

Herald of HOLINESS



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EDITORIALS

By W. T. PURKISER

The Spirit and the Church

A minister of another denomination has said, "If God should call His Holy Spirit out of the world, 95 per cent of what the Church is doing would go on, and we would brag about it."

One can only hope this is not true, while being more than a little fearful that it is. It must be said, however, that to the measure to which it is true the Church has turned aside to lesser ends than those established in the Great Commission.

For nothing that is *really* part of the task of the Church *can* be done without the Holy Spirit. It may be imitated by human effort. It may be approximated, but it cannot be accomplished without the supernatural help, the spiritual "additive" which comes from the presence and power of God.

There is a real and right sense in which the Church is to be in this world everything the Lord Jesus Christ was in the days of His flesh. This is what is meant by calling the Church "the extension of the Incarnation." Jesus said of His disciples, "As thou hast sent me into the world, even so have I also sent them into the world" (John 17:18); and to His disciples, "As my Father hath sent me, even so send I you" (John 20:21). John wrote, "As he is, so are we in this world" (1 John 4:17).

Let it be always remembered that Christ's public ministry began when the Holy Spirit came upon

Him as a dove, and He "returned in the power of the Spirit" (Luke 4:14). If Jesus in His manhood was endued and empowered by the Spirit of His Father, how much more do we, His disciples in this twentieth century, need that same enduement and empowerment!

If the Church is to be empowered and anointed, its individual members must be empowered and anointed. If the Church is to witness and win, its individual members must witness and win. While it is true that the group may be able to carry along some who are spiritually infirm, it still takes four well men to carry one who is sick, and six live men to carry one who is dead.

The measure in which the Church goes forth in the power of the Spirit will be the extent to which each of its members determines to do only and always the will of God in all things. God help us to tackle the tasks which cannot be done by human strength, and do them by His Spirit.

Federal Aid to Parochial Schools

The new session of the United States Congress could well be a crucial one for the historic American position of the separation of church and state as well as for public education in the United States. For it is evident that the Roman hierarchy has determined on an all-out drive to ram through legislation which will carry provisions for federal aid to parochial schools.

This editor has personal reservations on the whole matter of federal aid to elementary and secondary schools. This segment of public education has always been the responsibility of local and state governments. There is no real evidence that local districts and their respective state departments are in any widespread danger of failing or defaulting in this responsibility.

It is a bit hard to follow the reasoning of those who plead so strongly for federal handouts. If it were a matter of agitation on the part of "poorer" states for equalizing total resources and sharing in the prosperity of "richer" states, it would at least be understandable. But the "richer" states have their hands out just as far and are crying for their "share" just as loudly as any other.

After all, it is the people who must pay the bills through taxation, and it is no easier to pay it through the collector of internal revenue than it is through city or county or state tax collectors.

(Please turn to page 12)



The Cover . . .

A rural home on the island of Luzon in the Philippines. The missionary work of the

Church of the Nazarene centers on this island, and is comparatively young, having begun in 1948. Several dialects are spoken in the mountain areas, but English is taught in the schools and widely understood in the cities. Ilocano is the principal language around our mission center. Eleven missionaries and 29 national workers now serve 30 congregations with 391 members and 1,684 in Sunday school. The Bible school enrolls 32 students. Rev. Harry A. Wiese is the field superintendent.

SULLEN HEARTS

THE MASTER'S FAITHFULNESS in meeting personal and inward need is constant and true. He is never turned aside by our efforts to becloud the issues. The cozy, domestic scene in Martha's home in Bethany with her sister and brother is a case in point. Martha came complaining to Jesus, "Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me." The Master's reply was gentle but penetrating, "Martha, Martha, thou art careful and troubled about many things: but one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her." Jesus' words were not an endorsement of Mary's indifference to household responsibilities; they were a condemnation of Martha's misplaced emphasis. Also, it looks as though Martha's service of love had become tainted with whining and faultfinding.

Another arresting scene reveals the Master's keen analysis of individual heart need. A man came out of the crowd with this appeal, "Master, speak to my brother, that he divide the inheritance with me." But Jesus' reply is startling at first glance, "Man, who made me a judge or a divider over you?" Then He moved into the area of the man's true need with, "Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the

*General
Superintendent
Young*



things which he possesseth." Here He gave no endorsement to inequities on the part of the withholding brother, but He dared to look at the complainer's own need. He knew that covetousness and a misplaced emphasis on things could not be cured by more goods.

Near the close of our Lord's life of service Peter asked concerning John, "Lord, and what shall this man do?" The Master's reply is more than a brush with insatiable curiosity; it is a divine directive for all time. "If I will that he tarry till I come, what is that to thee? follow thou me."

Our Heavenly Father, deliver us from the sullen heart. Do not allow us to miss the real issues of life by a spirit of complaining and faultfinding. Read our hearts and show us our true need. Make us radiant and glad to do Thy will because we have been cleansed and filled. In His worthy name.

Rev. Myrtle V. Jay, a charter member of the Church of the Nazarene when it was founded in Pilot Point, Texas, in 1908, died in a hospital in Sacramento, California, on Saturday, January 13.

After serving as pastor of the Bloomfield church for more than eight years, Rev. John Damon has accepted a call to pastor the church in Glenwood, Iowa. He closed out his service in Bloomfield with the dedication of a new church building, with Dr. D. I. Vanderpool as special speaker.

Rev. and Mrs. Leonard Deakins have accepted a call to the church in Crescent City, moving late in January from Terra Bella, California. They succeeded another Seminary couple from their own class of 1954, Rev. and Mrs. David Alexander, who accepted a call to the church at Turlock, California.—N.I.S.

“One of the first religious papers that I remember coming to our home was the *Herald of Holiness*. Father and Mother were Nazarenes, so they felt that the official paper of the denomination was a ‘necessity’ for family reading. I have files of the *Herald* for some twenty-five years and I find great joy and delight in reading those older issues by men and women long since departed except for articles they wrote for the *Herald*. We didn’t take a daily paper, but we did take the *Herald* and I feel it has been a great influence on the whole family over the years. As a second-generation Nazarene I can wholeheartedly recommend the *Herald of Holiness* to all earnest believers. It is very hard to make full-fledged church members out of folks who do not read and find no interest in taking it. They don’t know what they are a-missin’ and they don’t know what’s goin’ on in other areas as well. To be well informed, the reading of the *Herald of Holiness* is a ‘must.’ Uncle Bud said a heathen was a Nazarene who did not take the *Herald*! Don’t be a heathen!”—*Dallas District Bulletin*.

Only through giving can we really become possessors. This is God’s immutable law of stewardship! To hoard God’s investment of time, talent, and treasure . . . made in each of us . . . is to invite immediate frustration and ultimate dismay into our lives. Stewardship is simply giving in Christ’s spirit of love and so finding the only abundant life—here and hereafter.

Contents . . .

General Articles

- 2-3 Editorials
- 4 Try Tithing! *Everette D. Howard*
- 5 Uruguay Journey, *General Superintendent Benner*
- 6 Tithing Can Be a Means of Grace, *Wilbur T. Dodson*
- 7 Quotations on Stewardship, *Earl C. Wolf*
- 8 If I Had Only Six Months to Live, *L. Wesley Johnson*
- 9 Profit and Loss or Loss and Profit? *Jack M. Scharn*
- 10 The Church Prayer Meeting, *Maynard James*
- 13 A Program for Victory, *E. Wayne Stahl*
Christian Work, D. W. Thaxton
- 14 Crossing the Bar, *Ovella Satre Shafer*

Poetry

- 4 Thank You, Lord, for Quiet Things, *Grace V. Watkins*
- 9 Today I Must Pray, *Clifford S. Fisher*
- 14 Until Peace Comes, *Berniece Ayers Hall*

Departments

- 15 Evangelism
- Foreign Missions
- 16 General Interests
- The Local Churches
- The Bible Lesson
- 18 News of the Religious World
- The Answer Corner

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Try Tithing!

GOD never really has a man until He has his tithes.

Full surrender to God should include tithing of all material possessions, or it is not really complete.

Tithing is not a method of raising money for the church; it is a form of worship to God. In this divine mystery lies the key to doors of material prosperity and spiritual enrichment for many of God’s people who are at present bound by chains of material and spiritual poverty. On the mission field we usually try to settle this problem of tithing as Jacob did, at a “prayer-Beth-el,” along with other sins of disobedience.

Consider God’s promise to Jacob in Genesis 28:12-22: “Behold . . . the Lord stood . . . and said, . . . I am with thee, and will keep thee in all places whither thou goest, . . . I will not leave thee, . . . the land whereon thou liest, to thee will I give it.” Unlimited promises! Extravagant promises. Only God could make such promises. Then Jacob’s love for his Lord was revealed in his vow to pay tithes: “If God will be with me, and will keep me . . . and

will give me bread . . . and raiment . . . of all that thou shalt give me I will surely give the tenth unto thee” (vv. 20-22).

God’s promise was for material prosperity as well as His spiritual presence. Have you tried tithing? Remember the words of David, “The Lord . . . hath pleasure in the prosperity of his servant” (Psalms 35:27).—EVERETTE D. HOWARD, *Superintendent of Texas-Mexican District*.

THANK YOU, LORD, FOR QUIET THINGS

*For cool, green woodland places;
For meadows after rain;
For sleeping children’s faces
And moonlight on a plain;
For ministry of hands
Through quiet-passing days;
For love that understands
Without a word or phrase;
But most for hours when, stirred
In holy wonder, we
Have felt Thy presence, Lord,
A hushed immensity!*

By GRACE V. WATKINS

URUGUAY JOURNEY

General Superintendent Benner

ACCOMPANIED by our missionaries to Uruguay, Robert Wellmon and O. K. Perkinson, Mrs. Benner and I took off from Buenos Aires on Saturday, November 18, for the forty-minute flight to Montevideo. As we neared the shore line of Uruguay, by previous arrangement of Brother Perkinson, I was invited to occupy the copilot's seat, where I enjoyed an unimpeded view of Montevideo, city of nearly one million people, and often called "The Miami of South America."

As we descended toward the airport, our missionaries showed us a great new area of the city where plans are being made for our newest church. Their vision and enthusiasm were contagious as they enlarged on the prospects for the Church of the Nazarene in the thriving city of Montevideo and the entire country of Uruguay.

Uruguay is one of our relatively newer areas of missionary activity. However, in these earlier years God has helped our workers to develop a sound basis for future development. Our Bible school property is superior, as to both location and construction. Surely a kind providence prepared and made available this center for Nazarene work in Uruguay. From the roof of the Bible school one may easily look into the gardens of the British Embassy grounds, and the American Embassy is in the same vicinity. The O. K. Perkinsons are providing excellent leadership for this educational project, which, as in all our fields, is so vital to our growth and strength.

On Sunday morning we were in a worship service at the Curva church, where David Corvino is pastor. The Sunday school attendance taxed the capacity of both the church and the pastor's apartment. More property and additional building facilities are needed there.

The afternoon service was at the 14 de Julio church, where Rev. and Mrs. Robert Wellmon are pastoring. The sanctuary was filled, and following my message and a brief exhortation by Brother Wellmon, eight came to the altar seeking heart holiness.

In the evening I preached in an evangelistic service at the Carrasco church, where Rev. and Mrs. O. K. Perkinson are serving as pastors until the return of Rev. and Mrs. Jack Armstrong from their furlough. Again the Lord blessed with a good altar service. Among those who knelt was

a couple who never had been in the church before, and both professed the forgiving grace of Christ.

This incident points up the observation of our missionaries that within the last year there has seemed to be a greater response to our message, especially in the considerable number of new people who come directly into the services from the streets. In earlier years practically no one came who had not been contacted previously. So there seems to be a growing opportunity for holiness evangelism in Uruguay.

One of the means of immediate and wide contact is in connection with street fairs. As in some other Latin-American countries, there are certain locations at which stands are set up in the street, often weekly, to which the people come in large numbers to buy all manner of items. One such fair is held regularly on a street on which one of our churches is located.

By means of tape recordings played through a loud-speaker on the Bible school station wagon, the gospel message is sounded forth continuously, while the missionaries move up and down the fair area, distributing tracts and Bible portions, and dealing personally with those who listen. Programs recorded for "La Hora Nazarena" (Nazarene Spanish Broadcast), and featuring the message of Dr. Honorato Reza, editor of Nazarene Spanish publications, are used largely for this activity. "Dr. Reza," said one of the missionaries, "preached at least twenty sermons in one day." And so by this, and every other available means, the message of full salvation is proclaimed in Uruguay through the Church of the Nazarene.

To this time the work in Uruguay has been carried on in connection with Argentina, and Dr. John Cochran has furnished the superintendency for both countries, with a unified mission council. But upon the vote of the Argentina-Uruguay Council, and by action of the General Board, Uruguay has been set apart as a separate district, with Rev. Robert Wellmon as the district superintendent. Uruguay is the center of the most intensive Communist operation in South America. Pray for our missionaries and national Nazarenes that this beau-

tiful and strategic country may furnish an equally intensive center for holiness evangelism, giving the message of deliverance through Christ that makes men "free indeed."

Tithing

CAN BE A MEANS OF GRACE



By **WILBUR T. DODSON**

Pastor, Fessenden, North Dakota

CHRISTIAN STEWARDSHIP is not man's method of using money; it is God's method of using men." God seldom uses men to make money, but He does use money to make men. Christ certainly emphasized this when the rich young ruler came to Him; also in the parable of the rich man who tore down his already bulging barns to build greater. Both of these illustrations clearly point out that these men served riches and the power connected with wealth.

Tithing can be a means of grace. Some give because they are blessed. Others give while they are being blessed. Still others give because perhaps they want to be blessed. The only thing needful to know is that it is God's command; it pleases us to keep the commandments of God. When we give due to obedience, it pleases God to pour us out a blessing that we cannot contain. Even if God did not pour out a special blessing, we would still be obligated to tithe our income and to give offerings of our abundance.

Tithing denotes character. If one does not pay his personal, state, or federal income tax, the authorities have the right to collect it if at all possible. Perhaps one may get by with the government for a few days, but sooner or later one who has misappropriated funds will be brought to justice. The farm, business, other property, and finances can be confiscated; and the original debt plus court costs, fines, and penalties, as well as the loss of freedom, faces the one who has misappropriated funds. He has done this by using for other purposes what should have been sent to

the government treasury. Dr. Billy Graham stated recently in a sermon that several million people who call themselves Christians misrepresented in their tax reports the amount given to the church. In some areas, those who have made this gross error are given a chance to balance what they have reported given to the church with what was actually given to the church.

When individuals give because they want to give, because there is joy in giving, this kind of misappropriation never happens. Tithes and offerings should be given "from the top of the purse and from the bottom of the heart." With this love instilled in the heart to give to the work of the Kingdom, misrepresentation and misappropriation will not find their way onto the tax report blank. One would not find much joy and blessing in a padded income tax form.

Tithing develops confidence. When any tither, young or old, places his tithe in an envelope and in the offering plate, he has to have confidence in the church. He is saying to himself that the church is needed in the community and that he has a part of the responsibility to pay its obligations. One gives his money with the confidence that the church has elected people who are saved and sanctified to handle and to invest it wisely in Kingdom building.

Tithing enlarges faith. When one takes a dime out of the dollar, he certainly has less so far as material value is concerned. The spiritual value that is added is immense; not only is the tenth blessed, but also the ninety cents has the promise of the blessings of Heaven upon it. With God in control of the ninety cents, it will supply more needs than the extra dime without the blessings of God.

When one does not pay tithes and spends all for self, he is saying he does not trust God. He is saying that the dime is of greater value than having the presence of God in his life. He is willing to come to the Judgment to be tried for the misappropriation of funds.

Paying tithes and giving offerings should be a time of great spiritual overflowing. Of course, our tithe is taken out first. There is no delay or doubt that the tithe is the Lord's and should be given to the church on the very next Sunday (I Corinthians 16:2). Should there be any doubt as to what constitutes a tithe, we can find the answer in Matthew 23:23. These scriptures sanction all that is said in the Old Testament about tithing—the first tenth of everything.

If there should be needs after the tithe is paid, then offerings should be given as God hath prospered. Many times in the early days of the church people made pledges for revivals, buildings, and debts, having no idea how the money could be raised. They put their faith in God. God answered

prayer and the money came in—many times to the very penny that was pledged. How the blessings of God came, the windows of heaven were opened, and hearts could not contain it! There was shouting and singing around the altar as people marched forward and placed the amount of their pledges on the open Bible. People were happy because God had worked a miracle to supply their need. Great faith and dependence upon God brought many victories.

The same windows of heaven will be opened in our services today if we exercise the same kind of faith as was demonstrated in the yesterdays. If we ask large things, God will give us great victories. With the windows of heaven opened, God's blessings will be directed to different parts of the community. God will bless because our funds have not been misdirected. Tithing, giving of offerings, working, praying, testifying, and inviting

The one-tenth of your possessions you give away turns the nine-tenths into God's possessions. Stewardship is the way in which God intends to help us remember that what we keep is His, not only what we give. That I set apart a regular amount of time or talent or money is a constant reminder to me that all I have is His. In other words, stewardship—the practice of stewardship—means learning that what we give, makes sacred what we keep.—Daniel T. Niles.

have all found their proper channels. Stewardship of life which includes tithes and offerings is an avenue through which God will bless our lives.

Quotations

ON STEWARDSHIP

Selected by EARL C. WOLF

Director of Adult Work, and Editor of Adult Curriculum Materials, Department of Church Schools

Give according to your income lest God make your income according to your giving.

—Peter Marshall

Stewardship, be it remembered, is far more than *money*. Stewardship is *manhood*. It is all of life regarded as a happy and a holy trust, for which at last we must give an account.

—Paul S. Rees in
"Christianity Today"

What About Your Dollars?

An Illinois businessman took a dollar bill, pinned a piece of paper to it requesting that each spender record what the dollar was spent for. At the end of two weeks the dollar came back to the businessman with this record:

- It was spent five times for salary.
- It was spent five times for tobacco.
- It was spent five times for cigarettes.
- It was spent three times for candy.
- It was spent twice for haberdashery.
- It was spent three times for meals.
- It was spent once for automobile parts.

It was spent once for groceries.
It was spent once for washing.
It was spent twice for shaves.
It was spent once for toothpaste.
Not once was that dollar given to God.

—Author unknown

Horace Bushnell made a penetrating list of all who might be excused from giving to missions: those who believe that it is "every man for himself" in this world. Those who believe that Jesus Christ made a mistake when He said: "Go ye into all the world, and preach the gospel to every creature." Those who regret that missionaries ever came to our ancestors with this good news. Those who believe that the gospel is not the power of God and cannot save anybody. Those who want no share in the final victory. Those who believe they are not accountable to God for the money entrusted to them. Those who are prepared to accept the final sentence: "Inasmuch as ye did it not to one of these, ye did it not to me."

—Stewardship Facts

Most all of you will either fritter your life and income away, or fling it at the feet of God! It is not a matter of whether anyone gets what you possess but who. Who, if not God, do you want to receive that which is you and represents you?

—MYRUS L. KNUTSON
in "20 Stewardship Sermons,"
Augsburg Publishing House,
copyright 1954

If I Had Only Six Months to Live

By **L. WESLEY JOHNSON**

Business Manager, Northwest Nazarene College, Nampa, Idaho

I'M NOT EXPECTING TO DIE in six months. Unless something unforeseen happens, I probably will not. But I don't know. No one knows when his time will come to leave this world. Then why talk about it?

Just recently I was informed that it would be necessary to have major surgery. This was not a new experience, for it was to be my third operation. This time everything seemed to be different. My wife and I both were very apprehensive, more so than the two times before. We could not understand why. Probably it was because we had two weeks to think about it before the task was to be performed. We had asked for the delay in order to take a scheduled business trip.

Even with modern, scientific techniques, surgery still has some hazards. It is only natural to do some solemn thinking before such an ordeal. The Christian again searches his heart to be sure that all is well with his Lord.

On Friday, two days before the date to check into the hospital, I decided to spend some time alone in prayer. Earnestly I asked God to show me if there were any unforgiven sins in my life. As I continued in prayer, asking Him to throw His own searchlight upon my soul, there was no feeling of condemnation.

But I wasn't satisfied. My great desire was to have a genuine visitation of the Holy Spirit. I desperately sought His witness to my spiritual victory. Eternity is too long to run a risk. No one is ever sure what the outcome will be after an operation, and in this case the doctors had some question marks which would not be answered until they explored inside. The case was committed to God, and sincerely I prayed, "Thy will be done."

The important thing was to hear from heaven. As I remained on my knees that Friday afternoon, my prayers seemed to get nowhere. Why? Was God far away? Would He hear me, yet fail to

The meaning of stewardship—the response of the whole person to God's act of love in Christ.—T. John Ratnam.

One reason we do little more than tip the church is that our definition of "stewardship" is confused and confusing. In an effort to make certain that giving to the church is set forth on an appropriately exalted "spiritual" level, we have broadened the definition so much that "stewardship" has become just another word for "discipleship" or "the Christian life." The trouble is that, when we get right down to it, we are still talking about raising money for the church. You know it, I know it, and no one is fooling anyone. We bumble along, trying to cloak a perfectly legitimate material concern and objective in a spiritual garment which does not fit it. We are secretly uneasy about what we are really doing, that is, financing the program of the church.—*John R. Bodo.*

make His presence known? "Speak to me, Lord," I begged. "I've been talking; now please let me hear from Thee." More time was spent waiting with no satisfactory results. God's promises were not doubted for a second. I knew that "Jesus never fails." Then why did He not manifest himself clearly, for He knew that my heart desired His presence more than anything else?

I shifted from my knees and just sat on the floor—waiting and pleading for Him to come and visit my soul afresh. The thought of ever having grieved His Spirit, when a sinner, nearly crushed me. I wept about my past sins, though they had been covered by Christ's atoning blood long ago. What could be the trouble now? Why didn't a clear message come from heaven?

Suddenly the thought struck me, How would I live if my life were to end in only six months? Many things flashed through my mind. Then I prayed again, something like this: "Lord, I don't know what Your plans are for me, but regardless of that, from this moment on, I will live as though my life were limited to six months." This seemed sensible, for we all know that every one of us will reach a time, right to the very minute, which will be exactly six months before the time we will draw our last breath. For some of us, that minute may be already past. Since we do not know, then isn't it wise to live constantly as though we had arrived at that moment?

Closer I drew to God, praying for a new anointing of His Spirit, craving only one thing—to please Him. Things that had formerly appealed to me suddenly lost their attractiveness. Opportunities to make large sums of money have sometimes been

Today I MUST PRAY

*I must pray,
Today.*

*Today, I must pray;
For nearby or away
Walks a man astray.*

*His soul reaches out away from the sod;
Groping to eternity, hungry for God.
That he might soon walk
In Christ, the True Way,
I must pray,
Today!
For him I must pray.*

*I must pray,
Today.*

*Today, I must pray.
My heart needs much prayer
As lungs need the air.*

*My soul reaches out away from the sod,
Climbing the stairway of prayer to God.
That my inner man
Find strength as the day,
I must pray,
Today!
For myself I must pray.*

*I must pray,
Today.*

*Today, I must pray.
Prayer lightens my load;
Moves God's hand as of old.
O men reaching out away from the sod,
Marching toward heaven, homeward to
God,
Cares, riches, and pleasures
Will steal heaven away
If we pray not
Today!
Today we must pray.*

By Chaplain CLIFFORD S. FISHER

a real temptation. During the past year several offers to enlarge greatly my present income, through a change of vocation, have been presented. A most attractive offer was being considered even up to this time.

But now, money and all things earthly lost their appeal. There was no more interest in trying to become wealthy. *Only one thing mattered now, to serve my Lord more effectively than ever before.*

To be a better witness, a greater soul winner, to have more stars added to my crown, was now my determination. When people think of me, I don't want their first impression to be, He's a good businessman, or, He can make people laugh, or, He has a great sense of humor. No, I want them to know, There is a man who has seen Jesus.

When my heart was poured out to God in this manner, and when I began moving closer to Him, the great blessing came. In James 4:8 we read, "Draw nigh to God, and he will draw nigh to you." Never before had this bit of scripture been so clear and meaningful to me. When I made the first step toward God, He came to meet me gloriously. A genuine "one-man camp meeting" followed immediately.

The hospital experience is over and I am back at my work at Northwest Nazarene College with a life more greatly enriched than ever before. By His grace I shall continue to live as though there were only six months more, and diligently work to win more souls to Christ.

Surgery is no fun, especially the days that follow. But evidently this experience was divinely approved. Benjamin Franklin once said, "There are no gains without pains." There were pains, of course, but the spiritual gain has been worth it a thousand times over. The events that took place have brought joy and Christian growth which I treasure more sincerely than words can express. Thank the Lord for my third operation.

PROFIT AND LOSS OR LOSS AND PROFIT?

By JACK M. SCHARN

Pastor, Lone Pine, California

CHRIST taught the criterion of life stewardship in the terms profit and loss, or loss and profit! He proclaimed this vital truth in a priceless paradox—"For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it" (Matthew 16:25).

Jesus emphasized this proclamation of principle by asking two related questions:

(1) "For what is a man profited, if he shall gain the whole world, and lose his own soul?

(2) "Or what shall a man give in exchange for his soul?" (Matthew 16:26)

Multiplied millions have sought worldly profit only to find loss. It is poor discernment when men risk their eternal souls for momentary gratification or monetary values.

This tragic type is illustrated in the Old Testa-

ment example of Esau selling his birthright to Jacob for a mess of pottage. In the New Testament, it is brought into more acute focus in the sad story of Judas selling Christ for thirty pieces of silver. In the seeking of profit, both men found loss. Esau lost his legal right to an inheritance. Judas lost his soul for that which satisfieth not.

Other multiplied millions have discovered in experience the truth of Christ's statement about loss and profit: ". . . whosoever will lose his life for my sake shall find it."

By faith, Moses recognized this truth in purposeful choice—"Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward" (Hebrews 11:25-26). Moses was motivated by the inspiration of spiritual insight. He suffered the loss of earthly profit, but he gained the profit of a spiritual inheritance—that which in Christ is found to be greater riches.

"For what is a man profited, if he . . . gain . . . and lose . . . ?" With realistic interpretation, Paul the apostle answered—without Christ and the

motivation of divine love, "it profiteth me nothing" (1 Corinthians 13:3). After the dramatic divine encounter on the Damascus road, Paul had one supreme and compelling desire which became the driving force of his life—"that I may win Christ." This became a motivation of such magnitude that he counted all else but loss. Can we not sense the vital nature of his experience as he takes the witness stand of the ages? His testimony shows unreserved commitment—"I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, . . . that I may win Christ" (Philippians 3:8).

Moses and Paul experienced the meaning of Christ's criterion of life stewardship. They were willing to suffer loss, but they found life! From their investment they received divine dividends and profit—riches this world can never know.

No sacrifice is too great, no claim of Christ too demanding, if through it we may win Christ. May we too discover in experience Christ's great principle of loss and profit!

*Lay not up, my soul, treasures on earth.
Excelling values seek, of greater worth.*

The Church Prayer Meeting

By Evangelist MAYNARD JAMES, British Isles South District

THE PRINCE OF DARKNESS fears and fights the church prayer meeting. Its history is a ghastly memory to him. Well he knows the havoc it has done to his kingdom down the centuries. Hence his unremitting opposition to a Holy Ghost-filled prayer service.

Today, when many church prayer gatherings have faded into insignificance, we do well to think deeply on what God has wrought in answer to the united intercession of His people. Three instances—one of them widely separated chronologically from the others—must suffice in this article.

I

The Day of Pentecost saw three thousand sinners come to Christ in twenty-four hours; and it took place in the hardest city in the world, where seven weeks earlier Christ had been crucified. But that

unique outpouring of the Holy Spirit was the glorious climax to ten days of united prayer!

II

Over seventeen hundred years later there came the saddest spiritual decline ever known to the American church. Tidal waves of skepticism had swept from France to the United States. Many colleges were hotbeds of infidelity; indeed, when the noted Timothy Dwight came to the presidency of Yale University in 1795, he found it "honey-combed with atheistical clubs."

A similar state of things existed at Princeton, where, about that time, it appeared that only two students professed Christianity. Prominent civic leaders had aligned themselves with either liberalism or French deism. In religious circles cold Unitarianism had made heavy inroads.

Then God burdened His people to gather for

The belief that everything in the world can be bought and that money is indispensable for happiness makes evident that modern man is not so far removed from the origin of money as he may think. Just as in prehistoric religion pieces of metal were the guarantee of the presence of the power of the deity and thus an efficacious help for a happy life, so modern man treats money as a deity (Mammon), on which his happiness depends and to whom his life is devoted. Such an attitude is idolatry, however, and a denial of the God who in Jesus Christ offers us all good gifts.—Otto A. Piper.

unceasing prayer. In 1794 circular letters went forth, appealing for nationwide "Aaron and Hur Societies," to uphold the ministers' hands through intercession.

On March 23, 1798, came the proclamation of President John Quincy Adams, appointing May 9, 1798, as a special day of "fasting, humiliation, and prayer" throughout the nation.

Swift and sure came the answer from Heaven. There broke out what is known as the Great Revival of 1800, when fires of divine power and glory swept over North America and changed the face of the nation.

III

About fifty years later came an even greater revival of religion to the United States of America. It is estimated that in about four or five years over four hundred thousand persons professed salvation in the country.

Undoubtedly the main cause of that Pentecostal blaze was the chain of prayer meetings—one thousand miles long—which had been forged by God's people. It commenced in New York, when a city missionary named Mr. Lamphier started the famous Fulton Street Church prayer meetings. They began with an attendance of about four and grew to a daily prayer gathering of hundreds of people—mainly keen businessmen. Other cities followed the example of New York, and soon the long frontier of prayer batteries was established.

Such thrilling stories could be multiplied a thousandfold in the history of prayer meetings. That is why, wherever I have gone, I have stressed the prior need of corporate intercession. For over forty years I have proved its worth. Again and again I have witnessed miracles of salvation and healing in response to the united prayers of the saints.

In all my service for Christ there has been no greater privilege than of sharing in thousands of prayer meetings. In colleges and cottages, in camp

meetings and churches, on land and sea, at noon and early morning, and at the evening and midnight hours, I have knelt with the saints in prayer. Some of those gatherings were tranquil; others were tempestuous. At times shouts of praise filled the air; at other times the atmosphere was solemnized by the voice of weeping. Silence has alternated with acclamation; heart-rending confession has mingled with triumphant testimony.

To make the church prayer meeting the power God intends it to be, we need all the wisdom, faith, and tenacity which only the Holy Spirit can give. There are some simple but vital rules to be observed in relation to the church prayer meeting:

(1) Prayer is not so much the *preparation* for the coming battle. Prayer is the battle. It calls for perfect unity and concentration on the part of those present.

(2) There must be utter dependence on the Holy Spirit for guidance and faith in our petitions. "For we know not what we should pray for as

Offertory Prayer: "Dear Lord; in spite of all we say and do, this is what we really think of you."—Walter Welch.

we ought: but the Spirit itself maketh intercession . . . according to the will of God" (Romans 8:26-27).

(3) Be sure to pray before going to the public prayer meeting. Many people have killed the atmosphere of the services by their dry, long-winded petitions. If only they had spent time on their knees before leaving their home, they would have been "in the spirit" right from the start of the service.

(4) It is often a good thing to begin the prayer meeting with a short season of praise, in which there are no petitions, but simply expressions of thanksgiving to God for His love and faithfulness. He seeks for our praise and draws very near to a thankful Christian. An opening period of praise often makes prevailing intercession easier.

(5) Don't be too long in your public prayers. Better to pray three short prayers than to weary the saints with one prolonged recital of your needs. Of course there are times when the Holy Spirit so takes hold of a true prayer-warrior in public that he cannot stop in a matter of two or three minutes. But when that happens, it will be evident to all in the prayer meeting that God is mightily moving in the midst; and all will be quickened and edified. Wisdom and unselfishness, as well as holy boldness, are needed in the public prayer meeting.

(6) Be *specific* in your petitions; so that if next day you were asked for an account of the prayer meeting, you would remember the definite requests which had been made. By so doing, you

will look for tangible answers to what was asked for in the church prayer meeting.

(7) Special responsibility rests upon the leader of the prayer service. At all costs he should carefully prepare for it by secret prayer and meditation on the Scriptures. He should go anointed by the Spirit to lead the people in public intercession. Let him never think the prayer meeting can "take care of itself." Such an attitude plays into the hands of Satan. Let the leader of the prayer meeting get from the Lord a short (about fifteen minutes) Bible reading on some aspect of prayer. Then let him pour it red-hot upon his people.

EDITORIALS

Continued from page 2

And the signs all go to show that, for every dollar that goes through Washington, not more than eighty cents ever gets back to the local communities. The balance is eaten up by administrative costs of an ever-expanding bureaucracy.

But the greater threat lies in the suggestion that tax money be used to support parochial schools. No amount of rationalization can hide the gaunt fact that this is taking money from all the people by involuntary taxation and using it in the support of a particular religious system. The Roman church does not maintain its vast system of elementary and secondary schools just to teach grammar, arithmetic, or chemistry, or to relieve the enrollment pressures on the public schools. The parochial schools of the Roman church, or any church for that matter, are an instrument of its religious purposes.

There is no real comparison between this proposal to use federal money for elementary and high schools, and the loans made or GI grants given to colleges. Grade school and in most states high school education is required of all children and young people. Higher education is entirely optional. Virtually all denominations and religious groups of any size maintain colleges and seminaries. There is no out-of-pocket cost to the public treasury for college loans, for the interest is pegged at a rate higher than the cost of government borrowing. This is a program in which all can share equally, and no one be favored over all others.

Nor is this a question of private versus public education. Our American way of life gives any group of our people the right to educate their children in nonpublic institutions. This is a right no sane person would wish to take away. The question here is whether the federal government will encourage the education of an ever-larger segment of American youth in schools established for the primary purpose of advancing the interests of the Roman church.

Our use of money must give expression to the fact that we love God above all things and with our whole heart.—Otto A. Piper.

The moment public funds are diverted from public purposes to support and encourage any single religious body, that moment marks the beginning of the end of religious freedom in the United States. Archbishop Cushing has loudly proclaimed that any federal aid to education which excludes the schools of the Roman church discriminates against that church. The archbishop well understands the converse of his proposition. Any federal aid to education which includes the schools of the Roman church favors and encourages that church. That's the way he wants it. And that, please God, is *not* the way he's going to get it.

There is a "So what?" to this editorial. Keep yourself informed on the legislative program. Write your senators and congressmen. The advocates of public aid to parochial schools certainly do. Keep your letter brief, but set forth your convictions clearly and strongly. The camel's nose is in the tent. Let's do our best to keep its shoulders out.

Editorial Note . . .

Two additional districts have settled on February dates for their *Herald* campaigns: Louisiana and Washington Pacific. Southwestern Ohio is taking two months, from February 1 to March 25. North Dakota and Albany have fixed February 25 to March 25 as campaign dates, and Kentucky is scheduled for March.

Some churches have had outstanding success with an annual literature offering, from which they send the *Herald* to each home. This is one way to be sure there is "A *Herald* in Every Nazarene Home."

A great deal depends on the energy and vision of the local pastor and campaign manager. There are unexpected rewards in putting good literature into the hands of the people. Nothing can take the place of the denominational paper in helping to create an informed church.

♦ ♦ ♦

An important new feature has been added to *Come Ye Apart*, the devotional quarterly which has proved such a blessing in stimulating and guiding family worship in the church. It is a daily "Thought for Boys and Girls," and is a little story, a bit of verse, a special prayer, or an idea directed especially toward the children.

This is particularly timely in view of the special emphasis throughout the Church of the Nazarene on the family altar and home and family life during 1962. You may order *Come Ye Apart* as an individual subscription for only fifty cents per year, or arrange to get one through your Sunday school at the reduced bundle rate.

A PROGRAM FOR VICTORY

By E. WAYNE STAHL, Retired Nazarene Elder, Lowell, Mass.

IN THE MORNING of my religious life I came across a list of "Counsels to Converts" which were of measureless help in getting me established in the Christian way. And they have been of superlative blessing through the years since I first read them.

The "counsels" were to me as messages from Him whose name is "Counsellor" (Isaiah 9:6). Trusting they will be the benefit to readers of this paper which they have been to me, I prayerfully pass them on. Some additions have been made by myself; and I have given them the subtitle "How to Make a Success of the Christian Life." They are as follows:

Join a church and be a worker in it. A church tramp is as useless as any other.

Be faithful in attending the public meetings of the church. God goes to prayer meeting on a stormy night and to the Sunday gatherings, evenings and mornings.

Always give your testimony when opportunity is given. This will bless you as well as those that hear you.

Take time to pray in secret and read your Bible every day. The best time for this is early morning.

Each week read First Corinthians, chapter thirteen, while on your knees.

When you come to a promise in the Bible, mark it and make it your own.

Tell all your plans, hopes, and fears to Christ. He is your best Friend. Make Him your Confidant.

Contribute to the Lord's work as He prospers you. Tithing is the Bible method, and proves gloriously satisfactory to those who faithfully practice it.

Pray for the unsaved and try to win them to Christ.

Be careful of your reading. Avoid trashy, light reading matter. What we read, that we become. Concentrate on the Bible. The wonderful book *The Christian's Secret of a Happy Life* has helped

many people more than any other book except the Bible.

Don't criticize or find fault. Backsliding often begins in this way.

Don't cherish grudges or carry resentments against anyone.

Jesus said, "Forgive, and ye shall be forgiven."

Get the baptism of the Holy Ghost and fire. This is supremely important.

Don't depend on your feelings as evidence of your salvation. They may change. The promises of God do not. Take some of these, such as John 6:37; Romans 5:1; Ephesians 2:8, and claim them for your very own.

This completes the list of "counsels." While more could be given, it is sufficient to say, in the words of II Peter 1:10, "If ye do these things, ye shall never fall."

CHRISTIAN WORK

By D. W. THAXTON

Pastor, Central Church, Miami, Florida

WHAT AM I DOING for Christ that a talented, willing, unsaved person could not do as well? This is a question I have faced and tried to answer in recent days.

Assigned the topic "What Work Can Teen-agers Do Around the Church?" my mind went over the familiar list: helping to paint and clean up on work-day, assisting in preparing and distributing advertising, singing in the choir, serving as ushers, Sunday school secretaries, helpers. There are many tasks, and where is the church that has a surplus of workers to do them? Still, these tasks could be done by unsaved persons if they would—and I might add, they have been.

Knowing by experience how necessary all these

Christian stewardship is the practice of systematic and proportionate giving of time, abilities, and material possessions based on the conviction that these are a trust from God, to be used in His service for the benefit of all mankind in grateful acknowledgement of Christ's redeeming love.—Selected.

things are to keep the church operating, and realizing we live in a day when many people professing complete devotion to Christ are "too busy" to assist even in these tasks, I dare to suggest there is yet a realm of service for Christians beyond these necessary things. The realm I speak of requires a close personal relationship to Christ. It is a realm that most gifted men of the world cannot enter; neither does the Christian-in-name-only know its sphere.

A talented speaker may entertain the crowd, but only a man called of God and anointed by the Holy Spirit can really preach the unsearchable riches of Christ. A pleasing personality may be successful in inviting people to church, but only one who knows Christ can carry a burden for the lost that results in the salvation of sinners. Men of finance and ability can "run the church," pay the bills, keep the program going, but only the person in love with Jesus Christ can give a personal testimony to cause the sinner to "hunger for what he has." Trained voices may sing every note flawlessly, but only one born again can sing in the Spirit. An orator may thrill us with his command of the English language, but only the one on "praying ground and pleading terms with God" can open the heavens.

Do you qualify as a church worker? Are you willing to do the necessary tasks that keep the church operating? If so, we thank God for you. Still, I ask. Is your service limited to that which an unsaved worldling could do? Granted that the motive of doing it for Christ and souls adds to the importance of the smallest task, I challenge you today to join me in moving out into that realm of a personal relationship to Christ and service with Him until we can say, "For to me to live is Christ" (Philippians 1:21). Then we can also say, "We are labourers together with God" (I Corinthians 3:9).

Until Peace Comes

*Until peace comes, oh, I shall pray—
I shall pray ceaselessly!
The gift of peace is God's own way
Of reassuring me.
In peace I catch His whispered word
Of constant love and care.
Oh, even now the Heart that heard
Is answering my prayer!*

*In God's own way—not mine—there comes
The answer of His choice.
And tho' a world of grief benumbs,
In gladness I rejoice.
Until peace follows my request,
Oh, I shall pray! His way is blest!*

By **BERNIECE AYERS HALL**

Music Memoettes

By **OVELLA SATRE SHAFER**

Crossing the Bar

Alfred Lord Tennyson

*Sunset and evening star,
And one clear call for me!
And may there be no moaning of the bar
When I put out to sea,
But such a tide as moving seems asleep,
Too full for sound and foam,
When that which drew from out the boundless
deep
Turns again home.
Twilight and evening bell,
And after that the dark!
And may there be no sadness of farewell
When I embark;
For, though from out our bourne of time and
place
The flood may bear me far,
I hope to see my Pilot face to face
When I have crossed the bar.*

Perfect poetry and a prelude to the music of immortality we find in this beautiful lyric by Tennyson and in the melodic music by Joseph Barnby.

Alfred Lord Tennyson, England's beloved poet, was born in 1809 and was eighty-one years old when he wrote this poem that has done more to engrave his name in the affection of the race than anything else he ever wrote. Yet this truly great hymn-poem was written in only ten minutes.

According to his own statement, a nurse who had great influence on him, and who had been with him for a year and a half, suggested he turn his pen to the writing of hymns. Tennyson heard the moaning of the bar as he crossed from Aldworth to Farringford. He had the moaning of the bar in mind, and before he reached Farringford had the poem written out. A few days before his death Mr. Tennyson said to his son and biographer: "Mind you, put 'Crossing the Bar' at the end of all the editions of my poems."

These lines won for the author a place in church hymnody, and a committee of the Free Church of Scotland engaged Sir Joseph Barnby to set it to music for *The Home and School Hymnal*. It first appeared in America in the Presbyterian hymnal of 1895. It was used at Lord Tennyson's funeral in Westminster Abbey, October 12, 1892, and since then has been used to guide poets and people of all nations to their desired meeting with the Pilot of their souls to "an house not made with hands, eternal in the heavens."

THE CHURCH AT WORK

EVANGELISM

EDWARD LAWLOR, *Secretary*

Sunday Night Victory

The "Fourteen Sunday Nights of Evangelism" climaxed with reports of victory.

Nazarenes rejoice with reports of victory. Here are the totals from the "Sunday Nights of Evangelism" as of January 18, 1962:

New Members Received:

12,415

Average Sunday Night Attendance:
254,709

Fourteen Sunday Nights

By C. T. CORBETT

In harmony with our program of challenge—"Shining Lights on Sunday Nights"—I felt it would be a wonderful help for fall revival campaigns. We used this emphasis from September 17 to December 17 in eight meetings in Ohio, Indiana, Illinois, Nebraska, North Dakota, and Wisconsin. To say the results were gratifying is to put it mildly.

In our planning with each pastor, we arranged to promote the Sunday evening attendance by pulpit announcements four services ahead of the given hour. This method took fire, until whole families took up the challenge to increase the Sunday evening revival hour gatherings. Cars were used to bring in the people, and they came until ushers were thrilled to take the count. With church attendance increasing from 10 to 90 per cent, new life was added to the cause of the Lord.

Song services took on new vigor. Praying saints began to shed tears of joy as they saw souls whom they had prayed for for years come into the evangelistic services. It became a new joy to preach to people who had soul needs—many of them. With this added burden, a burning passion gripped the whole church as unction flowed through the preaching of God's Word.

With the powers of heaven melting men's hearts, hands went up quickly for prayer and souls were moved to seek the Saviour at an altar. What rejoicing these services did bring—truly they were times of refreshing from the Lord! The joyful atmosphere that came with the newborn babes in Christ (many for their first time) warmed the hearts of all present, thus more than paying for every effort.

New members? Ah, yes, many good ones too. Personally the program of



Family Altar Commitment Day Sunday, March 11, 1962

BE ONE OF
100,000

Nazarene Families Committed to Have Bible Reading and Prayer in Their Homes Every Day!!

Pastor, did you receive your Family Altar Poster? If not, write the Department of Evangelism, 6401 The Paseo, Box 6076, Kansas City 10, Missouri.



"Shining Lights on Sunday Nights" is so worthwhile that I plan to use it again and again in the coming year.

Conference on Evangelism Messages

The Department of Evangelism has received many requests for printed copies of the messages given at the recent Conference on Evangelism held in the Music Hall in Kansas City.

All messages were taken down on tape. Unabridged, bound, mimeographed copies of these messages will be made available at cost, if sufficient requests are received by the department. Production costs are expected to run to \$2.00 per copy.

Please write the Department of Evangelism, 6401 The Paseo, Box 6076, Kansas City 10, Missouri, TODAY if you wish to receive one or more copies of this booklet.

FOREIGN MISSIONS

GEORGE COULTER, *Secretary*

Christmas After the Hurricane

By PAUL BEALS, *British Honduras*

On Sunday we had Sunday school at nine o'clock in the morning followed by morning worship with our traditional Communion service and a Christmas message. Rev. Prescott Beals gave the message. Sunday evening we had our Christmas program. We had only a week in which to practice, for the refugees had been able to move out of the church only the week before. But we had a fine program and everyone did well. After service we went caroling. On the twenty-fifth Dad and I had lunch at the Fort George Hotel, then went calling on our members. In the evening

we showed pictures at the church and had refreshments for about fifty at the house.

On the twenty-sixth we joined the other missionaries and all had Christmas dinner together.

Special Prayer Request

New Guinea missionaries plan simultaneous revival services in all four preaching points, February 18 through 25.

This is the first venture of this nature in this primitive country.

Please pray much that these efforts will result in the winning of many New Guinea people to a saving knowledge of Christ. We need some saved men to lead their families in the Christian way; we need saved girls to make Christian wives for some of our Christian schoolboys. We need Christian chiefs, and Christian families to demonstrate Christianity and its standards to the community. Pray much for these special evangelism services in New Guinea.

News from Cuba

One pastor writes: "Every day I feel a greater sense of responsibility in regard to the work of the Lord. God is pouring out special blessings on us and the work here is going forward. Yesterday we took our Thanksgiving offering. The church was full of people, many of them giving fervent testimonies of thanksgiving to God for saving them from their sins. We received a good offering. The Spanish broadcast carries our witness to this part of Cuba."

Another letter from a different pastor carries a more somber note: "We are sad and heavily burdened these days as we think of the future of our children. Now is when we need the prayers of the people in the home church. If the brethren there let us down now, we would indeed be deserted."

Pray much for our Cuban Christians. There are no missionaries there to encourage them. They must lean on God alone for strength and courage. But He has never failed anyone yet. We must bear them up in prayer daily.

Nyasaland Calls for Prayer

By JAMES GRAHAM, *Nyasaland*

Greetings from Nyasaland! This finds us on the stretch for a real breath of the Holy Ghost. Recently we have seen some real victories with a new note of sincerity among those seeking at the altar. We are encouraged with the spirit of inquiry abroad and would appre-

ciate your special prayers for a sweep of revival.

Our Limbe Bible School, which serves the whole of central Africa, has a tremendous challenge confronting it. The militant forces of nationalism, communism, and false religions are seeking to inundate the land. God is calling the Church of the Nazarene to meet this challenge now, by putting on the field an army of fire-baptized evangelists who will turn the tide by preaching Christ as an uttermost Saviour.

We have a small enrollment of nine bright, intelligent, dedicated students with many other prospectives who are desirous of training. We are praying for an enrollment of fifty. God is able. Pray with us to this end.

GENERAL INTERESTS

Vote \$25,000 for C.N.C.

To aid in the heavy expenses at Canadian Nazarene College, attendant upon its relocation this school year at Winnipeg, Manitoba, from Red Deer, Alberta, the General Board has voted the sum of \$25,000 on a one-to-two matching basis.

Nazarenes in the Canadian educational zone will contribute \$2.00 for every \$1.00 from the General Board. A special campaign now is under way in Canada. The General Board money will be paid over a three-year period, the sum of \$8,000 being made available at once.—N.I.S.

THE LOCAL CHURCHES

Evangelist H. B. Garvin reports: "The year of 1961 was a blessed year of soul winning, with the co-operation and sweet fellowship of both pastors and laymen as we traveled in revival work over many states. Wife has traveled with me, doing most of the driving. Also, she has been a real asset in the work of evangelism by prayer, altar work, and assisting in Sunday school activities, including the giving of object lessons. In many ways 1961 was one of our best years. We labored in eleven different revival meetings, seeing times of fruitful soul winning. I also filled the pulpits many times for our fine pastor, and spent considerable time in writing. It was a glorious and fruitful year. My love for the work of our church with its message for a needy world has increased with the passing years. I could not ask for better co-operation from the leaders of our Zion, or for more of the blessings of God as we continue our labors. We are both enjoying physical health and spiritual blessing. Write us, 5920 S.W. 14th St., Plantation Isles, Ft. Lauderdale, Florida."

St. Charles, Missouri—Recently we had a very gracious Youth Week revival with Evangelists Philip and Miriam Shomo. They both preach, and their messages are surely anointed of God. Also they sing together, Miriam plays the accordion, and Philip is a good chalk

artist. God met with us in the services, and nearly thirty people sought God at the altar and prayed through to victory. We appreciated the ministry of Brother and Sister Shomo with us.—CHARLES C. CHANEY, *Pastor*.

Evangelist Asa Sparks writes: "After 26 years of pastoring in the church without a break, I entered the field of full-time evangelism about six months ago. I have conducted 10 revival meetings, have seen 408 people seek the Lord at the altar and many in their homes. Feeling it was the leading of the Lord, we stepped out on faith, and God has wonderfully opened doors for us; all dates filled for 1962, except 4, and some time slated into '63 and '64. We give God praise for His help and blessings. Beginning June 4, Mrs. Sparks and son, Jonathan, will travel with me, and we will then care for the music also. Write us, 68 Lester Avenue, Nashville 10, Tennessee."

"SHOWERS of BLESSING" Program Schedule

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*

March 11—"A Wanderer at Midnight," by *Wilson R. Lanpher*

Evangelist Munroe Burkhart writes that he has some open time immediately, and through March, which he would like to slate with any church between Texas and the West Coast. He will be glad to serve any church needing his services, for a freewill offering. Write him, Route 1, Box 169A, Elm Mott, Texas.

Evangelists C. G. and Florence Weathers write that they will be in a meeting in Decatur, Illinois, closing on May 6; then, due to a cancellation, they have an open date for the Midwest—May 9 to 20. Write them, 811 N. Sinclair, Tavares, Florida.

THE BIBLE LESSON

By **ARNOLD E. AIRHART**

Topic for February 18:

**Respect All Persons
(Temperance)**

SCRIPTURE: Exodus 20:13; Matthew 5: 21-26, 38-48; 19:13-15; Luke 12:4-7 (Printed: Exodus 20:13; Matthew 5:21-26; Luke 12:4-7)

GOLDEN TEXT: *Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you (Matthew 5:44).*

Human life was often cheap in the

ancient world. Rome filled the amphitheaters to see it destroyed. Reverence for life has, at least superficially, permeated the societies which have received the revelation that man is made in the image of God. Still, preoccupation with materialistic philosophies and dissipating pleasures constantly weakens our society's concept of the value of the individual person. And beyond us looms an evil totalitarianism which makes the individual nothing, the state all.

The sixth commandment raises searching questions about human relationships—questions which include that of participation in war and the rightness of legalized forms of violence—questions which must be conscientiously answered by an appeal to the whole of Scripture.

The law of God forbids murder as an overt act. Jesus would prevent the act by rooting out the disposition of heart which nurtures the act. The courts of men can deal with the act. In the court of God, where we all stand, motives are weighed. Here it is revealed that angry insults, offensive tirades, slanderous accusations, contemptuous epithets, venomous insinuations, malicious innuendoes, all spring from desire to injure, from a heart with murder in it. Even proud indifference to estrangement from a brother is similarly tainted. A pure heart is grieved by lack of peace and is at pains to make amends.

But within this teaching is embedded the principle of the intrinsic worth of personality and a resulting sensitiveness to personal values. Every man, however depraved, marred, or wrecked by sin, is potentially a child of God, a saint, a glorified being. Whatever his social station, cultural background, color of skin, or personal prejudice, he belongs to God, he is a brother for whom Christ died. This is true on both sides of the iron curtain, or of any other curtain that divides.

The sixth commandment as interpreted by our Lord points up Christian social responsibility. Every degrading influence or condition that grinds down the human person, whether it be poverty or social barrier or economic injustice, is the concern of a Christian. Persons are ends in themselves. To use them as mere means to ends is wickedness. Positively the command enforces the doing of "good to the bodies and souls of men" (*Nazarene Manual*).

Read again of the judgment against the indifferent, Matthew 25:31-46.

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

Deaths

MRS. EVA (Leeds) THATCHER was born May 7, 1884, and died January 3, 1962. She was a member of the South Side Church of the Nazarene in Frankfort, Indiana, where her cheerful attitude with regard to her afflictions was a blessing to many. She was laid to rest in beautiful Greenlawn Cemetery to await the coming of the Lord.

MRS. INA B. CARLISLE, age eighty-two, died December 19, 1961, at her home in Manclona, Michigan. Converted at an early age, she had been active most of her life in church work, as Sunday school teacher and Christian worker wherever she was needed. She held a local preacher's license, carried a burden for the lost, and was a great woman of prayer. She and her husband, Arthur,

who died thirteen years ago, were among the charter members of the Mancelona church in 1929. She is survived by a son, George, and a daughter, Katherine Smyth. Funeral service was conducted by Rev. Richard R. Cook, assisted by Rev. F. M. Mills, with interment at Excelsior Cemetery, Kalkaska, Michigan.

MRS. IVA HESTELLA FLOYD was born January 25, 1885, in Burnsville, Arkansas, and died January 3, 1962, in Oklahoma City, Oklahoma. She was a faithful member of the Church of the Nazarene in Fairview, Oklahoma. Her quiet consistency and patience lifted her life up among her many friends. Three of her children preceded her in death. She is survived by her husband, five daughters, two sons, three sisters, and one brother. Funeral service was conducted by her pastor, Rev. J. Walter Hall, Jr., in the Fairview church.

MRS. EVA WIGHT (nee Evelyn Brower Wilcox) was born April 12, 1886, at Bassett, Wisconsin, and died in a hospital in Racine, following a heart attack, on November 23, 1961. She was married to Joshua Wight in 1906. He died in 1930. Both Mr. and Mrs. Wight were wonderful Christians. She was a member of First Church of the Nazarene in Racine. She was loyal and faithful to Christ and His kingdom. One son, Lester, died in 1910. She is survived by a daughter, Mrs. Ted C. Piedot, and two sisters, Mrs. John Wight and Mrs. Emma Blaine. Funeral service was conducted in Racine First Church by the pastor, Rev. Robert T. McCoy, with interment in Green Ridge Cemetery, Kenosha, Wisconsin.

MRS. EDNA H. WARREN was born May 4, 1883, at Mansfield, Pennsylvania, and died December 24, 1961, in North Star, Michigan, where she was a member of the Church of the Nazarene. She was the widow of Rev. Iven Warren, who died in 1941. In 1906 they went to India as missionaries, serving for some time on the field, until they were forced to return to the States, due to ill health. Under their ministry, the second church on the Michigan District was organized in 1911. They served several churches on the district, with North Star as the last. She served her Master faithfully for sixty-five years. Her consistent Christian living made her a blessing to all who knew her. Her deep faith gave her a peaceful home-going. She is survived by her five children. Funeral service was held in the North Star church with the pastor, Rev. John Wright, officiating, assisted by Rev. E. W. Burk, Rev. L. A. Wilson, and Rev. Isaac Osgood.

CECIL F. LEHNER was born March 26, 1906, and died November 15, 1961, due to a fall sustained while he was working. He was an active member of the Church of the Nazarene in North Star, Michigan. He served on the church board, and for twelve years was the church treasurer. He was converted early in life and served his Master well. He is survived by his wife, Dorothy, and three children. Funeral service was held in the North Star church with the pastor, Rev. J. A. Wright, officiating, assisted by Rev. H. L. Smith and Rev. Isaac Osgood.

ALEXANDER C. ROUSE, age seventy-eight, died December 11, 1961, at his home in Russellville, Alabama. He was a member of the Russellville Church of the Nazarene and died in the faith. He is survived by his wife, Mrs. Eula Rouse; two daughters, Mrs. Stella Ellis and Mrs. Jessie Bray; also grandchildren, great-grandchildren, and one great-great-grandchild. Funeral service was conducted in the Russellville church with the pastor, Rev. Amos T. Eby, officiating, assisted by Rev. Milton Gann. Burial was in a local cemetery.

Announcements

RECOMMENDATION

—The friends of Rev. J. A. Allen ("Jimmie") will be glad to know that once again he is entering the field of evangelism. For some fifteen years he has traveled over the church in this vital and important capacity. For the past two years he has pastored our Arlington Church in Ada, Oklahoma, giving up this work just recently to the wider field of evangelism. He has held successful conventions, rallies, revivals, and tours, and is acquainted with the problems of both pastor and evangelist. Write him c/o our publishing house, P.O. Box 527, Kansas City 41, Missouri. Glen Jones, Superintendent of Southeast Oklahoma District.

WEDDING BELLS

Miss Margaret Roberts of Stockton, Illinois, and Samuel Wing of Warren, were united in marriage on December 31, in the Stockton Church of the Nazarene with the pastor, Rev. Gale Goode, officiating.

BORN

—to Dale and Janie (Cooper) Webster of Rogers, Arkansas, a son, Christopher Dale, on January 15.

—to Pastor and Mrs. Ray Wilson of Salem, Indiana, a son, Randall Lee, on January 9.

—to Rev. and Mrs. Paul W. Beals of Belize, British Honduras, a son, Paul Michael, on December 31, at Marietta, Georgia.

—to Mr. and Mrs. Kenneth Walker of Fowler, Kansas, a son, Mark David, on December 29.

—to Mr. and Mrs. Duane Jackson of Washougal, Washington, a son, Kenneth Duane, on December 30.

—to Mr. and Mrs. Glen Shoemaker of Washougal, Washington, twin daughters, Tamara Lee Ann and Pamela Jo Ann, on December 6.

—to D. T. and Roma Stayton of Prairie Village, Kansas, a daughter, Cheryl Joy, on December 6.

SPECIAL PRAYER IS REQUESTED

—by a Christian friend in Illinois that God may help in relieving their financial pressure;

—by a Christian wife and mother in Kansas for a backslidden husband, once called to preach, that he may get back to God, and for their unsaved children, especially a teen-age daughter, very hard and living in sin;

—by a Christian friend in Oregon for a sister in Illinois who has cancer, now spreading through her body, that she might get saved;

—by a "Herald" reader in North Carolina, now past seventy, that she may have a closer walk with God.

Directories

GENERAL SUPERINTENDENTS

Office, 6401 The Paseo, Box 6076

Kansas City 10, Missouri

District Assembly Schedules

HARDY C. POWERS:
 Idaho-Oregon May 10 and 11
 British Isles North
 British Isles South
 Northeast Oklahoma June 20 and 21
 Albany June 27 and 28
 Eastern Michigan July 11 and 12
 Central Ohio July 18 to 20
 East Tennessee July 26 and 27
 Akron August 1 and 2
 Dallas August 8 and 9
 Kansas City August 29 and 30
 South Arkansas September 19 and 20

G. B. WILLIAMSON:

Northwest May 16 and 17
 Canada Pacific May 24 and 25
 Alaska May 31 and June 1
 Canada Atlantic June 21 and 22
 Canada Central June 28 and 29
 Canada West July 5 and 6
 Northeastern Indiana July 11 to 13
 Chicago Central July 18 and 19
 Kentucky August 8 and 9
 Houston August 22 and 23
 South Carolina September 12 and 13
 Southwest Oklahoma September 19 and 20
 New York September 28 and 29

SAMUEL YOUNG:

Washington Pacific May 2 and 3
 Northern California May 9 to 11
 Los Angeles May 16 to 18
 New England June 20 and 21
 Maine June 27 and 28
 Southwestern Ohio July 4 and 5
 Oregon Pacific July 18 to 20
 Northwest Oklahoma July 25 and 26
 Iowa August 8 and 9
 Indianapolis August 23 and 24
 Louisiana August 29 and 30
 North Carolina September 19 and 20

D. I. VANDERPOOL:

San Antonio May 2 and 3
 Mississippi May 9 and 10
 Southern California May 23 and 24
 South Dakota June 20 and 21
 North Dakota June 28 and 29
 West Virginia July 5 to 7
 Northwestern Ohio July 11 and 12
 Gulf Central July 18 and 19
 Virginia August 9 and 10
 Missouri August 15 and 16
 Northwest Indiana August 23 and 24

HUGH C. BENNER:

Washington May 2 and 3
 Philadelphia May 9 and 10
 Arizona May 23 and 24
 New Mexico May 30 and 31
 Rocky Mountain June 7 and 8
 Minnesota July 13 and 14
 Colorado July 19 and 20
 Eastern Kentucky July 25 and 26
 Wisconsin August 9 and 10
 Northwestern Illinois August 16 and 17

Tennessee August 22 and 23
 Southeast Oklahoma September 5 and 6
 North Arkansas September 26 and 27

V. H. LEWIS:

Hawaii March 1 and 2
 Abilene May 9 to 11
 Florida May 14 and 15
 Alabama May 23 and 24
 Nevada-Utah June 13 and 14
 Nebraska June 28 and 29
 Michigan July 11 and 12
 Pittsburgh July 18 to 20
 Illinois July 25 to 27
 Kansas August 1 to 3
 Southwest Indiana August 9 and 10
 Georgia September 12 and 13
 Joplin September 20 and 21

Sunday School Attendance Report

	October November December 1960	October November December 1961	Increase
Group 1 (16,000-8,000)			
Florida	10,929	11,466	537
Michigan	9,143	9,674	531
West Virginia	11,351	11,843	492
Akron	12,436	12,880	444
Illinois	9,168	9,298	130
Los Angeles	10,976	11,073	106
Kansas	8,560	8,616	56
Indianapolis	9,714	9,748	34
Southwestern Ohio	9,596	9,627	31
Central Ohio	15,080	15,053	-27
Eastern Michigan	9,654	9,601	-53
N.E. Indiana	10,812	10,715	-97
S. California	14,458	14,323	-135
N. California	16,574	16,431	-143
Oregon Pacific	8,177	7,989	-188
Pittsburgh	8,793	8,327	-466
S.W. Indiana	10,862	10,022	-840
Group 2 (8,000-5,500)			
Kentucky	5,503	5,826	323
Washington	5,597	5,857	260
S.W. Oklahoma	5,497	5,743	246
Idaho-Oregon	6,298	6,537	239
Alabama	7,522	7,740	218
Chicago Central	6,604	6,717	113
Colorado	6,767	6,814	47
Missouri	7,433	7,477	44
Philadelphia	6,010	6,044	34
N.W. Illinois	5,888	5,914	26
Tennessee	7,893	7,912	19
Northwestern Ohio	6,114	6,121	7
N.W. Indiana	6,360	6,316	-44
Northwest	7,235	7,118	-117
Iowa	6,830	6,664	-166
Georgia	6,432	6,066	-366
Group 3 (5,500-3,000)			
Kansas City	5,175	5,508	333
San Antonio	3,483	3,701	218
East Tennessee	5,356	5,520	164
New Mexico	3,536	3,667	131
Arizona	4,381	4,505	124
Virginia	3,858	3,981	123
New England	4,453	4,568	115
Joplin	4,460	4,571	111
Houston	3,768	3,853	85
S.E. Oklahoma	3,658	3,742	84
Albany	3,843	3,917	74
North Carolina	3,885	3,946	61
Canada West	4,520	4,569	49
N.E. Oklahoma	4,282	4,320	38
Maine	3,414	3,445	31
Louisiana	3,058	3,089	31
Dallas	4,887	4,916	29
South Carolina	4,787	4,692	-95
North Arkansas	3,709	3,604	-105
Eastern Kentucky	5,571	5,192	-379
South Arkansas	4,322	3,653	-669
Group 4 (3,000-0)			
Mississippi	2,562	3,054	492
Nevada-Utah	945	1,018	73
British Isles N.	1,422	1,489	67
N. Amer. Indian	1,376	1,420	44
Canada Pacific	1,307	1,351	44
Alaska	806	824	18
New York	2,216	2,225	9
Gulf Central	469	469	0
Rocky Mountain	2,431	2,430	-1
Australia	869	855	-14
Canada Central	2,871	2,856	-15
Hawaii	795	768	-27
South Dakota	730	700	-30
Canada Atlantic	1,183	1,152	-31
Wisconsin	2,411	2,375	-36
Minnesota	2,409	2,368	-41
North Dakota	1,566	1,521	-45
British Isles S.	2,791	2,746	-45
Nebraska	2,741	2,660	-81
Totals	429,430	432,146	2,716

E. G. BENSON
 Asst. Executive Secretary

Two Bible Scholars Die

LOS ANGELES, CALIF. (EP)—Dr. Edgar Johnson Goodspeed, ninety, author of more than fifty books including the Smith-Goodspeed translation of the Bible, died here on January 13. The scholar's last work, *Matthew—Apostle and Evangelist*, was published in 1959. He had served as chairman of the New Testament Department of the University of Chicago from 1923 until his retirement in 1937.

Word has been received of the death of Dr. Kenneth S. Wuest, sixty-eight, author and for twenty-nine years a teacher of Bible and Greek at Moody Bible Institute in Chicago.

Author of twenty books, Dr. Wuest was perhaps best known for his *Expanded Translation of the New Testament*. His death came on December 27.

World Day of Prayer Slated for March 9

WHEATON, ILL. (CNS)—Thousands of Protestant churches will be observing the annual World Day of Prayer on March 9. Materials for the observance are available from the National Association of Evangelicals.

"The Nature of the Church" is the theme for the worship program booklet prepared by N.A.E. It was written by Dr. Merrill C. Tenney, dean of the graduate school of Wheaton College. The booklets are provided by N.A.E. as a part of its ministry to its 28,000 member churches and any others who wish to use it.

Write N.A.E., P.O. Box 28, Wheaton, Illinois, for a sample.

20th Annual N.A.E. Convention Date Set

DENVER, COLO. (CNS)—The National Association of Evangelicals will hold its twentieth annual convention here at the Denver-Hilton Hotel, April 10-12, 1962, according to Dr. Paul P. Pettit, convention program chairman.

Among the speakers who will address the church leaders and delegates representing nearly two million U.S. Protestants will be Evangelist Billy Graham; Dr. Bob Pierce, founder and president of World Vision; and Dr. Clyde W. Taylor, executive secretary of the Evangelical Foreign Missions Association.

The National Association of Evangelicals (N.A.E.) represents thirty-eight Protestant denominations in this country who identify themselves as "theologically conservative." More than a thousand pastors, lay leaders, and denominational executives are expected to attend the convention.

Also meeting at the same time will be seventeen of N.A.E.'s commissions and agencies. These groups represent social

the Answer corner

Conducted by W. T. PURKISER, Editor

My sister believes the theory "Once in grace, always in grace." Could you please give me some scriptures that prove that this belief is false?

A complete listing would be too long for the space available. But here are a few to start with: Romans 11:20-22; Hebrews 6:4-6; John 15:1-2, 5-6; II Peter 2:18-22; Ezekiel 33:12-13; I Timothy 5:11-12, 15; Galatians 5:1, 4; I Corinthians 9:27; Matthew 18:21-35; Revelation 2:4-5; 22:19; James 1:14-16; 5:19-20; Hebrews 12:15; Jude 5-6; Hebrews 10:38-39; I Timothy 1:19-20; Acts 1:17, 25; 8:13, 21-22; Galatians 2:17-18.

In addition, there are many references which indicate that final salvation depends on perseverance and continued obedience and faith, all of which would be quite pointless if all converted persons were automatically guaranteed a place in heaven the moment they become Christians. Some of these are: II Peter 1:10; I Timothy 6:12; Matthew

5:13; Revelation 3:5; I John 2:24; Hebrews 3:6, 12-14; II Corinthians 6:1; Colossians 1:23; Matthew 10:22; 24:13; Mark 13:13.

Most of these are considered in *Security: the False and the True*, which you may order from the Nazarene Publishing House for \$1.25. However, the most thorough and convincing study I have ever seen has been written by a Baptist minister, R. L. Shank, in his book *Life in the Son*. While Mr. Shank does not thoroughly understand the holiness position, he has completely exploded the eternal security teaching so common among the ministers and members of his denomination. The book has 380 pages and sells for \$4.95. It also may be ordered from the Nazarene Publishing House.

I was recently asked the question, Why was the Bible written in the masculine? I wasn't too successful in my answer. How is it best explained, from the Hebrew or Greek?

The English translation of pronouns, in general, follows the original Hebrew and Greek. As to the Bible being written "in the masculine," I presume this has reference to such expressions as "man" when both men and women are intended, as for example, "If any man hear my voice, and open the door, I will come in to him" (Revelation 3:20).

In such cases, the use is generic. That is, it applies to the race, to the human kind. It is one of the vagaries of language that the generic and masculine forms are identical.

As to Bible references to God, these are always in the masculine. The Hebrew language has no word for goddess.

In our church, if a Sunday school teacher resigns or moves away, the church board approves or disapproves the appointment of his successor, and the matter is not referred to the church school board at all. If this is right, what is the purpose of the church school board?

The *Manual* simply states: "The teachers of the Sunday school shall be nominated annually by the Sunday school superintendent, approved by the church school board, and appointed by the pastor" (Paragraph 144, 1960). However, provision is made whereby the

church school board may be elected by the annual church meeting as an integral part of the church board, and thus function as the educational committee of the board. This is probably what you should do in the future.

Do you believe that it is possible to be so pious that it becomes carnality?

This is an interesting question. I think I know what you mean. There is a sort of painful self-righteousness which is gloomy and forbidding, and is either carnal or first cousin thereto.

However, true piety is a joyous and blessed life, far removed from the harshness and critical attitude of the Pharisee.

Does "abstain . . . from blood" in Acts 15:29 include blood transfusions?

By no stretch of the imagination. It has to do with the ceremonial law which forbade the eating of blood (Leviticus 17:14). You will see that this has ref-

erence to food by noting the phrases which precede and follow: "That ye abstain from meats offered to idols, and from blood, and from things strangled."

welfare, foreign missions, Christian education, chaplaincy, world relief, public

affairs, and other areas directly related or of interest to the churches.



Conference on Evangelism

Near-capacity crowds filled the Music Hall of the Kansas City Auditorium as more than three thousand Nazarene pastors, evangelists, and lay people gathered for the Mid-Quadrennium Conference on Evangelism, January 3-5, 1962. From the first song of the opening service through to the closing benediction, the manifest presence and power of God were felt. The congregation is gathering for the Thursday evening service.



A view of the platform. A wide range of topics relating to the evangelistic outreach of the church was covered in the conference, including family evangelism, evangelism and the educational work of the church, music in evangelism, evangelism for youth, evangelism and missions, and a series of four studies of New Testament evangelism. Each of the six general superintendents spoke during the conference, as well as evangelists, pastors, general officers, and members of the Department of Evangelism of the General Board.

Two hundred thirty evangelists were guests of the Department of Evangelism and the Nazarene Publishing House at a dinner at the Continental Hotel on Thursday before the evening service. Theme of the dinner was "You Are the Key to 'Evangelism First.'" Dr. Hardy C. Powers spoke, and services of the Publishing House to evangelists were explained.



Scene in the lobby. Special music was furnished by song evangelists named by the Church Music Commission, and added much by way of inspiration and blessing. Seminary students served as ushers, and the Nazarene Publishing House provided songbooks and platform banners. Over-all arrangements were under the direction of Executive Secretary Edward Lawlor and the Department of Evangelism.



General Superintendent Powers and the district superintendents representing the winning districts in the 1961 Herald of Holiness subscription campaign competition pause in front of the large replica of the Herald shortly after Dr. Powers revealed the winners. From

left to right are: Dr. Lyle E. Eckley, Northwestern Illinois; Rev. Harry F. Taplin, North Dakota; Dr. Whitcomb Harding, Nebraska; Dr. Powers; Dr. Harvey S. Galloway, Central Ohio; and Dr. Ray Hance, Kansas. The district superintendents hold their awards.

Dr. Powers Announces Herald Winners

The top five districts in *Herald of Holiness* subscription campaign competition were announced recently by General Superintendent Hardy C. Powers at the annual District Superintendents' Conference in Kansas City.

Central Ohio, Kansas, Northwestern Illinois, Nebraska, and North Dakota districts were the winners in groups one through five respectively.

Of the entire field, Nebraska, winner in group four, had the highest percentage of its quota—157 per cent. Each district's quota is half of its membership, and the rating is determined by the percentage of its goal each district reaches. Central Ohio reached 108 per cent of its quota; Kansas, 104 per cent; North-

western Illinois, 91 per cent; and North Dakota, 125 per cent.

The winning campaign managers, who organized and directed the drives through the local pastors, were: Rev. Carl L. Wooten, Wooster, Ohio; Rev. Jack Abbott, Wichita, Kansas; Rev. Roger A. Flemming, Kewanee, Illinois; Rev. Al Wells, Sidney, Nebraska; and Rev. Herbert Ketterling, Ellendale, North Dakota.

Both the campaign managers and superintendents of the winning districts received awards from the Nazarene Publishing House, along with the campaign managers of districts reaching at least 100 per cent of their quota.

Competition was keen in group four, which Nebraska won. Also mak-

ing at least 100 per cent or more in group four were the Albany, Minnesota, Wisconsin, New York, and Rocky Mountain districts. The Nevada-Utah and South Dakota districts made over 100 per cent in group five.

There were fourteen districts that made at least a 5 per cent gain above their 1960 results, in addition to some already mentioned. They are listed below with their percentage of gain:

West Virginia, 10; Eastern Michigan, 19; Northwest, 16; Iowa 11; Colorado, 21; Kentucky, 10; Georgia, 12; Eastern Kentucky, 5; Washington, 17; Philadelphia, 19; Arizona, 12; San Antonio, 5; South Carolina, 7; North Arkansas, 8.