

Herald of HOLINESS

EVANGELISM
FIRST
1960-1964

*Official Organ of the
Church of the Nazarene*

Damascus, Syria

February 7, 1962

EDITORIALS

By W. T. PURKISER

The Scope of Stewardship

The scope of stewardship is much greater than many suspect. We have so identified this term with money and property that often it seems to mean no more.

This may be in part because the stewardship of money is a definite and measurable fact. If conscience does not demand that we keep track of what we give to God's work, the government does. In this area, it is not hard to see just where we stand. We have not only our own individual figures; we have those of the denomination and of many other denominations.

We know, for example, that last year Nazarenes gave \$144.16 per capita the church over. This is far and away beyond the nearest figure among churches of 100,000 or more in membership. The average for all American churches included in the stewardship report for last year was \$66.21.

However, we can still tip our hats to the records made by our Free Methodist, Wesleyan Methodist, and Pilgrim brethren. Last year's report indicates a per capita giving of \$271.86 for the Free Methodists, \$231.77 for the Wesleyans, and \$216.49 for the Pilgrim Holiness church.



The Cover . . .

This is a view of a portion of Damascus, Syria, known as the oldest city in the world. In Da-

mascus is the oldest street in the world, "the street called Straight" (Acts 9:11), where Paul received his sight and was filled with the Holy Spirit. The Middle East District of the Church of the Nazarene includes Jordan, Lebanon, and Syria. Work in Syria and Jordan began in 1921, but the work in Lebanon began in 1954 with the establishment of our Bible school for the Middle East at Beirut. Six missionaries, and 75 national workers carry on gospel work in both Arabic and Armenian. Members and probationers total 433, with 1,310 enrolled in Sunday schools. Six day schools enroll 772, and the Bible school enrollment last year was 44. Rev. Don DePasquale is the superintendent of the district.

We may also ponder the figures released by the United States Department of Commerce for 1960, which show a per capita income in the United States of \$2,223. This includes all men, women, and children at all levels of the economic scale. Assuming that we are somewhere around the average as far as our general economic status goes, we are still only about 60 per cent tithers.

But there is so much more to stewardship than can be measured in dollars and cents. "Time and talent" are included as well as "treasure." The work of God goes forward through the investment of values which money cannot buy.

It is far too easy to suppose that because I have tithed my income and given liberal offerings I have "done my share." Stewardship includes all of life. It is useless to talk about consecration in a life that is utterly self-centered. Stewardship has been rightly defined as "the response of the whole person to God's act of love in Christ."

A stewardship which concerns money alone is partial and incomplete. Roy L. Smith put it pun- gently and correctly: "The tragedy which infects many a gift is that it is unaccompanied by any part of the giver. And no generosity can ever atone for the absence of the giver."

For we can give without loving, but we cannot love without giving. And love will not be satisfied with a one-sided expression. It will demand of us that our hearts go with our dollars.

It is possible for the church to experience the kind of tragedy that occurs in many homes. Parents give their children "everything" in the way of physical and economic advantages—comfortable homes, superior clothing, allowances more than generous—and yet deny those children what they need most, the time and affection, the security and attention of love personally expressed, the sense of worth and being really wanted. The home loses far more than the house gains when mothers unnecessarily turn over to others the rearing of their children so that they may go out and work in order to buy better furniture or a few more luxuries.

No amount of "extra" money can make up to the kingdom of God what is lost when Christians withhold the gift most necessary, themselves and their personal, wholehearted involvement in its work. We may hire others to do some work in the church, but we cannot hire someone else to do *our* work. Either we do it ourselves or it is not done.

No amount of generosity in the special offering
(Please turn to page 12)

THERE IS A

God
IN HEAVEN

THE DAY OF DISTRESS of nations is upon us. Only the most sanguine optimist could say all is well in the world. Nevertheless men of faith must not be despairing. Faith does not die because adverse conditions prevail. As a matter of fact, faith can shine with greatest luster only when it survives adversity.

It was under most hostile conditions that Daniel said, "There is a God in heaven." He was a captive in a strange land. He was under sentence of death. He stood before an angry, ruthless, idolatrous king who had required the impossible of him.

Daniel and his fellow Hebrew prisoners had been tested. They had proved that discipline is better than indulgence, that pulse to eat and water to drink made men handsomer and wiser than the meat of compromise and the wine of pleasant taste.

Now a more serious crisis had developed. Nebuchadnezzar had a dream and forgot it. Yet his spirit was troubled by the lingering effect of it. He called for his wise men. They said, "Tell us the dream." He said, "It has gone from me." They said, "Please do not be unreasonable; we can only interpret what you relate to us. That which you require is known only to the gods, whose dwelling is not with flesh." The frustrated king in his wrath commanded all of the wise men including Daniel and his fellows to be slain.

Daniel went before the harassed king and requested time, which was granted. He knew his life was at stake as well as those of all the others who were condemned. He knew also that he had been steadfast in his purpose and true to his convictions. Therefore he believed God would not fail him now. He told his compatriots to pray while he turned his thoughts toward God. In a vision in the night God revealed the secret to him. He offered a prayer of thanksgiving and announced his readiness to see the king.

Daniel's testimony was, *There is a God in heaven that revealeth secrets*. Then he rehearsed the king's forgotten dream and gave the interpretation. Thereafter Daniel sat in the gate of the king.

In these days of darkness and distress let all who are steadfast in faith and purpose declare, "There is a God in heaven." In the conflict of right against wrong, righteousness and truth will triumph.

General
Superintendent
Williamson



LATE NEWS

Word has been received that "Mrs. Isabel Peele of Spokane, Washington, mother of Mrs. Robert (Annic) Albertsen, Mrs. Ralph (Annie) Kelly, Mrs. Raymond (Marybel) Davis, Ira and Ray Peele, died of a heart attack on Sunday morning, January 7."

After serving the church in Glenwood, Iowa, for eight and one-half years, Rev. E. O. Davis has resigned to accept a call to pastor the church in Rupert, Idaho.

Evangelist Ralph Rice writes that he has left the field to accept the pastorate of the church in Griffith, Indiana.

Mr. and Mrs. George Frisk of 524 Elder, Nampa, Idaho, will celebrate their golden wedding anniversary on February 14. They have been members of the Church of the Nazarene for forty-nine years. They were charter members of the church in Woodbine, Kansas; then moved to Reno County, Kansas, so their children could attend Bresee Academy; and were members of Pleasant Hill Church, near Sylvia, for twenty-four years. They moved to Nampa in 1944.

After having served for four years as pastor of First Church in Bath, Maine, Rev. Robert B. Fowler has resigned to accept the call to pastor First Church in Eau Claire, Wisconsin.

The "Herald" Deserves Sharing

WE ENJOY the *Herald of Holiness*—so much, in fact, that it deserves a place from a previously nonsubscribing family.

A friend placed this food-for-the-soul magazine into our hands, and we're glad that he did. The habit of reading the *Herald* has grown on us. Now we look forward to receiving it every week.

Christians should become acquainted with such inspirational and devotional materials as are found in the *Herald*—not to hide "under a bushel," but to share with others.

The *Herald of Holiness* passes the test. It is good enough to share. It would inspire and edify Christians. It could acquaint the non-Christian with our personal Saviour. And, last but not least, Christ would approve our reading this material.

Many times the verbal testimony can change a life—but why not share what we read? Many earnest inquirers are seeking guidance. Help the *Herald of*

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Herald of HOLINESS

FEBRUARY 7, 1962

Vol. 50, Number 50 Whole No. 2598

PHOTO CREDITS: Cover, Philip Gendreau, N.Y. Page 19, No. 2, American Bible Society; No. 3, Albert Flouty, Amman, Jordan.

HERALD OF HOLINESS: W. T. Purkiser, Editor in Chief; Velma I. Knight, Office Editor; Dave Lawlor, Art Director. Contributing Editors: Hardy C. Powers, G. B. Williamson, Samuel Young, D. I. Vanderpool, Hugh C. Benner, V. H. Lewis, General Superintendents, Church of the Nazarene. Unsolicited manuscripts will not be returned unless postage accompanies the material. Published every Wednesday, by the NAZARENE PUBLISHING HOUSE, M. A. Lunn, Manager, 2923 Troost 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.

Holiness to guide their thinking toward Christ.

There is someone to whom we can give the *Herald*. Many are attending our church. Others are still wandering, seeking help from any source—they don't know what to believe, or what to do. The *Herald* could answer some of their problems.

The privilege of witnessing is ours. It can be developed by anyone who is really interested. The *Herald* is an avenue through which we can work. If we would share the *Herald of Holiness* with others, it could be the means of their salvation. The *Herald* deserves sharing!—HELEN C. WEAVER, *Nashville, Tennessee*.

THANKS

To the More Blessed

Those who sincerely say, "Thank you," are refreshed and enlarged in mind and spirit. And it is one of the most pleasing expressions heard by a benefactor. To omit returning thanks is unpardonable. Therefore to say thank you to all the thousands who had a part in the greatest Thanksgiving Offering ever received is both a duty and a pleasure. As of January 15, \$1,142,297 has been received.

It would be impossible for everyone receiving through this great offering to say a word of thanks to all who gave, and there are nearly as many in one group as in the other. But the Board of General Superintendents would like to say, "Thanks," to all the more blessed givers for all those who have the lesser blessing of receiving. For us and for all we say, "Thank you and may God multiply blessings to all."

G. B. WILLIAMSON
for the Board of
General Superintendents

But I have said unto you, Ye shall inherit their land, and I will give it unto you to possess it, a land that floweth with milk and honey: I am the Lord your God, which have separated you from other people (Leviticus 20:24).

HONEY IN THE ROCK

By Evangelist E. E. WORDSWORTH

THE PHRASE "floweth with milk and honey" is frequently found in the Pentateuch as descriptive of the sweetness, purity, and blessedness of the land of Canaan. It is the land of promise to Israel—"And he brought us out from thence [Egypt], that he might bring us in, to give us the land [Canaan] which he swore unto our fathers" (Deuteronomy 6:23).

The journeyings of the children of Israel from Egypt to Canaan, and the possession of their inheritance, sets forth meaningful spiritual geography. Hebrews 3 and 4 makes this clear. "Grapes of Eshcol," "corn and wine," "pomegranates," and "milk and honey" have typical significance, not the least of which is "honey," the subject of our consideration.

First of all, let us note that honey is the purest of all foods. It has such a high concentration of sugars that bacteria cannot live in it more than an hour or two. It cannot be diluted without detection, and if water is added it ferments.

So here, in typical expression, we see the teaching of inner heart purity, where carnal bacteria cannot live; and the watering down of this sacred truth brings on fermentation, explosiveness, poisoning, foul odors, wastefulness, and destruction. Honey must not be diluted, nor the New Testament standard of Christian purity weakened, lowered, nor caused to suffer from strange admixtures. Christ said, "Blessed are the pure in heart: for they shall see God." Any trifling with this vital truth results in spiritual forfeiture and loss. The bacteria germs of carnality must die; the heart must be fully cleansed from sin, and a permanent state of purity prevail. This gives us "honey in the Rock."

Furthermore, honey is sweet. It is sweeter than

sugar; and from the nectar of clover, apple blossom, basswood, orange blossom, alfalfa, blueberry, goldenrod, and myriad flowers the honeybees have distilled honey from perhaps two thousand kinds of nectar-bearing plants anywhere from Maine to Texas. How the nectar is converted into honey even the scientists do not know for sure, but still the faithful honeybee produces the sweet honey in abundance for mankind. It does not know anything about organic chemistry, but the apiarist knows the honey's sweetness and market value.

The application is clear—our sanctification must be sweet and wholesome. A sour, bitter, grumbling, critical, faultfinding, resentful, envious, "fussy," and divisive kind of holiness is a misnomer and unscriptural. It lacks genuineness—*sweet* honey. I heard a veteran saint pray for a seeker of sanctification thus: "Lord, take the vinegar out, and put the sugar into his heart."

Honey has food value. Diabetics can tolerate it when the use of table sugar would be deadly. It helps babies to retain calcium and grow stronger limbs and better teeth. Many prize fighters swallow a tablespoonful of honey just before going into the ring to supply them with needed energy and to prolong endurance. Bakers and confectioners use it in immense quantities. It keeps baked goods moist. It is also used freely in cough medicine. In some countries it is used freely as a substitute for butter.

Likewise, in spiritual life and experience we find the grace of God satisfying in giving the needed nourishment, energy, and strength as one's day. And God's Holy Word has food values. Dr. G. D. Watson called it *soul food*. Let us eat and live.

Honey has permanent excellence and worth. In a royal Egyptian tomb was found honey 3,300 years old, and although darkened and thickened by time, it was still pure. The levulose, or fruit sugar, was retained. It cannot be corrupted by age. It seems ageless.

In like manner we recognize the blessed fact of the permanence of sanctifying grace. True, there is a crisis experience, but in addition a day-by-day, year-by-year indwelling of Christ, and we can sing from our purified hearts "Constantly Abiding," for Jesus is ours.

We come now to ask: Are you getting honey out of the Rock? Do you have a sweet, satisfying, permanent experience of His grace? Does God's Word have food value for you? Are your honeybees supplying the needed energy, vitality, and nourishment for your daily tasks? Are you strengthened within by the Holy Spirit?

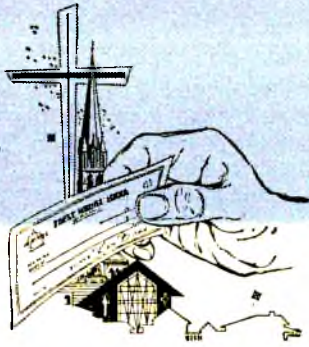
Oh, there's honey in the Rock, my brother;

There's honey in the Rock for you.

Leave your sins for the Blood to cover.

There's honey in the Rock for you.

Bring ye all the tithes into the storehouse, . . . and



PROVE ME ... saith the Lord"

By **DORIS SCHUMANN, Topeka, Kansas**

A SHORT TIME AGO a newspaper reporter for the civic offices of this capital city, with his wife and two daughters, began attending the Church of the Nazarene which I am privileged to serve alongside my pastor-husband. It has been thrilling to watch the spiritual progress of this family as they have walked in the light God has given them. And He has rewarded them in a measure far greater than they or we had anticipated.

It would be misleading to suggest that these people who inspired this writing are mature Christians. On the contrary, they bowed at the altar of prayer only recently. The husband and wife had both been saved in years past, but circumstances and secular influences had come in and crowded God out. They even wondered if they had reached that "point of no return." Then, during a regular Sunday evening service, as they listened to the Word of God and felt the prick of the Holy Spirit, they knew they could find restoration and faith. On the very first stanza of the invitation hymn they walked hand in hand down the aisle, knelt and prayed, and found peace and pardon for sin. What a change has come over their lives since that time!

Just recently on Wednesday night when prayer meeting was dismissed, the newspaperman made his way to the pastor and asked if he and his family might come over to the parsonage with us for a while to discuss something that had been puzzling them. We were interested to discover that the question at hand had to do with the stewardship of tithing. They were in "dead earnest." They had to have some answers. Their story went something like this:

For a long time they had been what might be termed "nominal givers." That is to say, they gave occasionally to the church. Even before they settled it with the Lord they had dropped a bill or check in the offering plate—when they had it. But more times than not the checking account was pretty well depleted by the time they got around to God's storehouse.

Then as they began to read in Malachi the indelible words, "Will a man rob God?" they realized

they were falling short of the Bible method of giving. Soon they hit upon this system. Each payday they would write a check to the church for their tithe first. Then came checks for the car payment, utilities, insurance, and so on. Invariably, however, it seemed there just wasn't enough money to go around, even though the husband and wife both had good jobs. So, for fear they would overdraw at the bank, they would hold "the tenth" back just to be sure everything balanced. You know the rest of that story.

And now, here they were two days before another payday and our newspaper friend confessed that they felt they must not leave the Lord out, but they just couldn't possibly see their way clear. And, to add to their misery, it looked as though they would have to forget all about a much-needed and cherished family vacation.

The pastor could sense a deep sincerity as he listened to the new church family unravel their confused thoughts and experiences concerning God's portion of their wages. They wanted to give as He prospered them, but there was this reservation, this fear of not having enough that tormented them. Satan was trying to defeat them with the very issue that the Holy Spirit was using to enlighten and inspire them. The minister alluded to one of the most treasured gems in Sacred Writ: "Seek ye first the kingdom of God, . . . and all these things shall be added." He told them that he believed with all of his heart, on the basis of God's unfailing Word, that if they would earnestly put God first in their lives—including finances—God would provide a solution to their problem. And then we stood together, forming a friendship circle, and joined hands in prayer. We asked God to guide and direct this family as they dedicated their tithe to Him.

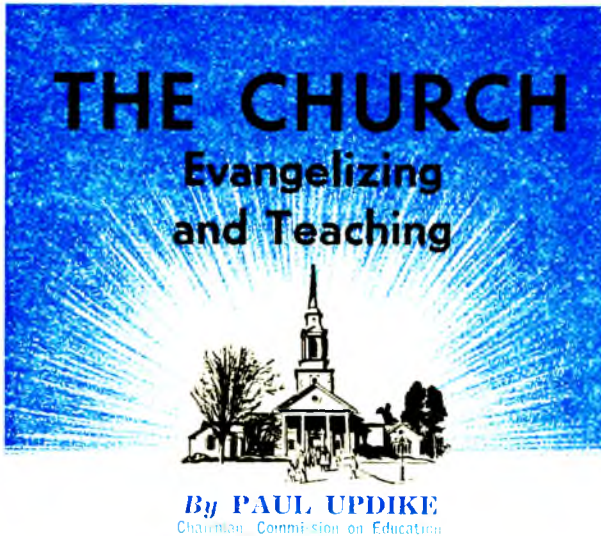
Two days went by and the telephone rang at the parsonage. The newspaper reporter had something to tell us. The news was good news! First, a letter had come telling them that one of the huge "back debts" for which they were not directly responsible was going to be taken care of by its rightful debtor. And the extra special dividend had come when the reporter picked up his pay check. To his astonishment, it was the largest he had ever received. He could hardly believe his

eyes but, then, it began to make sense. "But God gave the increase."

After sharing the wonderful news with his family he wrote out a sizable check to the church, God's tenth, and for good measure he added a little more. Then he made out checks for other current obligations, and there was actually some to spare. About the vacation? Well, they're going. Oh, it will be cut short. They'll stay for only a few days, but they're perfectly happy about that.

When asked how he knows that the letter and the unexpected raise in salary wouldn't have come anyway, our new parishioner just smiles and says, "Oh, I may never know for sure. But, in the Book of Malachi, I read, 'Bring ye all the tithes into the storehouse, . . . and prove me . . . saith the Lord.' And then it says that God will open 'the windows of heaven' and pour us 'out a blessing.' And so we decided to try it, and it worked! God has rewarded us, we believe, for trusting in Him!"

And the minister and his Mrs. are quite certain he is right. Great is God's faithfulness!



THE COMMISSION ON EDUCATION, raised by the last General Assembly, faces the responsibility of a fresh look at the educative processes of the Church of the Nazarene. To do this, the major task of the church and its objectives as set forth by our founders and held as goals at present must be continued into the future.

Ideological struggles have engaged the intelligence and strength of our country. However, the real trouble is deeper than that which appears on the surface. It is still, as always, that man is lost in a state of sin with a mind set to forget God and giving his time to seeking for his own lordship and pleasure. In this condition he is deprived within his own nature and deprived particularly of the presence and holy love of God, which are essential to his welfare and happiness.

The task remains for the church to present the "good news" that God has provided a remedy in

the Son to remove the carnal nature and restore the indwelling of the Spirit to the temple of man's own being. Somewhere between the cradle and the grave this must be accomplished or man's great adventure closes with defeat in eternal darkness, and eternity becomes his doom rather than his everlasting glory. We need only to remember Judas to see a classic example of this folly.

For this transformation, Calvary is and forever will be the flowing fountain for cleansing. Christ told Nicodemus, "Ye must be born again" (John 3:7). The glory of God is His ability and willingness to communicate himself to the entire exclusion of devils and hell. This glory is based on His grace. "By grace are ye saved through faith" (Ephesians 2:8). Nothing in personal work or education can atone for sin.

What can wash away my sin?

Nothing but the blood of Jesus.

Dr. J. B. Chapman, in his *Christian Living in a Modern World*, stated that the glory of the gospel "is in its power to transform and make new the hearts and lives of those who receive it."

Man is made in the image of God (Genesis 1:26). Hence the personality of man must rest on love which is perfect toward God and his neighbor. Perfect love, then, becomes the wellspring or fountain source of man's activity. Love is the basic foundation of personality. However, no family can exist on love alone. There must be the working out of love in life. Someone must work for the income; someone must keep the house; someone must make business contacts, etc.

The Early Church began with such a division of responsibility. The Grecians had felt that the Hebrews had the advantage. So the apostles continued with the ministry of the Word and prayer and assigned "looking after the tables" to those so chosen. The end result was that "the Word of God increased." When the church sees its love of souls worked out in tithes and offerings, budgets and allocations, requisitions and payment receipts, it sees one, but only one, of the important aspects. There must be the accompanying "faith, hope, [and] charity" kept alive with a clear mind and burning heart.

EVANGELISM, EDUCATION, AND TRAINING

In order for economy and practical harmony, God set these important activities as a trinity of blessing from heaven to the world society. Man would drop one or the other and think he can get along outside of God's pattern. He finds, however, that the balance they give makes for survival and blessing.

We must take the ideal and make it real. We must resolve the issues to precipitate action. We must find the glory of accomplished objectives. We must see our theology blossoming forth into logical reason from the Christian viewpoint, skill-

ful performance expressing God-endowed talents, and practical ethics that impress with both sincerity and spirit.

Dr. P. F. Bresee, in his last public address delivered at Pasadena, California, declared that "the first thing, then, is that young life have special divine relationship—become a man of God." He then urged that "the young manhood and the young womanhood of this institution get to Calvary and the upper room." Following this, in his concluding thoughts, he envisioned, "All branches

of knowledge, God helping us, we purpose to teach to men and women that they may be at their best advantage for God."

"Best advantage for God" is the watchword of devotion. This must be translated into the language of the home, school, shop, business, industry, commerce, international relationships—in fact, everywhere. The church must carry its implementing of its objectives in the light and order of emphasis which God has revealed for our being here and being devoted to Him forever.

HOME AND FAMILY LIFE FEATURE

WHY THEY CRY

By MILO L. ARNOLD, *Pastor, Moses Lake, Washington*



WHO IS CRYING? I hear men crying in the night. One wails, "No man cares for my soul!" Another moans, "I am left alone!" Who wails in the night? Are they weaklings, cowards, immature adolescents, or grown babies? Listen carefully and you will recognize the voices of men like David and Elijah. They are history's greatest king and prophet. Why do they cry? Has God failed them? No! Have people all lost faith in them? No! Many people believed in them both. Their problem was that though people did believe in them they never took the time or trouble to go and tell them so. Even great men, when they thought nobody cared, felt utterly desolate and alone.

Men of their stature could endure almost anything. They were afraid of practically nothing. They proved themselves equal to life's most taxing situations, but they desperately needed to know that the folks around them cared. They were painfully shaken when the people of their day took them for granted. People knew they were great and able men and forgot that they too could be very lonely men. If such great men needed to be reinforced by the closeness and care of others, surely the people who surround our lives need it no less.

Home can well be the most lonely place on earth. People are often inclined to take the home folks for granted and to become negligent about speaking those reassuring words of understanding for which they desperately yearn. There is no member of any household who is so mature, strong, experienced, or stable as to be always independently courageous. Neither is there any so young, so immature, or so childish as to feel no need for the closeness of understanding loved ones.

Home is often particularly lonely for children. They have personal burdens, disappointments, fears, and heartaches which are terrifyingly large to them. When the adults of the family make light or laugh about the matter, the child is pushed into painful aloneness. Of course to the adult the matter seems trivial; but remember, it would not seem small if you were only as tall as your child.

Adults laugh now about many things they once feared. Years of living and learning have taught them that those old fears were only phantoms. However, we must not forget that no child can possibly see these things from an adult point of view. To the child the problem is monstrous and terrifying. If the adults laugh about it, it is because they don't try to understand or they don't care. When this conclusion is reached by the child, it is too late to prevent injury.

The Scriptures tell us to laugh with those who laugh and weep with those who weep. If we laugh lightly at our children's tears we will separate ourselves from them, leaving them lonely. Of course the child will sometimes make a mountain of a molehill, but he will never get a correct perspective by being made light of. We must enter

There may be many reasons why communism has made more converts during the past twenty years than Christianity has during the past three hundred. But at least one of the reasons is that the communist missionaries have had the money to work with.—Roy L. Smith.

into his problem with him and let him know we care. We may take for granted that our children know we love them and care, but life can be made desperately lonely by our silence. Whether the child is a toddler or a teen-ager, he desperately needs to be reassured of our care and concern with all that concerns him.

We don't outgrow this need for reassurance. Many wives find home desperately lonely, even amid situations of plenty and prosperity. They work hard, invest their lives in drudgery year after year, and rejoice in the doing of it if they are sure that the persons whom they serve really care. They do not mind sacrifice, work, and hardship, but they will wither in a short season if they feel that nobody cares. Their pain is not in weariness but in loneliness.

A wife needs a reason for thinking that her husband cares. If he never tells her he cares, never brags on her, never seems concerned about her burdens or shows any serious interest in her concerns, why should she think he cares?

Husbands too often take for granted that their wives know they care. Does he not provide her a checkbook? Does she not have everything she needs? Does he not work hard in order to give her the best things he can provide? Why then should he need to notice her clothes, brag on her housekeeping, spend tender moments with her, or take her out on an occasional evening for her own enjoyment? One thing he overlooks: she needs desperately to be reassured by his kind words and reminded over and over that he really cares for her. She wants to know that he understands the load she carries, that he feels for her in life's difficult times, and that he understands in some measure the emotional needs of her life. To the man, a woman's situation may appear silly and she seems to make mountains of molehills; but remember, they are dangerous mountains, and more than one romance has died in that wilderness.

Husbands like to think they are strong, brave, and competent. They like to have their wives think of them as most manly persons. Yet they too crave to be noticed, to be babied a little, and to be reassured of the love and devotion of their mates. A man will work his fingers to the bone for his family and never complain. He is proud to serve them, to give them his best, and to sacrifice his personal convenience for the woman who bears his name.

No man complains about the hard work involved in supporting a wife and family, but if he is unappreciated, the loneliness of it will make the load intolerable. He needs to be reminded that somebody cares. He wants her to show, to say, and to prove that she cares. He too wants words of appreciation, moments of tenderness, and the

Our Lord had a great deal to say about possessions; thirteen of His twenty-nine parables are concerned with the wrong and right attitude toward money; far from avoiding the topic, He talked about it more than most other subjects. There is not a word in His teaching that justifies the belittling of possessions.

But He warned of the perils involved in getting money, in keeping, hoarding, and giving it. Always He stressed the importance of making money a means to an end and not an end in itself. He recognized that it can be a great servant of man, but that there is always a danger that it may become his master. Many a man has started out to get money and has found that money has gotten him. As Emerson has said, "It is hard to carry a full cup."

And so Jesus demands everything—all that we have. Not merely what we specifically give for the service of the Kingdom belongs to Him, but all that we retain for ourselves is also His, and must be employed in accordance with the highest ideals and purposes.—*John S. Bonnell.*

sense of being included. To be left alone too much will kill a man.

In some apparently good homes, almost every pillow is stained with tears because the members of the family have not reinforced each other by an adequate closeness and understanding. Husbands, wives, and children all may weep in loneliness, not because they are not loved, but because they are taken for granted. Those tears are unnecessary, but are the first payment on a long bill of sorrow incurred by taking others for granted so much that kind words were not spoken and kind deeds were neglected. They are the wail of hearts that are lonely even amidst the people who love them.

In the brine of lonely tears, unkind words take root and grow and monsters breed and multiply. No one intends to create a situation like this, but it is often done.

This yearning to be cared for and to be reassured is not childish or immature. David, Elijah, and even our Lord yearned for the love and fellowship of people who cared. To ignore this need in the lives of the people about us will give them a needless but crushing burden to bear and will invite a lasting visit of sorrow to our homes and lives. Why do they cry? They cry because they have no way of knowing that people care when the people who care are taking them for granted.

Crazy Patchwork

*Nobody sews a patch of unshrunk cloth onto an old coat, for the patch will pull away from the coat and the hole will be worse than ever (Matthew 9:16); Nobody tears a piece from a new coat to patch up an old one. If he does, he ruins the new one and the new piece does not match the old (Luke 5:36), Phillips.**

TO DISCOVER what Jesus meant by these sayings, we must first consider the context in which they were spoken. Matthew tells us that they were occasioned by the visit of some disciples of John the Baptist, who asked, "Why is it that we and the Pharisees observe the fasts, but your disciples do nothing of the kind?" (Matthew 9:14, Phillips)*

Jesus answered them with a question: "Can you expect wedding guests to mourn while they have the bridegroom with them? . . . The day will come when the bridegroom will be taken away from them—they will certainly fast then!" (Matthew 9:15, Phillips)* And then, by way of illustration, Jesus added the parable of the crazy patchwork.

There are two possible interpretations of this parable. Here is the first: Jesus is saying, in effect, to these disciples of John: "You are looking at My disciples, and finding fault with their religious observances. To you, their religious discipline seems like an old coat; you can see holes in it; and one of the holes is this—they are too merry, too cheerful. You think religious people should be stern, ascetic, solemn, even gaunt. So you would like to sew on a patch of strong, unshrunk material fresh from the loom of monastic discipline. You would like to have My disciples wipe the smile off their faces, live on crusts of bread and water, put ashes on their heads and sackcloth on their loins. But can you not see that this would not be a fitting thing for them to do? For while I am with them, they are like guests at a wedding,

Their joyfulness is not only permissible; it is entirely appropriate. Stitch on your patch of stern asceticism, and you will find that it will just pull the gentle gospel garment to pieces."

Crazy patchwork has been the genius of the Roman Catholic church down the ages. Its followers have essayed to improve the gospel garment by sewing patches of penances and self-inflicted sufferings upon it. Their holy men have worn sackcloth next to their skins, and put peas in their shoes. Even today, in the Philippine Islands, the flagellantes flay themselves until the blood runs down their backs in their effort to identify themselves with the Christ of Calvary. And in many other lands where Rome holds sway, earnest worshipers may be seen groveling along rocky roads on their knees as they seek to find peace for their souls. But these rites rip the gospel garment to pieces, so there is no gospel left!

But another interpretation is possible. It may have been that Jesus was thinking, especially when He spoke the words recorded by Luke, of the gospel as being a new coat, compared with the old, worn-out coat of Jewish orthodoxy as epitomized by the Pharisees of His day. In desiring His disciples to fall in line with their formal fasts, they were trying to cut a patch from the new coat of Christianity to mend the rents in their own ragged religion.

To this Jesus replied: "Not so! You cannot take the enthusiasm of My young disciples to patch up your old, worn-out religion. My religion is a *new* coat; to tack it on to decadent Judaism would

*From THE NEW TESTAMENT IN MODERN ENGLISH, © J. B. Phillips, 1958. Used by permission of The Macmillan Company.

By DAVID J. TARRANT, Pastor, Port Glasgow, Scotland

produce an exceedingly odd combination. In any case, to do so would be to ruin the genius of the new faith. It just can't be done!"

The proposition made here by John's disciples and resisted by Jesus was to be the number one issue in the Church for another whole generation. As soon as the gospel began to find success among gentile peoples, the cry began to be heard: "Gentile converts must be circumcised! Gentile converts must submit to the law of Moses!" The object was to rip a patch from the new coat of Christianity and sew it on the moth-eaten coat of a declining Judaism. No wonder Paul resisted such a proposition. He saw plainly that the new coat would be ruined if used as patch material. "If any man be in Christ," he cries, "he is a new creature: old things are passed away; behold, all things are become new" (II Corinthians 5:17).

This text also leads us to consider the modern implications of this saying of Jesus. First, it has something to say about church union. We hear a lot today about the sinful divisions of the Church; how we ought to throw away our denominational labels and all unite. But it is a sad fact that large sections of the Christian Church have become formal, modernistic, and spiritually lifeless. We belong to a church which is evangelistic, true to the Bible, with a concern for winning souls. Would it be right to rip up the new garment to patch the old one? Would not the effect be the same as stated by Jesus: the new ruined, the patch not agreeing with the material of the old?

Second, it says something about the basic principle of grace in the human heart. God is not in the patchwork business! His design is not to patch up the old, faulty lives by tacking on a bit of church-going here, a bit of Bible reading there. Such patchwork does not bring peace, but inner tension, with new rips appearing in the frail fabric of the old life.

No, a new coat is God's plan. Like Joseph's coat of many colors, it too is a coat of radiant beauty, for it is the garment of a holy character. It is a coat that will keep out the violence of life's storms, a coat that will shine with the beauty of holiness when we are called to stand before God, in the day when millions of souls, stripped of their self-righteousness, will stand in the agonizing nakedness of their sinfulness. Let us therefore be done with patchwork substitutes, and follow the divine counsel of Revelation 3:18: "I counsel thee to buy of me . . . white raiment, that thou mayest be clothed."

We cannot make ourselves stewards; we've got to be made stewards; and there is only one way in which that can be done: by Christ coming in and taking possession.—Daniel T. Niles.

WHAT PROFIT?

By Chaplain
JOHN T. DONNELLY
Amarillo Air Force Base
Texas



HUMANITY is forever traveling through a cycle. It has traveled this circuit more than once before.

An age, like ours, starts doubting, doubts the Church and the creeds, doubts that there is any purpose in the universe at all, doubts God and immortality, doubts there is any goal ahead anywhere, doubts all the principles of idealistic living, and then, having sheared life of spiritual significance, begins to doubt its doubts.

The life of each one of us is divided between two factors: the means by which we live and the ends for which we live. The fact distinguishing our day from previous times is our mastery over the means of life. The forces of the universe, one after another, from steam to nuclear energy, have been brought under control as equipment for our benefit. We possess, as no previous age, the *means* of living.

When, however, we turn our thoughts from the means by which we live to the *ends* for which we live, we are not at all certain that we are actually on a correspondingly higher level than our fathers.

Our generation may be long on the means of living, but it is obviously short on happiness. We are not soulless creatures to be satisfied with a few material commodities flung to us. The means by which we live is not the secret of happiness. There is something else in us that makes the very essence of our humanity. We have to live *for* something.

Materiality leads out into a spiritually senseless world. Life is not mostly theory. Life is mostly something else. For one thing, life is problem solving! Difficulties not only come very deep, but social and spiritual adjustment comes also, deeper still, binding us up into one bundle of life with other people. What happens to them happens to us.

*. . . he who lives more lives than one
More deaths than one must die.*

How many a man wishes he had genuine spiritual life! He longs for a depth of being, not so much

for his own selfish sake as for the purpose of another for whom he cares!

*Old Mother Hubbard
Went to the cupboard
To get her poor dog a bone;
But when she got there,
The cupboard was bare,
And so the poor dog had none.*

Familiar nursery rhyme, but there is depth in it. When a man so much as cares about a poor dog, he does long for a bone in his cupboard. When it is a person, a boy or a girl, a man or a woman, and not a poor dog, living in this difficult day, how a materialistically motivated man hates that bare cupboard of his own soul! It is empty of the spiritual life which comes alone from high things to live for! What can you give one, worth giving at all, if you cannot give him something beautiful to live for?

We have been absorbing ourselves in the creation, accumulation, elaboration, and multiplication of the means of living. But our generation cannot dodge the question voiced by Christ, "For what is a man profited, if he shall gain the whole world, and lose his own soul?" (Matthew 16:26) There is the matter of finding something worthwhile to *live for*.

Those who are saying that Jesus is a first-century Palestinian and outdated, that He is going, not coming, face the surprise of their lives if they live long enough to see it. What has Jesus to do, they ask, with this current aerospace age? What can He tell us about human conduct in a nuclear age? On the surface this seems logical questioning. Jesus, it is true, has no direct contribution to make to the *means* by which we live. But listen to Jesus about the *ends* for which we live, about the ultimate goals of living. This is spiritual, and the spiritual is His realm!

Have you found something worth living for, some beauty to create, some goodness to achieve, some truth to proclaim, some spiritual aim to which to give yourself? What are you living for? What profit if a man gain this whole modern world of means by which to live, and lose his soul?

EDITORIALS

Continued from page 2

for the evangelist will make up for absence from the services of the revival. No giving over and above the tithe can "buy off" responsibility for personal participation in the life and work of the church. "If I give away all I have . . . but have not love, I gain nothing."

In an even more fundamental way, this same principle applies in the personal dimension of the Christian life. There is no possible substitute for personal devotion, prayer, waiting in the presence

of the Lord, reading the Bible on one's knees. Really, it *does* "take time to be holy." One may even give generously of treasure and talent to the work of the Lord, and still miss the full scope of stewardship if he withholds his time from the high privilege of tarrying in the Lord's presence.

The editor wholeheartedly believes in the position the Church of the Nazarene has officially taken with regard to television. It seems to me both Biblical and sensible. The same principle applies to radio, magazines, literature, and other media of public communication which might come along in the future. But I certainly would concede this to those who would ban TV entirely: anyone who lacks the strength of character to guard the gate and to set reasonable limits to the time spent in front of the picture tube would be far better off to get rid of the set entirely. After all, Jesus said, "If thy right eye offend thee [cause thee to offend—*margin*], pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell" (Matthew 5:29).

Even "religious work" and time given to it may come between the soul and the Saviour. One of the great holiness preachers of the past wrote the poignant lines:

*I was working in the temple
With the Saviour by my side,
Where the multitude assembled,
In its misery and pride;
Glancing upward from my labor
I just caught His distant smile.
"You have placed your work between us:
Come and talk with Me awhile."*

February is "Stewardship Month." Not only in the *Herald of Holiness* but throughout the literature of the church world, much stress will be given to the tangible and measurable side of stewardship—that which relates to money and the proper support of the work of God. This is necessary, good, and right. Only let us not forget the broad scope of stewardship. It involves the gift to God and the recognition of His right, not only to our silver and our gold, but to the very heart and self.

Editorial Note . . .

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.

THE CHURCH AT WORK

HIGH LIGHTS FROM GENERAL BOARD MEETING

- All-time record set for General Budget
- Foreign missions allocation increased \$99,214
- Total budget for world evangelism to be \$2,751,283 plus Alabaster and Specials
- Thirty-eight new missionaries
- Africa field reorganized
- New fields in Jamaica and Chile
- Overseas home mission allocations to ten fields total \$272,000
- Contract let for new General Board building
- Evangelism conferences planned

The annual meeting of the General Board, January 10-12, 1962, climaxed a series of midwinter gatherings in Kansas City of unusual importance and meaning for the Church of the Nazarene.

The Superintendents' Conference, the Conference on Evangelism, meetings of N.F.M.S. and N.Y.P.S. General Councils and Seminary Board of Trustees, and ground-breaking for a new General Board building were all far-reaching in significance for the future work of the church.

The General Board is the administrative body charged with responsibility for the ongoing of the church in the interim between General Assemblies. It is composed of thirty-five members, with equal representation of ministers and laymen from the seven geographical zones of the church. The board meets each January to receive reports and to plan the work for the coming year.

Four members of the Board of General Superintendents reported on foreign visitation during 1961: Dr. Hardy C. Powers, India, the Middle East, Italy, and Germany; Dr. Samuel Young, Australia and New Zealand; Dr. Hugh C. Benner, Latin America; and Dr. G. B. Williamson, Africa.

An all-time record General Budget was approved totaling \$3,436,016, and including a major increase of \$99,214 for foreign missions. The appropriation for home missions was increased by \$17,000, and small increases were made in other departments. The total foreign and home missions budget appropriations are \$2,751,283. Missions specials and Alabaster funds are expected to add another \$900,000 to the figure for world evangelism.

The board appointed a total of thirty-eight new missionaries, a number exceeded only in 1958 on the Golden Anniversary of the church. The appointments were as follows:

To Africa: Dr. Margaret Hynd, Mr. and Mrs. Hilbert Miller, Mr. and Mrs. Paul Burkhart, and Misses Kathryn Johnson and Ruth Handloser.

To Central and South America: Rev. and Mrs. Tom Spaulding (Bolivia), Rev. and Mrs. Robert Collins (Brazil), Rev. and Mrs. Jerry Demetre (British Guiana), Rev. and Mrs. Boyd Skinner (Chile), Rev. and Mrs. Harley Bye (Haiti), and Miss Sylvia Sue Schriber (Nicaragua).

To the Orient: Rev. and Mrs. Ronald Beech (Philippine Islands), Rev. and Mrs. Phillip Kellerman (Taiwan), and Miss Phyllis Hartley (Japan).

To Italy: Rev. and Mrs. Vincent Adragna.

General appointment (field to be assigned): Rev. and Mrs. Marshall Griffith, Rev. and Mrs. K. Wayne Nelson, Rev. and Mrs. John Stockett, Rev. and Mrs. Allan Hollis, Rev. and Mrs. Don Scarlett, Rev. and Mrs. Peter Burkhart, and Miss Norma June Armstrong.

A major forward step in the organization of the African field was taken to provide for better administration. This move looks ahead to the eventual organization of several districts, and to the development of an indigenous church. The field was divided into five regions, each with regional supervisor, treasurer, and executive committee: Central African Federation, Coloured and Indian, Mozambique, Swaziland, and Transvaal. Dr. W. C. Esselstyn remains as field superintendent in charge.

Establishment of printing facilities for the entire African field was authorized, and provision made to buy a site at Roodepoort-Maraiburg, Transvaal, for the plant. The Nazarene Publishing House is contributing two presses for this purpose, valued at \$7,000.

New foreign missionary work was authorized for Jamaica, and it was voted to accept, with thanks, an offer of mis-

sion property at Arica, Chile, from the Youth for Christ Mission Board of Hamilton County, Indiana.

Special recognition was given to the retirement of Rev. Alfredo Del Rosso as superintendent and missionary in Italy after many years of service. Rev. Rocco Cerrato was appointed field superintendent.

A missionary institute for outgoing missionaries was authorized, to convene in June, 1962, in Kansas City.

Overseas home mission allocations amounting to \$272,000 were made to ten fields. This amount includes \$32,000 in Alabaster funds granted by the N.F.M.S. and Department of Foreign Missions.

A major action affecting the home church was approval of a contract for the construction of a new building to provide a meeting place and committee rooms for the General Board; and editorial offices for the *Herald of Holiness*, the Spanish Department, Church Schools publications, Christian Service Training, *Conquest*, and the N.Y.P.S. general office.

The new building will more than double the space available for headquarters work, and is the first step in the relocation of the publishing house on the new site at Sixty-third and Paseo. The land and building will be in the name of the general church, but all construction and landscaping costs, which will total approximately \$1,028,000, are to be paid by the Nazarene Publishing House.

The Department of Evangelism was authorized to hold evangelism conferences on three campuses during the year, at Olivet, Northwest, and Bethany Nazarene College. Publication of pamphlets on "How to Plan, Promote, Finance, and Conduct a Revival" was approved, one for pastors and local churches, and another for evangelists.

A special study of the needs and goals

of Nazarene education was authorized, with Dr. Leslie Parrott as director of the research.

Plans of the N.Y.P.S. General Council for a special Christian Service Training series for teen-agers were approved, with the recommendation that Evangelist C. William Fisher be asked to write the first text on "Why I Am a Nazarene."

Rev. Paul Miller was elected general director of the Nazarene Young Adult Fellowship and Nazarene Teen Fellowship, to begin the work on or about April 1, 1962.

Mr. Elden Rawlings was elected editor of *Come Ye Apart*, daily devotional quarterly for the church.

The time of meeting for the General Board was changed to 7:30 p.m. on the Monday after the third Sunday of January of each year.

Special recognition was given missionaries present during the meetings of the board who had served twenty-five years or more on foreign soil. Rev. and Mrs. Carl Mischke, who are retiring after thirty years of service in Africa, were presented to the board.

General Superintendents Hardy C. Powers, G. B. Williamson, Samuel Young, D. I. Vanderpool, Hugh C. Benner, and V. H. Lewis presided in rotation over the sessions throughout the three-day meeting. The secretarial work was efficiently handled by General Secretary S. T. Ludwig and his staff.

HOME MISSIONS

ROY F. SMEE, *Secretary*

New Church News

Our fourth church in Belfast, northern Ireland, the *Fiwaghy Church of the Nazarene*, was organized by Dr. George Frame on Friday, December 1. Rev. Fred Cowan, a graduate of British Isles Nazarene College, is pastor of this young church in the heart of a new housing area. For the present, services are being held in the Community Hall. This is the second church organized on the British Isles North District since General Assembly.

* * * * *

Three new churches have been organized on the Akron District in the past six months by District Superintendent C. D. Taylor.

An enthusiastic layman, Mr. Frank Wills, who was converted less than a year ago, was almost directly responsible for the organization of the Tippecanoe Church of the Nazarene at Tippecanoe, Ohio. He was determined to have a church in his community, so with the help of the Goshen church and permission from the district superintendent he bought an empty store building and started holding services entirely on his own. The church was organized

on December 31—small but with prospects.

The organization service of the Stowe, Ohio, church was held on August 27, with Rev. E. W. Cochran being officially installed as pastor.

The Marietta North Church, sponsored by the district and pastored by Rev. John E. McHugh, was officially organized on December 17 in Marietta, Ohio.

South Africa

Dr. Charles H. Strickland, superintendent of the European work in South Africa, reports the organization of two new churches in the past year. At *Bulawayo*, the second largest city in the Central African Federation, a church was organized, and one of the Bible College graduates, Rev. Sidney Steyn, was installed as pastor. Services are presently being held in the Scout Hall.

Then, at *Primrose*, a group which had been meeting as a holiness church for several years was led to join our denomination. Dr. Strickland received pastor and people, plus a property, into the Church of the Nazarene. The pastor, Rev. G. van Rensburg, was ordained by Dr. Williamson at the assembly held last September. The membership is fifty, and the church has a wonderful future. They have nice property on which they plan to build as soon as possible.

South Africa has a goal set to organize five new churches in the next two years. Let us pray that with the help and under the direction of the Lord they will achieve their goal.

* * * * *

At the conclusion of two weeks of blessed and fruitful revival meetings, Dr. E. W. Martin, superintendent of Eastern Michigan District, organized the Fairgrove church on September 24 last. The charter membership included four complete families. Sponsored by the district, they have a debt-free frame church valued at \$12,000. The pastor is Rev. Richard Lashley.

* * * * *

Started through the initiative and work of a serviceman, Sergeant W. J. Harrison, stationed at the Seymour Johnson Air Base, a church was officially organized by District Superintendent Lloyd B. Byron at Goldsboro, North Carolina, last August 27. Brother Harrison is also a licensed minister, and he and his wife are pastoring the new church.

* * * * *

A group of Nazarenes burdened with the need for another church in New Castle, Pennsylvania, held weekly prayer meetings for some time. Out of this and sponsored by the district, the East Side Church of the Nazarene was organized last July 9 with Rev. Lester Furey as pastor. A beautiful brick church building became available, and they are

renting with an option to buy. This is the second new church organized on the Pittsburgh District this quadrennium.

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District Superintendent Ray Hance reports the organization of the third new church on the Kansas District for this quadrennium. The Kinsley, Kansas, church was organized December 10. Rev. Ray Lunn Hance is pastor.

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Dr. W. Shelburne Brown reports the organization of the Newhall Church of the Nazarene. Sponsored by the Los Angeles District, the church was officially organized at a watch-night service last December 31, with the San Fernando and Forrest Park churches co-operating. The pastor, Rev. D. W. Alger, and his people are presently worshipping in a new parsonage, but property has been purchased and work is soon to begin on the church building.

Flash

Late news from Brother Perkins in South Africa: While the bladder surgery performed on their son David was a wonderful success, major surgery was later necessary to remove a kidney. They thank God that he came through successfully and they are standing on God's promises. The prayers of all our people on David's behalf would be appreciated.

FOREIGN MISSIONS

GEORGE COULTER, *Secretary*

Busy at God's Work

By MARGARET CAIRNS, *British Honduras*

We have been very busy holding evangelistic services in several of our churches here in British Honduras this year. One of the first special meetings was in the Spanish church in Succotz, with a small number responding and seeking Christ. At Easter we held special holiness services at Crooked Tree and many of the people were blessed and helped. From here we went to Punta Gorda, twenty hours by boat from Belize. The scenery as we neared the port was beautiful: palm trees swaying in the breeze, sailboats in the distance, and the little pier where the fishermen sell their catch fresh from the sea. Most thrilling of all was the sight of the Punta Gorda Church of the Nazarene standing out clearly for all to see.

Pastor Williams and his good wife, Maisie, both graduates of our Bible College, pastor this church and are doing a good work for God. During a week of special services here there were fourteen people seeking the Lord. One whole family—father, mother, and children—knelt together seeking salvation from sin.

Following the revival we visited a preaching point about seven miles from Punta Gorda where fifty persons were

gathered to hear the gospel preached in the open air. All but two young men responded to the invitation to accept Christ as Saviour. Pray that these who responded will go on with the Lord, and that soon we may have a church in this place.

We also visited Pastor Nemo Pott at his church at Columbia, not far from Punta Gorda. Once again, thanks be to God, souls sought pardon and cleansing through the precious blood of Jesus.

About seven miles outside Columbia is the town of San Antonio, which has no evangelistic witness. We visited this town and many people heard the testimonies of our brethren. As Mr. Pott and Mr. Cairns went around praying with and witnessing to people, they found many hungry for the Lord and His Word. Because of his many duties pastoring, teaching day school, and caring for preaching points, Brother Pott is able to visit this town only twice a year. Pray that we may soon have a worker for San Antonio, British Honduras.

About two and a half miles from Columbia, Pastor Pott started holding services in a place called Cross Pass, a very hard area to introduce the gospel.

The Lord has blessed and now sixty to seventy people gather each week to listen to God's Word.

Following these services Mr. Cairns had to leave for San Antonio, Texas, where he was ordained in our beloved Church of the Nazarene.

In July, two weeks of special services were held in our Belize First Church with a good response to the message of full salvation and about fifty persons seeking the Lord. During a special service for the day school children about one hundred came forward to pray.

Our Bible College at Benque Viejo reopened August first. During the absence of Miss Dech on furlough, Mr. Cairns was asked to take charge of the school. We covet your prayers for this work also.

Three young graduates are now out in the work, and we would appreciate your prayers for them that they may be kept sure and steadfast. Pray also for all our national family. The devil tries to tempt and draw away all who follow God. They need the prayers of our people greatly.

Pray especially also for Basilio, the drunkard. He has been to the altar once since our previous request, but has slipped back again.

General Board as it opened its annual meeting.

Nearly sixty persons gathered in sub-zero weather to watch as the first shovel of dirt was turned. Snow had been scraped away and a canopy covered the area where the ceremony took place. Actually the dirt that was used was kept inside overnight to keep from freezing.

After singing the hymn "Faith of Our Fathers," the group listened as General Superintendent Powers outlined the purpose of the building. He pointed out the important step the church was taking in providing adequate facilities for its present editorial staffs and the needs for the future.

Dr. Powers said the timetable called for the building to be completed by December 1, 1962, and to be dedicated during the next General Board meeting, January, 1963.

In outlining the features of the new building, Dr. Powers included that it will be fully air-conditioned, a fact the shivering spectators could scarcely appreciate.

The building will house the offices of the *Herald of Holiness*, the Nazarene Young People's Society, the Church Schools Department, the Christian Service Training Commission, and the Spanish Department. These offices are presently scattered through the Headquarters building and Publishing House. It will also include a 300-seat auditorium, a library, and a lunchroom.

Among the features, it will have hydraulic elevators, movable partitions between offices, lobby landings and stairs to be terrazzo floors, and a parking lot 110' by 180' which will adjoin the existing lot behind the Headquarters building.

Following Dr. Powers' official statement, General Superintendent Williamson turned the first spade of earth. As he shoveled, Dr. Williamson said: "This is an act of courage, faith, and dedication. May those who lay the foundation 'bring forth the headstone . . . crying, Grace, grace unto it.'"

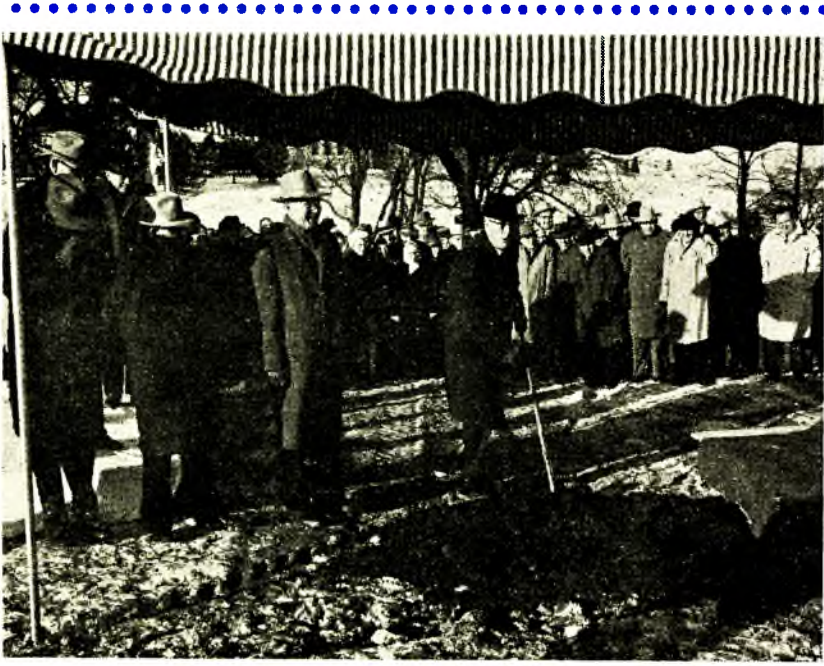
Dr. Harvey S. Galloway, president of the General Board and superintendent of the Central Ohio District, spaded next. He was followed by Dr. Oscar J. Finch, chairman of the Building Committee and president of Pasadena College; and Dr. John Stockton, general church treasurer.

Dr. Orville Jenkins, Kansas City District superintendent, concluded the service with prayer.

M. A. (Bud) Lunn, Publishing House manager, was master of ceremonies.

The new building will be 267 feet long and 50 feet wide. It will be built north of the present Headquarters building. The length of the new structure will face The Paseo. It will be paid for by the Nazarene Publishing House.

The facade of the three-story building will be of cut Indiana limestone.



General Superintendent Williamson shovels the first spade of earth in the ground-breaking ceremony for the new General Board building. To his left are Dr. Harvey S. Galloway, president of the General Board and Central Ohio District superintendent; Dr. Oscar J. Finch, chairman of the Building Committee and president of Pasadena College; and Dr. John Stockton, general treasurer. Dr. Stockton's face is hidden by his coat to protect from the sub-zero temperatures.

GENERAL BOARD BUILDING GROUND-BREAKING

A ground-breaking ceremony January 10 for the new General Board building made official the third step in the relocation of general church offices to the twenty-two-acre tract at Sixty third and

The Paseo in Kansas City.

Construction will start immediately on the building which will house the editorial offices. A contract for \$945,000 was approved the same morning by the

alternated with brick and window panels. It will be of contemporary style which will match the present Headquarters building.

The ground-breaking heralded the start on the third building of a relocation program which calls for the seminary, headquarters, publishing house, and bookstore, along with the new General Board building, to be built on the twenty-two-acre plot purchased in 1949. The seminary and headquarters buildings were occupied in 1954 and 1955.

FOR CHRISTIAN ACTION

In their protest to the city council relative to the expansion of gambling in Reno, Nevada, the Washoe County Ministerial Association stated six reasons for their opposition not only to the expansion of gambling, but to all gambling.

In brief, here are those six reasons:

1. Gambling is like cancer. It corrupts everything it touches. Alcoholism is an attendant evil. Prostitution and narcotics are tied in with the cards and the dice and the wheels. Nevada's suicide rate is reported to be the highest in the nation, as is its crime rate.

2. The operation of a gambling establishment is not a right, but a privilege, granted by local governmental authority. When granted locally, it is policed by the state. At least one municipality in Nevada does not permit gambling. Therefore any consideration of the geographic expansion of gambling must take into account its immorality.

3. Gambling is an artificially contrived game of chance, completely divorced from all the vital and constructive risks of living. Necessarily, no skill is involved in gambling, except by those who try to cheat. If skill were a factor, no casino would operate such a game, for thereby it would run the risk of losing its regular take. The only consistent winner in gambling is the operator's establishment.

4. Gambling is concerned with the transfer of property. It is a denial of man's stewardship of property, which may be acquired morally only by gift, labor, or exchange; and immorally by theft. Gambling is robbery by consent, with chance deciding who robs whom. And the eighth commandment declares, "Thou shalt not steal."

5. The tenth commandment says, "Thou shalt not covet." Gambling is property aggression, wanting what one does not deserve without laboring to get it. Its motive is profit without productivity. The gambler would reap without sowing, for gambling is the redistribution of property from the hands of the losers into the pocket of the winner, without anything constructive being accomplished in the process.

6. The gambler becomes a worshiper of the false goddess Lady Luck, and easily an addict. The com-

pulsive gambler is harder to cure than an alcoholic. His or her addiction often leads to over-indebtedness, arguments about money in the family, writing of bad checks, late night carousing, child neglect, and divorce.

The gambling operator's hunger is insatiable. He must remain open twenty-four hours a day, even though man is not by nature a nocturnal creature. No day is so holy, not Sunday, nor Christmas, not even Easter, that he pauses from his activities.

We commend the Washoe County Ministerial Association for their positive and constructive stand against gambling.

EARL C. WOLF, Secretary
Committee on Public Morals

GENERAL INTERESTS

From Whitened Fields

A Great Harvest

A Total of 12,382

New Members Reported

Spontaneous support from Nazarenes around the world under the banner "Shining Lights on Sunday Nights" made the denomination's "Fourteen Sunday Nights of Evangelism" one of the most significant forward moves of the church in the last twenty years.

Reports from all seventy-six Nazarene church districts to the office of Dr. Edward Lawlor, secretary of the Department of Evangelism, showed an estimated gain during the period of between 15 and 20 per cent in Sunday night attendance.

From this whitened harvest field a total of 12,382 new members were won during the three-month crusade, more than 95 per cent of them on profession of faith. This total exceeded the campaign goal of 10,000 new members by 2,382, or nearly 24 per cent.

During the campaign, Nazarenes averaged more than one-quarter million persons in church each Sunday night. The exact average attendance was 259,556 persons. Dr. Lawlor said this figure would be increased somewhat by reports from overseas.

"I am persuaded that under God the Nazarenes moved to an outstanding achievement for the denomination in this space age," Dr. Lawlor said.

"The complexities of Sunday night evangelism in this day cannot be overestimated," he continued. "However, the experience of an average of one-quarter million people in Nazarene churches for fourteen consecutive Sunday nights is evidence that our people want Sunday nights of evangelism."

One feature of the crusade was the manner in which reports flooded into the Kansas City office. By nightfall on January 3 every district was "in," although a few had some additional count to glean, leaders reported.

Dr. Lawlor said the department also had received word of a "mighty transformation" of several churches through the spotlight upon Sunday night evangelism. "A number of pastors have told me they are most happy for the campaign because it pressed them to a new

integrity and zeal of ministry."

It was the first time in recent history of the denomination that a promotion of the Sunday night service had been observed on a church-wide basis and that every church reported its attendance figures. Previously, for many years, the greatest interest and effort had been directed upon the Sunday school.

The most recent similar church-wide effort to reach people with the message of the gospel was the "Try Christ's Way" crusade that was held for four months ending on January 31, 1961. This campaign included a month of concerted witnessing by laymen and of Nazarene pastors preaching for a verdict. The total of new members as a result of this program was 10,792 reported on February 20. The final total, with reports from foreign fields, exceeded 13,300.

Dr. Lawlor, at the recently concluded Conference on Evangelism in Kansas City, announced two more key church-wide campaigns for this year. On March 11, pastors will endeavor to secure the pledges of a total of 100,000 Nazarene families to have a daily time of reading the Bible and prayer. In the fall of 1962, by "Operation Doorbell," the church will try to reach 100,000 new families by means of concerted, organized visitation.—NAZARENE INFORMATION SERVICE.

THE LOCAL CHURCHES

Roachdale, Indiana—Recently our church closed a good revival with Rev. and Mrs. L. L. Dennis as the special evangelistic workers. The altar was lined with seekers on the closing Sunday night, and we praise God for His blessings.—GENE W. STEVENS, Pastor.

Evangelist Ernest Moore, Jr., reports: "The past few months have afforded me opportunities for service in the field of evangelism in Texas, Mississippi, Indiana, Oregon, and Utah, where God has blessed in revival and spiritual awakening. I am happy to be in the center of His will winning souls. Write me, 718 Saipan Place, San Antonio, Texas."

Rev. T. C. Phipps writes: "At the close of our Northeast Oklahoma District Assembly last June, I closed out more than twenty years of service as pastor in our church to enter the field of evangelism. I conducted several meetings in Oklahoma and one in Indiana during the remainder of '61, and am now making up my slate for 1962. I have some open dates and will be glad to go anywhere the Lord may lead for entertainment and freewill offerings. Write me, Box 112, Skiatook, Oklahoma."

Evangelist Bob Palmer writes: "Early in January, I held a meeting in our church at Lucasville, Ohio, and God richly blessed. I am now going into my fourth year in the field of evangelism, and do thank all the pastors and people everywhere who have been so kind to me. I have an open date in February and will be glad to go anywhere, as the Lord may lead. Write me, 1320 Grandview Ave., Portsmouth, Ohio."

Rev. Jimmie Allen writes: "On Sunday, January 7, I preached my farewell sermon in our church at Ada, Oklahoma, and am now in my first revival since re-entering the field of evangelism. I shall be glad to slate meetings as the Lord may lead. Write me, % our Publishing House, P.O. Box 527, Kansas City 41, Missouri."

THE BIBLE LESSON

By ARNOLD E. AIRHART

Topic for February 11: Christian Family Living

SCRIPTURE: Exodus 20:12; Proverbs 1:8; Mark 7:9-13; Luke 2:39-51; John 19:25-27 (Printed: Exodus 20:12; Mark 7:9-13; John 19:25-27)

GOLDEN TEXT: *Honour thy father and thy mother* (Exodus 20:12).

The sacredness of family life has been recognized in differing degrees by various societies throughout history. Religions other than Christianity make much of family solidarity. Reason, conscience, and natural instincts unite to safeguard the home.

But at that point in history when our Lord condescended to become a member of a human family, He bestowed upon family life its greatest dignity and importance since the beginning of creation. And just as in every other area of life, He himself became the embodied ideal in His relation to His own mother.

Just as with the other moral commandments, Jesus gives the fifth dimensions through His example and teachings. In the words of Canon Liddon, "From that day to this He has been the inspiring, regulating, combining influence in all Christian households. In the Christian father, we trace His moral authority; in the Christian mother, His tenderness and love; in the Christian child, His lowly obedience. He sweetened and consecrated family life for all time, when He deigned to enter it by being 'born of a woman.'"

Indeed, it has to be recognized that the fifth commandment presupposes a Christian, or at the least a moral, society. In the absence of Christian or Biblical sanctions in large segments of our society, this commandment tends to lose meaning and becomes unanchored. Wretched indeed are those parents who, lacking any fear of God themselves, lead their children away from God.

A society without moral roots appeals to its child psychologists and welfare workers who can provide no permanent solutions but only temporary expedients. But in a Christian home, around a Christian altar, children observe parents who confess themselves under moral law, and obedience to parents is then seen to be based on a higher law than arbitrary authority.

Jesus teaches that adult children owe their parents assistance, even as small children owe parents obedience.

The promise, "that it may be well with you," is the statement of the principle that a well-ordered home is the foundation of a well-ordered and enduring nation. The rewards of obedience to parents are twofold. First, personal

security, emotionally, mentally, spiritually. The security of physical comfort is not enough; the child craves the security that comes through firm parental controls, where these controls are not twisted to become unhappy tyranny. Obedience to God is reflected in obedience to parents, God's chosen instruments. The second reward is to have a stable society in which long life can be enjoyed. Order in the home is fundamental. Anarchy in the home means anarchy in the nation and chaos in personal living.

The family has its vicious enemies, now as always, which threaten to degrade and destroy it. The call is for pious parents who will contend for family sanctity prayerfully and vigorously.

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.

"SHOWERS of BLESSING"

Program Schedule

February 11—"Man Is Dangerously but Wonderfully Made," by *Mendell Taylor*

February 18—"Your Priceless Intangibles," by *Wilson R. Lanpher*

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

March 4—"Thou Lackest . . . Give," by *Wilson R. Lanpher*

Deaths

REV. HAROLD J. MILLER

Harold Joseph Miller was born April 8, 1897, in Marquam, Oregon, and died in San Leandro, California. He was ordained an elder in the Church of the Nazarene by Dr. R. T. Williams, and spent a number of years in pastoral work, during which time he established First Church in Auburn, California, and pastored First Church in Duluth, Minnesota. Due to a throat condition he entered the educational field some years ago, and at the time of his death was serving very ably as C.S.T. and guidance director at the Church of the Nazarene in San Leandro. In this connection he worked very closely with young married couples. Only eternity will declare the value of his accomplishments in this area of work. He is survived by his wife, Pearl; a son, Raymond; two sisters, Mrs. Lizzie Newton and Mrs. Vesta Weddle; and a brother, Sherman Miller. Memorial service was held on December 1, 1961, at Emmett, Idaho, with his pastor at San Leandro, Rev. E. Bob Clayton, officiating, assisted by Dr. Francis Sutherland and Rev. Volney Johnson.

MRS. ALVIRA FLORENCE DILLION was born October 18, 1875, on a farm near Jamesport, Missouri, and died in Montrose, Colorado, at her daughter's home on December 5, 1961. In 1893 she was married to Robert N. Dillion. To this union were born three children, two of whom preceded her in death. Early in life she took Christ as her personal Saviour. In 1934 she transferred her membership from the Palestine to the Montrose Church of the Nazarene. She took a deep interest in her church, and was faithful to the services so long as her health would permit. Hers was a life of sacrifice and service for her Lord, her children, and her many friends. She is survived by a daughter, Mrs. Juanita Vernon, and a grandson whom she reared, Robert D. Romina. Funeral service was conducted by her pastor, Rev. J. W. Lundy, with interment in Montrose.

MRS. ALICE ANDERSON (nee Broberg) was born April 17, 1889, in Chicago, Illinois, and died November 29, 1961. As a child she moved with her parents to a community near Newman Grove, Nebraska, making her home in this vicinity until her death. She was converted early in life, later entered into the experience of holiness, and became a member of the Church of the Nazarene in Newman Grove shortly after its organization. She was a faithful, loyal Christian, and at the time of her death was superin-

tendent of the Sunday school and teacher of the adult Bible class. Her husband, Pete Anderson, preceded her in death. She is survived by six children: Allen, Aner, Mrs. Dorothy Brower, Mrs. Lillian Roach, Elvin, and Marie. Funeral service was conducted by her pastors, Revs. Gilbert and Sylvia Anderson, with interment in Rosehill Cemetery near Newman Grove.

ROY B. PRESTON was born in Fulton County, Illinois, June 21, 1877, and died in Macomb, Illinois, November 20, 1961. He was a pioneer Nazarene, having been a charter member of the Maples Mill Church; received into membership by Dr. P. F. Breese in 1907. Upon moving to Pekin, he immediately started a prayer meeting in his home and established the Church of the Nazarene in that city, and had been a faithful and active member of the Macomb church since moving to this city in 1938. In 1897 he was married to Anna Mellert, who survives, with eight children: Marion C., Mrs. Maude Emmons, Mrs. Bessie Grose, Mrs. Jane Triffet, Mrs. Georgia Studt, Roy P., Mrs. Kathryn Clay, and Mrs. Ailene Baumgardner. He is also survived by one sister, Mrs. Gertrude Shelby. He was preceded in death by his parents; two children who died in infancy; one brother, George; and one sister, Mrs. Winifred Mellert. He was very active in the work of the Lord in all departments, and especially interested in missions, since a daughter, Mrs. Bessie Grose, is serving in South Africa. He had been enjoying his usual good health, when he suffered a heart attack on the evening of November 20 while visiting at the home of his daughter in Lake Odessa, Michigan, and the Lord called him home.

MARY JOSEPHINE LANCASTER was born to George and Luzena Lawson in Iowa Falls, Iowa, October 18, 1933. Her mother died in 1938, and she was adopted by Rev. Gertrude Allmon. She was converted at the age of seven at the family altar, and remained true to her Saviour and her church until her death on November 23, 1961. She was married to Dean Lancaster in 1953, and to this union a son, Michael Dean, was born. She is survived by her husband and her son; her foster mothers, Gertrude Allmon and Marie Coate; also her father, and two brothers, George, Jr., and Jon Michael. Funeral service was conducted by her pastor, Rev. Omar Barnhouse, of Nyssa, Oregon.

Announcements

WEDDING BELLS

Miss Betty Jo Miller and Lieutenant W. Elbert Perryman were united in marriage on December 26 at First Church of the Nazarene, Alexandria, Louisiana, with Rev. V. Dan Perryman, father of the groom, officiating.

Miss Yvonne Shumaker of Johnson and LaVere Pepper of Syracuse, Kansas, were united in marriage on December 26 in the Church of the Nazarene in Eldorado, Oklahoma, with Rev. Donald Konkie, pastor, officiating.

Miss Nora O. Blennis and Mr. Dwight Sauer, both of Cimarron, Kansas, were united in marriage on December 21 at the Cimarron Church of the Nazarene with the pastor, Rev. Norman Howerton, officiating, assisted by Rev. Tom Hermon of Little Rock, Arkansas.

BORN

—to Rev. and Mrs. Warren A. Rogers of Detroit, Michigan, a daughter, Shellia Irene, on January 5.

—to Rev. and Mrs. Ralph L. Hysong of Circleville, Pennsylvania, a daughter, Elisabeth Esther, on December 8, 1961.

—to Robert and Wilma (Hokanson) Pauley of Hastings, Nebraska, a son, Wayne Robert, on December 6, 1961.

—to Thomas and Janet (Sidle) Charles of Columbus, Indiana, a daughter, Joyce Ann, on December 4, 1961.

SPECIAL PRAYER IS REQUESTED

—by a reader in Alabama that they may be able to have a Church of the Nazarene in that town;
—by a Christian brother in Ohio for the salvation of his father, his son, and his wife, for healing of his wife, also that he may be fully in the Lord's will.

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Roman Catholic "Christian Brothers" to Pay Income Taxes

SACRAMENTO, CALIF. (EP)—A lengthy dispute between the Christian Brothers, Roman Catholic religious order, and the U.S. Internal Revenue Service has finally been settled. The small brothers will pay \$3,477,390 in federal income taxes—covering profits of the brothers' winery operations in California in years previous to 1957. In that year the order reorganized its winery as a regular commercial corporation which pays taxes like any other business.

I.R.S. had claimed the taxes after the brothers filed a suit to recover \$489,800 in taxes paid under protest for the years 1951, 1952, and 1955.

Slate Mayor's Prayer Breakfast for Kansas City

KANSAS CITY, Mo. (EP)—Patterned after the Presidential Prayer Breakfasts held in the nation's capital under sponsorship of the International Christian Leadership, a Kansas City area mayor's prayer breakfast is being planned here.

Mayors and other public officials throughout Greater Kansas City's metropolitan area, including five counties in both Missouri and Kansas, have received invitations to the first prayer breakfast here, which is scheduled for February 22. About 500 officials are expected to attend, according to the office of Mayor H. Roe Bartle here.

Mr. Bartle, an active Presbyterian layman, is scheduled to speak briefly.

Central African Republic Increases Control of Mission Schools

BANGUI, CENTRAL AFRICAN REPUBLIC (MNS)—Mission-operated schools in this former French possession which obtained independence last year have been placed under government control. According to the legislation passed by the Parliament, however, the buildings involved will remain the property of the various missionary organizations and the government will give annual subsidies amounting to 80 per cent of the cost of running the schools.

The action directs that religious instruction can be given only outside the normal school hours and that a government permit must be obtained before any new school can be opened.

"Bear Ye One Another's Burdens": Paralyzed Vets Record Theology Books for Blind Students

WEST ROXBURY, MASS. (EP)—Although confined to wheel chairs, paralyzed war veterans at the Veterans' Administration Hospital here have found a way to help college students handicapped by blindness.

The veterans, all of whom suffered spinal cord injuries, learned that Braille books for the blind are expen-

the **A**nswer corner

Conducted by W. T. PURKISER, Editor

In these last days, does God give visions to anyone? Our pastor says He doesn't. He says God speaks through His Word and the Holy Spirit only.

I would have to know what you mean by "visions" before I could answer very intelligently. If you mean the kind of vision that Peter had on the housetop (Acts 10:11-18), which is the source of new and God-inspired truth, then I would say that such visions ended with the apostolic age. Some very dangerous modern heresies have arisen from such "visions," as, for example, the visions of Joseph Smith at Cumorah, from which the Mormon churches have come.

However, if you mean by visions strong impressions of duty within the limits of the revealed truth of Scripture, then I would not rule them out. I would only suggest that each such leading be tested by Martin Wells Knapp's four-fold test: "Is it Scriptural? Is it reasonable? Is it right? Is it providential?" I think this probably would satisfy your pastor, also, who is certainly correct in placing his emphasis on the Spirit and the Word.

In a recent Sunday evening service our pastor, in telling of his "call" to pastor our church, made this statement: "One can never really know God's will in his life except in retrospect." I have always been taught to believe that we can know God's will in our lives. How can we have any peace or rest in our souls if there is always a question as to whether or not we are in God's will in what we do? Why pray for God's direction in our lives if we can't know His will. Will you please comment on this?

I suspect what your pastor meant was that our knowledge of God's will in our lives is confirmed by the events of an unfolding providence. What I don't know is how much stress he put on the "really know" in the statement you quote. I may have a strong conviction that a certain course is the will of God for me. But whether that conviction is correct or not I will never know until I do it, or in failing to do it find other indications that I had missed the will of God.

You see, part of our problem is that we have to "try the spirits whether they are of God" (1 John 4:1). God leads us through impressions, but not every impression is a divine leading. One of

the finest little books ever written on this subject is by Martin Wells Knapp, and is entitled *Impressions* (144 pages, 75c; may be ordered from the Nazarene Publishing House).

William S. Deal, in *Problems of the Spirit-filled Life*, tells of a woman who was impressed to go talk with a new neighbor whose little girl was allowed to wear boy's clothes. When she did, the mother asked, "Are you sure the Lord sent you to talk to me about this?" Assured that God indeed had, the mother proceeded to explain that the little "girl" was a boy whose hair they had just postponed cutting because it was so pretty (page 132).

Recently, at the close of a revival service when the evangelist had preached on the Second Coming, one was at the altar. The evangelist finally looked back at the audience and said, "Go on home. Don't be talking. Just go on home." The people, some of them visitors, looked so stunned, I felt horrible. Do you think that could hurt a church?

It possibly could. However, I suspect there are two sides to the question. It is very easy for folks to become thoughtless and even a bit boisterous in their visiting while an altar service is in progress. This certainly should not be. The fact that only one was at the altar should not be allowed to make any difference. I can understand how an

evangelist, deeply burdened for souls, might speak more sharply than he intended. I would hope the church members would have expressed their cordiality to their visitors outside the sanctuary, and if any questions were raised, would have explained the spiritual pressures of the hour.

side and that textbooks needed for advanced college courses often are not available in Braille.

They proceeded to embark upon a tape-recording project that included the reading of theology books for blind students at Boston University (Meth-

odist). Boston College (Roman Catholic), and the Harvard Divinity School.

They also have recorded law books and journals for law students at the universities. Organizations which help the blind have donated the tape-recording equipment and tapes.

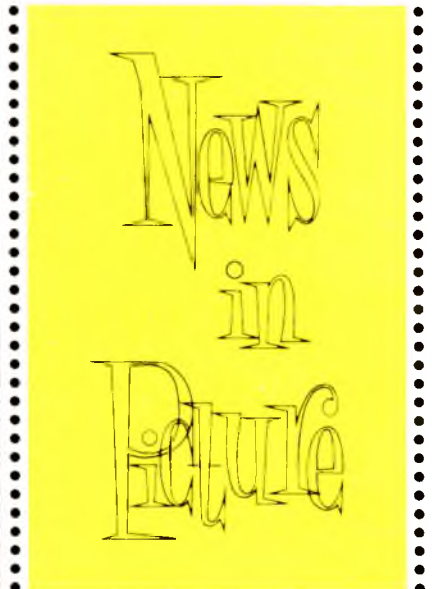


A record missionary offering was received in a novel receptacle at the Lake View Park Church of the Nazarene, Oklahoma City; Rev. Bill Draper, pastor. The unusual container is a four-inch artillery shell given to the church by Missionary Mrs. Ray Miller, which she had received from the governor of Quemoy as a memento of a visit there. Layman Stanley Phillips had the shell chrome-plated. It is planned to use it for future offerings for world evangelism.



Delegates to a recent meeting of the Advisory Council of the American Bible Society examine a copy of a new paper-covered edition of the Society's illustrated New Testament. The Council, which met in New York City November 14 and 15, includes representatives of more than fifty-five Protestant denominations. Shown in this picture, from left to right, are Mr. Paul Skiles of Kansas City, Missouri, executive secretary of the Young People's Society of the Church of the Nazarene; Mrs. Skiles; and Rev. James Snow of Oklahoma City, Oklahoma, general president of the Society.

Dr. Hardy C. Powers, general superintendent, and our missionaries in Jordan confer with King Hussein of the Hashemite Kingdom of the Jordan relative to securing national recogni-



tion of the Church of the Nazarene. Left to right are Rev. Berge Najarian, missionary in charge of the Jordan field; Rev. Don DePasquale, district superintendent of the Middle East District; Dr. Powers; and King Hussein.

A new addition to the sky line of Kirkland, Washington, was the erection of an eleven-foot cedar cross atop the Kirkland Church of the Nazarene. Provision was made for the cross when the church was constructed six years ago. Recently beams of appropriate size and material were located and the cross was constructed. Members of the congregation hoisted it into place. The pastor, Dr. Leslie Parrott, reports that the church will use the slogan "The Church of the Old Rugged Cross."

Stewardship Enriches Life!

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