knowles: "Tonight (Jan. 28) Dr. Lawrence B. Hicks was elected by an overwhelming vote to a four-year extension as pastor of First Church, Chattanooga, Tennessee. He has accepted the recall."

Rev. Bill Porter of Puerto Rico has informed us that they have been operating an English Sunday school in Puerto Rico for about two months. It is conducted by Ralph Hunter, a staff sergeant at Ramey Air Force Base in Puerto Rico,

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Anyone who may have friends or relatives in this area he would like to have contacted may send a notice to Staff Sgt. Ralph Hunter, P.O. Box 282, Ramey Air Force Base, Puerto Rico. The Sunday school is under the supervision of Brother Porter.—NAZARENE SERVICEMEN'S COMMISSION.

Rev. Howard Smith, pastor of the Church of the Nazarene in Dalhart, Texas, was recently elected president of the Ministerial Alliance of that city for 1962.

Rev. Roy M. Vaughn has resigned as pastor of First Church in Tampa, Florida, and is now working in the field of evangelism.

Rev. C. C. Whittington, pastor of the Fairview Church of the Nazarene in Nampa, Idaho, has a new 1,000-watt AM Radio Station in Nampa. The station is on the air from 5:30 a.m. to 11:30 p.m. each day. The station went on the air last November 1. One requirement of announcers and engineers applying for employment with the station is that they are Christians.

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.

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.

MONEY

and the Christian

By H. K. BEDWELL, *Missionary in Africa*

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 6:19-31.

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

Christian stewardship is the exercise of ethical responsibility in the total economic activity of Christians and Christian institutions.—John R. Bado.

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

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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 treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal" (Matthew 6:19-20). Heaven's investments 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 seeing 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 carefully 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 caters 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 mercifully 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 tithes 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.

Go ye into all the world, and preach the gospel (Mark 16:15).

The Challenge of EVANGELISM

By FRANK HOWIE, Pastor, Blantyre Church, Lanarkshire, Scotland

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 Catharine 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

Religion's Home Fires

*"Men do not light a candle, place it then
Beneath a bushel, but on a candlestick;
Then light it gives to all within the house."
Thus spoke the Saviour on that preaching day
When, for a pulpit, He a mountain chose.
"Gives light to all within the house" suggests
That true religion will be lived at home:
Its practicing indeed will there begin.*

*O God, may others of my family
Glad knowledge of me take that I have been
With Christ, reflecting gloriously there
His patience, love, and self-forgetfulness.
My light I then am truly letting shine,
Illuminating "all within the house"
With beams from Him who is the world's true
Light.*

By E. WAYNE STAHL

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 af-

fairs 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

By Evangelist LOUIS O. McMAHON

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 evangelists they became unimpeachable witnesses to the truth of the Son of God, to His resurrection and power.

Just to say they were a blessed church is putting it far too mildly. "Great grace was upon them all" (4:33), and they walked "in the fear of the Lord, and in the comfort of the Holy Ghost" (9:31). The afterglow of this mighty thrust was not a memorable backdrop against which to bask; rather it precipitated miracle after miracle. When a helpless cripple came into the gaze of Peter and John as they went to the Temple for prayer, he got the surprise of his life. Instead of money in hand, new strength surged into his legs, and "he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God" (3:8).

This great joy caused some to give all they had, not only of time and talent, but of earthly goods as well. Barnabas was a man of such supreme commitment.

But this joy was known in spite of *brutal 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" (8:3) became the "ringleader of the sect of the Nazarenes" (24:5).

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 ourselves 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

Lest 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.

"UNDER FIRE"

By VINCENT J. ADRAGNA, Pastor, Milford, Indiana



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 Orm 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

*Now is the time for faith to start,
Here where my glad feet stand.
Now is the time for kindled heart
And ready, eager hand.*

By **BERNIECE 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 reassess 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 budgets 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 \$345,000 was earmarked for our work in these areas, accounting for 63.3 per cent of the Department's total budget. An additional \$65,000 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 \$10,000 for this needed purpose this year.

Loan Funds Report Remarkable Record

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 \$1,727,116. 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. The net gain for the year in these deposits amounted to \$183,310. At the same time our net assets and reserve—the money we do not have to pay back to depositors—have increased over \$140,000 and now amount to \$721,634. This increase has been aided greatly by the sale of \$96,423 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 \$1½ million. We have been able to make such a record because this is a revolving fund. Almost \$425,000 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 at the same time is earning interest for their delegates' expense money and will be ready for them when it is 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

	ASSETS	
	Dec. 31, 1960	Dec. 31, 1961
Cash	\$ 85,681.96	\$ 124,811.47
Government securities	25,000.00	25,000.00
Cash in savings bank	18,432.70	21,062.21
Amortized loans to churches	893,341.09	1,187,266.07
Short-term loans to churches	373,361.99	369,006.18
	-----	-----
	\$1,395,817.74	\$1,727,145.93
	LIABILITIES	
Savings deposits in General Church Loan Fund	\$ 809,789.44	\$ 993,099.77
Accrued interest held	2,583.10	5,812.49
Current accrued interest, estimated	5,000.00	6,600.00
	-----	-----
	\$ 817,372.54	\$1,005,512.26
	NET ASSETS	
Reserve trust fund	\$ 43,432.70	\$ 46,062.21
Other net assets	535,012.50	675,571.46
	-----	-----
	\$ 578,445.20	\$ 721,633.67
INCREASES DURING 1961		
In total net assets and reserve	\$143,188.47	
In total loans outstanding	289,569.17	
In savings deposits on hand	183,310.33	

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 G1'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

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 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 were 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 crowd 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 7003 Farrow St., Bethel, Kansas.

MINISTERIAL BENEVOLENCE

DEAN WESSELS, 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

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 chaplaincy.

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 (LTJG) JOHN ARTHUR HATHAWAY

Second Marine Division
Camp Lejeune, North Carolina

Chaplain Hathaway has been called into active duty in the navy chaplaincy.

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 Duxbury, Massachusetts; Caribou, Maine; and Cundys Harbor, Maine. He is a member of the Maine District.

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

WELCOME, CHAPLAINS HATHAWAY AND SHIPPY Nazarene Servicemen's Commission

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 laymen 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.

Each day our capable district superintendent, Rev. Raymond W. Hurn, was present to counsel, 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 challengingly 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, chairman; Dr. B. V. Seals, vice-chairman; Dr. E. E. Grosse, secretary; Dr. M. Lunn, treasurer; Dr. Melza H. Brown, Dr. Howard Hamlin, Dr. Ray Hance, Dr. L. B. Hicks, Dr. John L. Knight, Dr. E. E. Zachary, Rev. Bruce Taylor, Dr. Raymond McClung, Dr. George Reed, and President Lewis T. Corlett.

President Corlett reported that the Seminary was in excellent condition scholastically and that the general morale was the finest since he has been president. The enrollment for the first semester is 161, one more than at the same time last year.

The Board authorized the administration to plan for detailed study preliminary to the construction of the north wing of the building, which will be the permanent location of the library. An architect will be selected and plans will be presented to the Board at the annual meeting in 1963. Actual construction will not be started until a later date.

At the request of the president, the Board voted that a study be made concerning the possibility of establishing a Chair of Missions in the Seminary. This would provide a wider range of offerings

in the general area of missions, giving more thorough preparation to those young people called to special foreign missionary service. Also, it would awaken a stronger interest in the cause of missions on the part of all students. The report of this study will be given to the Board one year from now.

Following the presentation of a paper on accreditation by President Corlett, there was a general discussion of the matter of accreditation of the Seminary by the American Association of Theological Schools. The Board voted to have a committee study this matter during 1962 and bring a resolution to the Board of Trustees in the annual meeting in 1963. The committee appointed includes Dr. Harvey Galloway, Dr. E. E. Zachary, Dr. John L. Knight, 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 climaxed by a dinner for the members of the Board and their wives, and the faculty members 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 special 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. Dye, and God used him to be a blessing. As the result of his scriptural ministry, many souls found help at the altar of prayer. During the fall emphasis more than sixty found God able to meet their hearts' need. Mrs. Voyles and I, with the family, have been well received since 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. VOYLES, 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. ABNEY, Pastor.

Your Publishing House Outreach!

For the past two years, as one of its OUTREACH projects, your Publishing House has been distributing a quarterly periodical, the *Holiness Evangel*, printed in Braille. This quarterly is sent free of charge to any sightless person whose name and address is sent in. The following note was received recently from an appreciative reader:

"I want to thank you for our little quarterly magazine, the *Holiness Evangel*. My wife and I are both blind, and I am a shut-in, so you see what a blessing you all are in our lives. Our little church is in a revival now, and my wife is singing nightly for them. Our Nazarene witness here is small, but we have a dedicated few who are not afraid to stand up and be counted."

Lewis C. Shaw
318 Charles Street
Bainbridge, Georgia

Martinsville, Indiana—The Willow Grove Church has been enjoying some wonderful gains under the leadership of our new pastor, Rev. Lloyd Hughes, who has proved to be a real blessing here. Our Sunday school has doubled, and we have been averaging one hundred in attendance for the Sunday night services. Recently we enjoyed a wonderful revival with Rev. and Mrs. Wm. Thompson as the evangelistic workers. They preach and sing with the anointing of the Spirit, and God blessed their ministry with us. More than forty souls prayed through, some of whom had never been in a holiness church before. The pastor was given a nice love offering. We give God thanks for these good evangelists, and for our fine pastor.—MRS. JANE SEARCY, Secretary.

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 Evangelists' Slates quarterly supplement in use this past year.

Beginning the first Wednesday in April and each month thereafter, evangelists' slates will be published in 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.



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want to
go to
Vacation Bible School
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Send for FREE "Plan Book"

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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 years in the evangelistic 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, % our Publishing House, P.O. Box 527, Kansas City 41, Missouri."

Murfreesboro, Tennessee—Our church recently enjoyed a wonderful revival with Rev. Wallace Bell, Sr., the church's first pastor after its organization in 1936. God came upon saints and sinners in a marvelous way. It was the best-attended meeting we have had since coming here as pastor in June of 1959. On the closing Sunday we broke a two-and-one-half-year attendance record with eighty-three in Sunday school, and received three members into the church on profession of faith. We appreciated Brother Bell's profitable and fruitful ministry with us. A spirit of unity prevails, and we give God thanks for His blessings.—**JAMES COTLE, Pastor.**

After nearly twelve years of pastoral ministry in the city of Tucson, Arizona, Rev. J. Erben Moore has been forced to resign his work because of an extreme nervous breakdown. Since 1950, Brother Moore has been very active in the work of the Arizona District, as well as serving our First Church and organizing and pastoring the Central Church in Tucson. He served as church schools chairman from 1952 to 1957, as well as on other district boards. Largely because of the heavy responsibilities relating to the building and financing of the new church and parsonage property of Central Church, Brother Moore took a temporary leave of absence, and later resigned from his pastorate when it became evident through extensive tests that his illness was too severe to continue.

Brother and Sister Moore, who recently celebrated their silver wedding

anniversary, are living at 2337 Cochise Vista in Tucson, Arizona. It would no doubt be of great encouragement to them during this difficult time if they could hear from their many friends and know that they were being remembered in prayer by our Nazarenes everywhere.

Rev. W. Lee Gann, formerly of Burlington, North Carolina, has accepted the call to pastor Central Church of the Nazarene, and reports a wonderful spirit of unity and optimism in the church, as well as a wonderful reception from business and professional men in the city of Tucson.—**M. L. MANX, District Superintendent.**

Bedford, Indiana—The Davis Memorial Church recently had a wonderful revival with Rev. Robert Taylor as the evangelist. He is a marvelous Bible preacher, and dynamic in the invitation hour as well. God blessed his ministry, and the presence of the Holy Spirit was very real in every service with many shouts of victory. About fifty people sought God, giving us one of the best revivals this church has experienced.—**LEE BATES, Pastor.**

Warsaw, Ohio—Our recent youth revival gave every indication of marking the beginning of real revival in our church. The preaching and singing of Evangelists Betty Skates and Rena Duni-gan were anointed and used of God to stir the church and community. About thirty-eight people prayed through to victory in God at the altar, and the



"SHOWERS of BLESSING" Program Schedule

February 25—"No Peace with Your Dreams," by **Wilson R. Lanpher**

March 4—"Thou Lackest . . . Give," 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.—*Reporter.*

Wainwright, Alberta—This ten-year-old church, which was pioneered for five and one-half years by Misses Ethel Prier and Jessie Clerc, recently enjoyed an outstanding revival under the anointed holiness ministry of Evangelist Mervin Cooke. God's people were revived and encouraged, a great many of our boys and girls and teen-agers were converted, some were sanctified, and also there were some gracious adult victories. Several times the altar was filled, and many people found help and victory. We thank God for answered prayer, and His special blessing in the noonday

prayer and fasting meetings. On February 12, 1961, District Superintendent Herman Smith dedicated a fine, three-bedroom parsonage for us. If you have friends in the Canadian army at Camp Wainwright, please write us.—**C. V. CORNISH, Pastor.**

Pastor R. E. Zell writes: "After pastoring our Cloverleaf Church in Houston, Texas, for the past four years, I have resigned 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."

Consistent emphasis on the goodness of God and the suggestion that it would please the Lord if each gave one week's wages to the Thanksgiving Offering resulted in an offering of more than \$2,000 as compared with \$600 one year ago in Huntsville (Alabama) First Church. Rev. M. H. Stocks is the pastor.

Kelloggsville, Ohio—Recently our church experienced a special time of blessing with Evangelists Roy and Lily Ann Norris as the special workers. God came upon the services, and at the Sunday morning service eleven teen-agers prayed through to victory. The revival closed with a candlelight watch-night service, where hearts were blessed and encouraged. The revival spirit continues, with souls praying through, and we give God praise.—**GLEN E. STOVER, Pastor.**

Akron, Ohio—The "Shining Lights on Sunday Nights" program has been a great blessing to our people in the Arlington Street Church. For the fourteen nights our attendance increased 56 per cent over the same period last year; we had nearly seventy-five seekers at the altar, and received ten new members. Our October revival, with Rev. Robert Hoots and Mrs. Ruth Sanford, helped in our progress, with about fifty seekers. God gave us a veritable Pentecost. In several services seekers came with no preaching. Prior to the revival our people prayed and fasted, with two prayer meetings until midnight. For six Sunday nights in November and December we had Sunday school class nights, which added much to the interest and attendance. Another factor was that we remodeled and refurnished our nursery, making it possible for a number of our young married couples of the Sunday school to attend revival services. Several of these fine young parents are now singing in our choir. New interest and better attendance are shown in all departments, especially in prayer meeting and the young people's meeting. At the last monthly missionary meeting twenty new members were added to the N.F.M.S. We thank God for our Spirit-filled laymen and local leaders. In this, our ninth year with this church, the services are marked by a keen sense of God's presence, and a spirit of unity prevails. We received the evangelistic honor award at our last district assembly. We give

God praise for His help and blessing.
—Wm. R. THOMPSON, *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 pastorate here. A few days before the meeting 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 was overruled 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 meeting. We greatly appreciated the Willis' 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 7:14-23 (Printed: same)

GOLDEN TEXT: *Keep thy 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 life is possible only because purity of heart is possible. Attention to externals was the way of the Pharisee, and Jesus did not minimize the importance of externals; He did stress the primacy of inward purity.

How stern, how stringent, are the measures which Jesus prescribes to insure a clean life! If the eye offends, pluck it out! If the hand offends, cut it off! Of course the language is figurative, the familiar hyperbole. If my watch keeps bad time, shall I replace the hands? If my piano is out of tune, shall I polish the cabinet? If my eyes feast on polluted objects, if my hands get into my neighbor's pockets, if my tongue spews profane words, shall I resort to surgery? Yes! surgery is indicated. surgery for the heart, spiritual surgery.

The situation is urgent. The infection will kill. I must act now. The situation is desperate. Though it cost me what is as dear as an eye or a right hand, I dare not shrink. Holiness of heart is the need, the one solution. It is also the good news! "The great Physician now is near." I put my case into His hands, without reservation. The remedy is applied. The work is done!

Doubtless these scriptures have a message also regarding the importance of Christian discipline in everyday living to the end that purity of heart and of

CROSS-COUNTRY CONVENTIONS

Date	Place	Participating
March 1-2	Main Street Baptist Church 1800 Main Street Jacksonville, Florida	Maurice Hall, Africa (Nyasaland) Wayne Knox, British Guiana Bob McCroskey, Philippine Islands George Coulter, Executive Secretary

life may be maintained. Awful are the consequences of undisciplined living—"cast into hell fire." But abundant are the rewards of spiritual discipline. A parallel passage in Matthew 18 speaks of "entering into life." This stringent discipline brings, not mutilation, but wholeness of spirit. The entrance to life is not restricted, ascetic, but abundant. In a day like ours with its planned incitements to lust and its obsession with sex, this message too is needed.

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

Deaths

JOE WESTON was born August 26, 1926, and died September 27, 1961, as the result of an automobile accident. He was a devout Christian, and a good father. His life spoke for Christ in the church, and also on the job with those where he worked. He was faithful to all the services of his church in Liberal, Kansas. He is survived by his wife, Ethel; three children, Barbara, Jonnie, and Gary. Funeral service was conducted by his pastor, Rev. Amos Williams, First Church of the Nazarene, Liberal, Kansas.

MRS. FANNY TRENT (Bates) LOGHRY was born June 10, 1881, in Benton County, Arkansas, and died October 29, 1961, in Myrtle Creek, Oregon. She was married to Robert A. Loghry in 1906. She is survived by her husband and six sons. She was a near charter member of the Church of the Nazarene in Myrtle Creek, which she helped to organize and build in 1948. She was known to her friends as "Grandma" Loghry. She served as Sunday school teacher, and was treasurer of the church for a number of years. She was a faithful member and a godly woman. Funeral service was conducted by Rev. Walter I. Watson, a former pastor, and Rev. James Lais, the present pastor, in the Myrtle Creek church, with burial in Lincoln Memorial Park, Portland, Oregon.

JAMES S. FORMAN was born in Amite County, Mississippi, December 3, 1894, and died suddenly on December 1, 1961, at his home in Magnolia, Mississippi. He was a member of the Church of the Nazarene for over forty years, loved God, and was faithful to his church. He is survived by his wife, Sarah Lang Forman; four sons, James, Virgil, H. S., Harold; and two daughters, Mrs. Alfred Wood and Mrs. Leon Chambers. Funeral service was conducted in the Magnolia church with the pastor, Rev. M. D. Sartin, in charge. Interment was in the Magnolia cemetery.

PHILLIP GLENN HIGGINS, age seventy, died January 5, 1962, of a heart attack at the family home in Augusta, Kansas. For many years he had been a devoted Christian and faithful member of Nazarene churches in Wenatchee and Kirkland, Washington, and since 1960 at Augusta, Kansas. He had served in many capacities and, at the time of his death, was a member of the church board, a Sunday school teacher, and director of C.S.T. in his local church. He is survived by his wife, Mrs. Maude Miller Higgins, of Augusta; a son, Milton; a daughter, Mrs. Elizabeth Perkins; three brothers, George, Dwight, and Vernon, and one sister, Mrs. Ruth Hemmert. Memorial services were held with his pastor, Rev. Richard F. McBrien, officiating, and burial was in the local cemetery.

MRS. ALBERTA BURKETT died January 3, 1962, in Paris, Illinois, age sixty-eight years. She was a devout Christian, a real saint of God, and much loved by all who knew her. She was a member

of the Paris Church of the Nazarene, served on the church board, and for the last twenty years was a teacher in the Sunday school of the women's class. She was an active worker in the N.F.M.S. She attended the watch-night service and helped with seekers at the altar. She suffered a stroke and died almost immediately. She is survived by her husband, Charles; and two daughters, Lela M. Carroll and Mrs. Melode; also four brothers and four sisters. Funeral service was conducted by Rev. Ruel Braswell and Rev. C. E. Fritch.

LOVELACE FRANKLIN MOSS, charter member of First Church of the Nazarene, St. Louis, Missouri, died December 16, 1961, at his home in St. Louis. He joined the church December 8, 1918, being received by General Superintendent J. W. Goodwin and Pastor R. V. Starr. He served as a member of the church board for thirty years; also served as Sunday school superintendent, treasurer, and in other capacities. Converted at the age of nineteen, he lived a faithful and radiant Christian life until his death, at the age of eighty-two. He is survived by his wife, Ida E. Moss; two sons, Earl F. and Rev. Udeil E.; also two daughters, Opal June Zimmerlee (wife of Rev. D. J. Zimmerlee) and Betty Jane Beaty (wife of Rev. Robert D. Beaty). Funeral service was held in St. Louis with Rev. A. O. Shearer, pastor of First Church, in charge, assisted by Rev. J. W. Roach, pastor of the Florissant Church.

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Announcements

WEDDING BELLS

—Iris Darleen Hall and James C. Shaw were united in marriage on December 26, 1961, at First Church of the Nazarene in Miami, Florida, with Rev. John Hall, father of the bride, officiating.

BORN

—to Montez and Myrna (Neill) Lobb of Cincinnati, Ohio, a son, Christopher Montez, on January 18.

—to Lloyd and Lois (Stucki) Whittaker of Phoenix, Arizona, a son, Lloyd Ronald II, on January 14.

—to Rev. and Mrs. Gordon G. Belzer of Richardson, Texas, a son, Timothy Kent, on January 5.

—to Mr. and Mrs. James R. Wells (Janris McManus) of Columbus, Ohio, a son, Jeffrey Ray, on November 26, 1961.

ADOPTED

—recently, by Verlin and Wilma (Crook) Parsons of Arvada, Colorado, a son, Alan Keith; he was born August 29, 1961.

SPECIAL PRAYER IS REQUESTED

—by friends in Indiana for a young man, called to preach, but drifting away from God and his call, that he might come back to God and do His will;

—by a Christian wife and mother in Oklahoma for her husband, who has an incurable cancer (already had surgery twice), that God may heal him if it be His will;

—by a reader in Oklahoma, that it may be the Lord's will "to heal me and touch me spiritually at the same time"—an urgent request;

—by a Christian friend in Pennsylvania, an urgent request for two grandsons (one has been in a Nazarene college), both away from God, that they will be saved;

—by a Nazarene brother in North Carolina, sick for a long time, with stomach trouble and arthritis, unable to work, and needs medical aid, that God may undertake for him.

the **A**nswer corner

E.T.S. Names Officers

St. Louis, Mo. (EP)—Dr. Ralph Earle 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 Covenant College and Theological Seminary, St. Louis.

Other new officers include Dr. Vernon D. Grounds of Conservative Baptist Seminary, Denver, Colorado, vice-president; Dr. Richard N. Longenecker of Wheaton College, secretary; Dr. Earl S. Kalland of Conservative Baptist Seminary, treasurer; and Dr. Samuel J. Schultz of Wheaton College, editor of the society's publications.

Constructing 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 commanders 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 foundation, 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 Observance

HAVANA, CUBA (CNS)—Fidel Castro's government forbade the observance of Christmas as a religious festival in Cuba during the recent holiday season. Instead Cubans were admonished to rejoice in "Cuba's first Socialist Christmas"

Conducted by W. T. PURKISER, Editor

Is it right to eat pork? Is there any place in the Bible where God has cleansed the pig?

The trite answer is, of course, the old one: You can get to heaven if you eat pork; and the more you eat, the sooner you'll get there. However, the point seems to be the use of the term "unclean" in relation to various articles of diet and practices restricted in the Old Testament, particularly the Book of Leviticus.

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 Christian, 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 explaining 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 represents 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 document. It cannot be considered a scientific statement, and yet it must not be regarded as contradictory to science. It is, rather, a supreme illustration of the manner in which revealed truth indirectly sheds light upon scientific fields. The Hebrew word *yom* which is translated 'day' occurs no less than 1,480 times in the Old Testament, and is translated by something over fifty different words, including such terms as *time, life, today, age, forever, continually* and *perpetually*. With such a flexible

use of the original term, it is impossible to either dogmatize or to demand unswerving restriction to one only of those meanings. It is frequently assumed that originally orthodox belief held to a solar day of twenty-four hours, and that the church altered her exegesis under the pressure of modern geological discoveries. This as Dr. Shedd points out is one of the 'errors of ignorance.' The best Hebrew exegesis has never regarded the days of Genesis as solar days, but as day-periods of indefinite duration" (*Christian Theology*, I, 454-55).

As to chronology, the problem is a complicated one. The chronology to which you refer, extending back to 4004 B.C., was constructed by Archbishop James Ussher (died 1656) and assumes that the genealogical lists of Genesis 5 and 11 are in unbroken father-son succession. However, if you will compare Matthew 1:8 with II Chronicles 22-26, you will see that the purpose of a Biblical genealogy is to indicate the line of descent and not to list all of the generations involved. For this reason, most students of the Old Testament tell us that it is almost impossible to construct a chronology beyond Abraham.

and the fact that illiteracy had been banished from the island.

Traditional Christmas shopping was banished with the suggestion that Cubans "buy only necessary things so that no one will go without because of you."

Sources inside Cuba indicate that only half of the 700 Protestant churches are still open. Oppression of religious groups was first felt by the Roman Catholic church. Now the same methods are being applied to Protestants. All im-

porting of Christian literature is now being prohibited and Protestant broadcasters are gradually being removed from the air.

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 suckling 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.

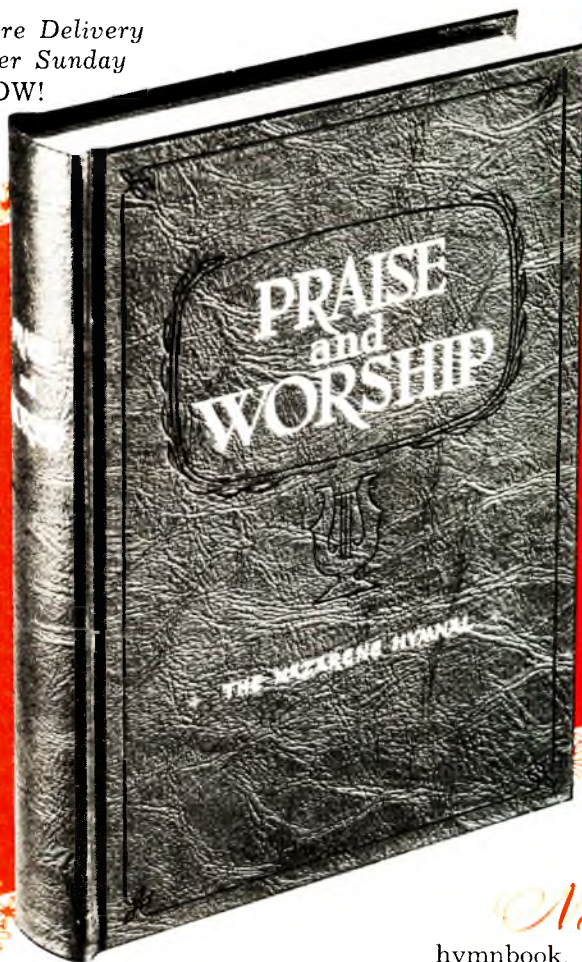
Florissant is said to be the fastest growing city in the greater St. Louis, Missouri, area, and is the location of the new Church of the Nazarene pic-



tured 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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