



# Herald of HOLINESS

February 8, 1961

Official Organ of the Church of the Nazarene

## Everyone Counts

*General Superintendent Young*

It is easy to let pagan and worldly ideas creep unawares into our philosophy of life. This is one reason why we need to turn to the Bible daily—to keep our thoughts corrected and purified. Jesus himself emphasized that His way of life was in contrast to the world's point of view. His followers, He insisted, were not to be climbers, status seekers, but servants. Even in a society of plenty, frustration seems to describe our soul sickness and unhappiness more than ever before. So often this frustration is born of self-willing and self-planning. Too many have never made a full surrender to the will of God and reveal an unwillingness to take the cup of life afforded them.

The emphasis of Jesus' teaching is always upon individual fidelity. This is the strength and key to His kingdom. Faithfulness, Jesus taught, usually begins with a "few things." Enlargement follows this faithfulness. Jesus knew men thoroughly. He was careful to point out that it was the one-talent man who hid it and neglected it, and then complained of his master's strictness and hardness. But even this perverted and disobedient man could not quite shake himself free from a sense of personal responsibility and accountability.

In God's kingdom everyone counts. Entrance into it and continuance therein are on a "whosoever" basis. What each one does is important to God. Jesus dared to say to unlettered men, "Ye are the light of the world," and, "Ye are the salt of the earth." Despite this, we confess that the vast majority of us cannot honestly rate higher than second- or third-rate, at best. (But who is first-rate who thinks he is?) But God dares to work through common humanity, for "not many noble, are called." What a soul-shaking assignment Jesus gave His followers after His resurrection in those words: "As my Father hath sent me, even so send I you" (John 20:21)! His divine mission had become their daily message.

This apostolic succession, based on truth and experience, is ours today. Our witness is relevant for our generation. But we must lose ourselves for God and others if we would truly find ourselves. Liberation comes only to the abandoned life. In this twentieth century, too, the self-indulgent life has no real insides—it is hollow—and the years spent in this path are always wasted. On the cross of Calvary the Son of Man made himself of no reputation that He might redeem us from our sinfulness and selfishness. Let us dare to follow Him one by one, with high purpose and with lowly hearts.

# LATE NEWS

Evangelist Robert E. Watson writes: "I am leaving the field to accept the pastorate at St. Bernice, Indiana. I have appreciated working in the evangelistic field with our fine pastors and laymen. It has been a pleasure to serve the church in this capacity. We thank God for our new field of labor and are praying that He will help us to continue to win souls for the Kingdom."

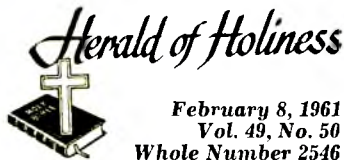
After pastoring the church at Frederick, Maryland, for the past nine years, Rev. Wm. D. Mowen has accepted a call to the church in Ephrata, Pennsylvania.

Mr. and Mrs. Otto Siegrist of Route 3, Box 143, Chicago Heights, Illinois, will celebrate their golden wedding anniversary on Saturday, February 25. The Siegrists were converted in December of 1913, in the newly organized Church of the Nazarene, during the first pastorate of Dr. and Mrs. C. Warren Jones. Mrs. Siegrist served as secretary of the church board for seventeen years, taught a Sunday school class for thirty-eight years, and has been serving as Sunday school treasurer for twenty-seven years; she also serves as N.F.M.S. treasurer. Mr. Siegrist has been a Sunday school teacher, church board member, and for fifteen years the song leader for the midweek service. Rev. Byron M. Carmony, their pastor for the past fifteen years, writes, "The Siegrists are the 'salt of the earth' kind of Nazarenes."

Rev. G. Thomas Spiker has resigned as pastor of the church in Pitman, New Jersey, on the Philadelphia District, to accept a call to pastor First Church in Syracuse, New York, on the Albany District.

After pastoring the church in Kingsville, Texas, for four and one-half years, Rev. Bud Garber has accepted the pastorate of the Trinity Heights Church in Waco, Texas. The James Connally Air Force Base and the headquarters for the Twelfth Air Force both are located in Waco. If you have friends stationed at either place, write Brother Garber (3113 Live Oak), and he'll be glad to contact them for the church.

Dr. Jarrette Aycock, district superintendent, sends word: Because of the illness of Rev. Ralph Jared, pastor of First Church in Topeka, the Kansas City District Preachers' and Missionary Convention, March 8 to 10, will be held in First Church, Lawrence, Kansas. Dr. G. B. Williamson is the special speaker.



February 8, 1961  
Vol. 49, No. 50  
Whole Number 2546

- 1 Everyone Counts, *General Superintendent Young*
- 3 A Revealed Requirement, *Eric E. Jordan*
- 4 God's Lost-Property Office, *A. J. Lowen*
- 6 The Motive That Moves Men, *Evangelist G. Franklin Allee*
- 7 Lincoln an Example of Christian Love, *Fred Floyd Cross-Bearer, Christine White*
- 8 News in Picture  
The Way Back, *James E. Kratz*
- 9 We Met Calvin! *J. Kenneth Grider*
- 10 Conference of General and District Superintendents
- 11 Fuel and Draft, *Milo L. Arnold*
- 12 Editorials, *W. T. Purkiser*

HERALD OF HOLINESS: W. T. Purkiser, Editor in Chief; Velma I. Knight, Office Editor. Contributing Editors: Hardy C. Powers, G. B. Williamson, Samuel Young, D. J. Vanderpool, Hugh C. Benner, V. H. Lewis, General Superintendents, Church of the Nazarene. Published every Wednesday, by the NAZARENE PUBLISHING HOUSE, M. A. Lunn, manager, 2923 Troost Avenue, Box 527, Kansas City 41, Missouri. Subscription price, \$1.50 per year, in advance. Second-class postage paid at Kansas City, Missouri. Printed in U.S.A.

## GOD'S WAY

By DONNA CLARK GOODRICH

"This is the way to travel,"  
My Saviour spoke to me  
One day as I was standing  
And gazing at the sea.

The waves were large and restless;  
The wind—how it did blow!  
My soul was lost in turmoil;  
I knew not where to go.

I had searched the world for pleasure,  
For thrills, for joy, for peace;  
Yet nowhere could I find them.  
The longing would not cease.

Within my poor, lost nature,  
Wandering from day to day,  
Out in bitter darkness,  
I strove to find the way.

Until that blessed moment,  
Standing by the sea,  
I found that Christ, my Saviour,  
Had a path reserved for me.

# Gleanings

from the  
Office Editor's Desk

"Enclosed find money order for \$1.50 to renew my subscription to the *Herald of Holiness*. I do not want to be without this wonderful paper."—*Kentucky*.

"We enjoy the *Herald of Holiness* very much, especially the 'Answer Corner.'"—*Kentucky*.

"The editorials have been enjoyed and found most helpful. In addition to being so helpful, the *Herald of Holiness* is a fine value for so modest a price. I am not a member of your church, nevertheless a friend . . ."—*New York*.

"I am reading the *Herald* regularly and find much information and inspiring material therein."—*Missouri*.

"I have taken the *Herald of Holiness* for many years and enjoy it very much but I miss so very much the beautiful truths from the pen of Bertha Munro."—*Washington*.

"I nearly always read the *Herald* from cover to cover and get a wonderful message; it has been a great help in many ways."—*Florida*.

"We receive and read the *Herald of Holiness* weekly and love it from cover to cover . . . out here in a little desert town."—*Idaho*.

"Enclosed please find three dollars for which send to my address the *Herald of Holiness* for two years. We receive much inspiration and news from it, reading it every year since in the 1920's."—*California*

**GOD'S TIME**—God always acts at the right time—His time. He can see from an eternal perspective. If our view of the world is limited, His is unlimited. Thus He can act at times which seem very unwise to us, but considered as part of the total picture speak of divine wisdom.

## THE MOTTO FOR ME:

Somewhere I heard it—the motto for me  
I want to live it that others may see  
The Christ who is living—living in me

"Give others the sunshine; tell Jesus the rest."

That is the motto. I think it is best  
In trial or gladness, in heartache or test—  
"Give others the sunshine; tell Jesus the rest."

—RUBY M. FRANKLIN

---

# A Revealed Requirement

By ERIC E. JORDEN\*

The Apostle Peter briefly but adequately indicates the resource and the requirement of holiness in chapter 1, verses 13 to 23, of his First Epistle. He speaks of the persons, the possibility, the provision, the purification, and (for my lack of a better word) the product.

The *persons* are indicated by the "ye" of "Be ye holy." From verse three we learn that they had been "begotten . . . again" unto a living hope by the resurrection of Jesus Christ from the dead. *Anagennao* means "to beget anew." These people had been "born of the Spirit," for it was through His power that Christ was raised from the dead.

They not only knew the power of the Spirit in the new birth; they had tasted of God's power to keep (v. 5). They had been preserved by God's power in and through manifold temptations. Moreover, they had experienced a joy hitherto unknown, by and through this new relationship (v. 8). Believing, they rejoiced with joy unspeakable and full of glory. In verse fourteen they are described as "obedient children." It scarcely needs to be stated, but the only genuine candidate for heart holiness is the born-again believer.

The *possibility* of being holy is evidenced in the "so." "So be ye holy." Here Peter maintains that the originating Cause of our holiness is God himself; "for I am holy." He indicates further that we are *called* to be holy. There is also a *command*. "Be holy" is an imperative.

The cause, call, and command point to the *provision*. We are redeemed, he says, by and through the blood of Christ. Peter speaks of this blood of Christ as being precious. First, it is precious because of the nature of Him who shed it. He is the Lamb—without spot, without blemish, God's perfect Offering for sin. "In him was no sin,"

yet "he became sin for us." The blood of Christ was and is priceless. Secondly, the Blood is precious, Peter says, because of the timelessness of the propitiation. He "was foreordained *before* the foundation of the world" to make this sacrifice. Calvary, with its full provision for holiness, was no afterthought in the plan of God.

Those who by Christ do believe in God are thus by their faith made pure. "Seeing ye have purified your souls," says Peter, and indicates that such purification is "through the Spirit" in response to "obeying the truth." The instrumentality of the Word is seen also in the "being born again, not of corruptible seed, but of incorruptible, by the word of God." Here is both the means (faith, obedience, the Word, the Spirit) and the end (*purification* of the soul).

What is the evidence, the *product*, of one's heart being purified? Peter intimates it is an ability to "love one another"—this, we find, is *agape*, divine love, and that with a pure heart fervently. The holiness of God, it will be recalled, was and is social in its relationships. So is the holiness imparted to man. Peter insists that, because God is holy not only in nature but also in relationship, we are required to *be* holy "in all manner of conversation" or living. Genuine holiness is social. It permeates all of our living.

The ideal for all holy "living" is, of course, the Living Word, Christ. The holiness God requires became visible in Christ's life and character. He was "holy, harmless, undefiled, separate from sinners" (Hebrews 7:26) while He moved among sinful men. In Him the divine holiness is embodied and brought nigh to men. *This* is the holiness God demands from all His moral creatures, and nothing less than being holy in all manner of our living will pass with a holy God. The holiness of God makes its impact upon our wills, its demands upon our conduct.

\*Professor of Theology and Biblical Literature, Northwest Nazarene College, Nampa, Idaho.

# God's Lost-Property Office

By A. J. LOWN  
Pastor, Paisley, Scotland

*The woman then left her waterpot, and went her way into the city, and saith to the men, Come, see a man, which told me all things that ever I did: is not this the Christ? (John 4:28-29)*

"I don't know whatever women are thinking about in these days; this is the second pair of gloves I've had left on my bus this morning." This remark, made by a bus conductor holding a glove in each hand, brought the above text to the writer's mind as he boarded the local trolley bus in a Lancashire town, reminding him that every day in a multitude of places people are forgetting and leaving things. A visit to the lost-property office of any great railroad would reveal not only gloves, but handbags, cameras, umbrellas, and a variety of miscellaneous articles among the possessions left behind.

The list could be multiplied ad infinitum, but it is as nothing compared with the variety of things that people leave when they meet with Christ as the Samaritan woman did, to the saving of their souls, the satisfying of their hearts, and the transformation of their lives. Then, like her, they leave things that have always been a part of life, things they thought they could never live without, because they have found One who can satisfy the whole of life—Someone without whom they cannot live and dare not die.

It is not that certain things have been temporarily forgotten, soon to be longed for again; not that taboos or restrictions have become the watchwords of life; but in the poet's words:

*Since mine eyes were fixed on Jesus,  
I've lost sight of all beside,  
So enchained my spirit's vision,  
Looking at the Crucified.*

That forgotten waterpot is a symbol of all the transformed water carrier left after the memorable meeting with the Saviour at Jacob's Well, a fit emblem of that which every pardoned penitent forsakes when saving contact is made with a seeking Saviour.

*She left a burden of sin for a new moral start.* Every day, until the moment of meeting Jesus, the woman of Samaria left the well with a burden upon her shoulder, the waterpot—and a greater burden upon her soul, the burden of a lifetime's sin.

That wonderful, wonderful day, for the first time she left the well without a burden upon her shoulder, and without a burden upon her soul! Leaving

the burden of sin where she had left the waterpot: at the feet of Jesus, the only place where the load and guilt of a sinful life can be severed from the soul!

*At the feet of Jesus  
Let thy burden fall,  
While He gently whispers,  
"I'll bear it all."*

The author of *Pilgrim's Progress* graphically portrays this glorious truth of forgiveness through Christ alone. Bunyan pictures a burdened man reading a scroll, his meeting with the earnest Evangelist, his entrance at the wicket gate by the aid of a shining light, his ascent of the rugged path to the crest of the hill, where he beholds the Cross. Then, only then, the burden leaves his back for its sepulcher burial. So, teaches the tinker of Bedford, when God's Word, evangelical preaching, the light of the shining Spirit, the penitent's prayer, and the path of true repentance have conspired to lead the sinner to the blessed Cross, yea, rather to the blessed Man of the Cross, then the miracle of release from sin's burden is wrought. And the liberated soul sings in wonder:

*"At the Cross, at the Cross, where I first saw  
the light,  
And the burden of my heart rolled away,  
It was there by faith I received my sight,  
And now I am happy all the day!"*

The testimony rings through Sychar's streets: "All that ever I did"; not only known, revealed, but pardoned, blotted out—sins of mind and body, of youth and later years; secret and public sins; personal and social sins—all, forgiven and cleansed!

*She left a bitter spirit for a witnessing spirit.* That solitary, forgotten waterpot speaks forcibly of a lonely, embittered life. At no other time of the day would one waterpot be found at the well. Other women came at 9:00 a.m. and 6:00 p.m. There were a cluster of vessels, the sound of conversation and laughter. This woman came at noon, avoiding company; a moral outcast, bitter against the people who shunned her, against the men who had betrayed her, against the God of her childhood, who seemed but a spectator of life's battles and burdens.

There is no enemy of human happiness to equal bitterness. It is a root that, quickly springing up, poisons the whole personality and defiles all fellowship. In some lives its forerunner is bereavement and tragedy, as with Naomi, who, losing



husband and sons in a strange land, asked for her name to be changed from Naomi (pleasant) to Marah (bitterness). The injuries and hurt inflicted by others, even loved ones, can provide fertile ground for its growth. With an exceeding bitter cry Esau vowed he would kill the brother who had robbed him of birthright and blessing. The denials of life, too, facilitate its appearance; for the childless Hannah could find release for her bitterness of soul only in prayer so intense that the priest himself judged her to be drunk. Bitterness is a devil's brew, distilled from heart-ache, cruelty, and denial.

But the woman who came to the well with a bitter spirit left with a witnessing spirit, to testify to the very people against whom she had been bitter: "Come, see a man which told me all things that ever I did: is not this the Christ?" Herein is the full glory of the gospel. It will not only remove the heavy burden from the soul, but renew a right spirit in the once defiled and enslaved. Truly, of sin it is the double cure!

*She left the religion of a place for the knowledge of a personal Saviour.* Until that day her religion was summed up in "Come, see a mountain": Mount Gerizim's temple, the spiritual cradle of her childhood, the church of her family and fathers. Transformed, she cries, "Come, see a man." Genuine, vital, heartfelt Christian experience begins with that vision—the vision of One greater than Jacob, for the patriarchal well digger could give to his children and cattle water that satisfied for only a limited time. "The water that I shall give him—shall be in him," said Jesus, a springing well of eternal life and satisfaction in the heart.

That saving vision of the incomparable Man, the Man Christ Jesus, the God-Man, is followed by a *revelation*. He tells me all that ever I did. Nothing is veiled from Him. And nothing and no one is too hard for Him. He answers the deepest sin problem of life by His forgiveness and grace, and sends me forth with an *invitation*: "Come, see a man . . ." Meet the One who has saved my soul and changed my life.

The religion of a place is a good thing. It is the first mile of religion to belong to a church from childhood, to claim it as one's own. But "my church" must be followed by "my Saviour." Without this assurance of personal, believing contact with Christ, the religion of the church where I was brought up is a poor second best, an inadequate substitute for time and eternity.

*The last barrier was broken down.* First the barrier of *race* was overcome: a Jew talking with a Samaritan! In that action the gulf of a 500-year feud between rival nations was crossed; ancient apartheid was annihilated. The barrier of *place*, too, was overcome by divine initiative and urgency, making the plinth of a well a mourners' bench for

a penitent soul. The formidable barrier of *time* also fell. When others were resting or feasting in noonday heat, Jesus had meat to eat that they knew nothing of—feeding His soul upon God's will, an unceasing hunger for souls, for the souls of the worst.

Impelled by redeeming love, God will wisely, deliberately, and ruthlessly sweep away the barriers between himself and the sinful soul. But the final barrier is under our control—a *full confession of sin*. Jesus said, "Go, call thy husband," knowing full well the moral bankruptcy of the life before Him. "I have no husband," was the honest and shamed reply, bringing the Saviour's immediate acknowledgment of the truth of this confession, enabling Him to give the light of true worship and the revelation of himself as the Messiah.

God knows how painful and costly, hesitant and heartbreaking the confession of sin can be. But He will not dispense with this nor do it for us. He approaches, engages and disarms the suspicious, sin-bound soul, provokes the confession, and waits to honor it with grace, truth, and the revelation of himself to the heart. But only "if we confess our sins" can we prove that "he is faithful and just to forgive . . . and to cleanse us from all unrighteousness."

"The woman *then*"—after meeting the Saviour—"left her waterpot." The problem of leaving things is reduced from a mountain to a molehill, when the burden of sin is left at His feet, every wrong spirit is cleansed away, and the formality of traditional religion is exchanged for a life truly transformed by Christ. Earthly pitchers leave the hand when the heart is drinking at the living Fountain—and outcast, twisted lives become soul winners and missionaries.

---

***The development of the miracle of radio and television is a new lamp that has been lighted and can be used to proclaim the gospel to all who hear and see. After lighting a lamp, put it on a stand, that those who enter may see the light. (cf. Luke 8:16.) We should and do use these means of communication for Christian purposes. These modern means of communication are lamps for our use to spread the Christian message. It is up to us to have a part in them, so that all who will may see the light.***

---

"*Sty-ward*"—***Christian stewardship is a simple recognition that everything comes from Almighty God. Originally, "steward" meant "sty-ward," or one who cared for the stock of another. The Christian steward cares for what God has put in the world. If he dedicates all that he is, or had been given to use, to God, God is good enough to give back nine-tenths for him to use for himself, whether it is time, talent, money, or the influence of one's life.***

# THE MOTIVE THAT MOVES MEN

By EVANGELIST G. FRANKLIN ALLEE

It happened one night recently, out west in the evergreen area of the state of Washington, and the impression it made on this person he feels impelled to pass on as best he can to others.

She was a lovely and personable high school student, from an unchurched home, and she had been most beautifully converted a few nights earlier. "I want to ask you something," she said, a bit shyly, as she waited for me in the church aisle following the evangelistic service. "Do you think it would be all right for me to tell the whole school that I have found Jesus as my Saviour?"

Knowing the danger to her in such action, should it be a mistake, I thought the question over quickly, and then asked her one. "Tell me something," I said. "Do you want to?"

Her bright eyes filled with tears, she choked a bit, nodded her head affirmatively, and whispered, "Yes. I do. Very much."

"Then pray about it. And after that, if you still feel the same way, go ahead and do it," I advised. "But don't feel that just because you have become a Christian you *must* do it. Do not feel that you *have to*. Only do it if, after you have prayed about the matter, you still feel you want to."

"I really want to. Thank you so much," she said as she turned away.

I don't know the outcome of that conversation, but this one thing I do know, the compulsion back of it was right—love for her Saviour and a sincere desire to lead others to Him. This can never be wrong. This is the motivation that is always right, is always effective, can cover a multitude of blunders and come out bright with success.

Real, sincere compassion for the lost, a compassion that melts the believer's heart, that unlocks the vault where tears are stored away, that burdens the soul and occupies his mind, is, next to the power of the Holy Spirit, the most potent force within the Church and that which is most needed in our day. Sinners can set themselves against the most eloquent preaching, stubbornly resist all logic, stay away from revival meetings, and scorn all truth. But true, heartfelt compassion on the part of the Christian releases a power that in time proves irresistible.

This was the dynamic that drove Jesus on during His earthly ministry, that caused His watchword to be, "I must preach the kingdom of God to other

cities also" (Luke 4:43). Knowing that certain destruction faced the people forced Jeremiah to cry out, "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!" (Jeremiah 9:1) and Paul to wish that he might himself bear the curse that rested upon Israel (Romans 9:1-3).

There is no substitute in the soul-winner's kit for true sympathy, for a sincere concern that goes beyond the rational and reaches deep into the emotional nature. Without this, evangelism is cold, mechanical, entirely ineffective. The motive behind the soul-winning effort determines its success to a large degree. Human beings generally respond to loving concern. There is more power in a thimbleful of tears than in a barrel of logic.

A church may long to see its pews filled with people, but if this is the predominant motive back of our evangelistic efforts we will fail; and we might as well fail. For folk reached without the motivation of true compassion will be as spiritually lifeless as the seats they occupy. Tithers may be needed to care for the church's obligations, but the pungent conviction that turns men from sin unto God is not induced by a selfish desire on our part to find someone to help us pay our bills. This motive can be a bar to keep men away from the kingdom of God, for they will see the dollar mark in our eyes and be repelled.

A splendid young pastor, for whom the writer was conducting a revival campaign, in mentioning a splendid couple in the services who had expressed a need for salvation, said, "I would surely like to see them get saved; they would make two fine church members."

Perhaps he was right in his statement, but this is no motive that will bring conviction. It is too cold and calculating. Men are turned to God because the worker's heart reaches out to them with hungry yearnings, with tender compassion, with longings unutterable, because he sees them as lost souls who have been deluded by the devil and are standing in the way of death.

A missionary does not discover the power with which to lift the pagan from his degradation, ignorance, and superstition in a desire to send a glowing report back to the mission board. He finds it in heartbreak, in tears, in love and sympathy for those whom Satan has so completely bound. A pastor or evangelist must be crowded on by more than denominational enthusiasm or obligation, by more than a desire to please those in authority, by a motive more godly than a desire for personal advancement, if he would be a true winner of souls. He must have as his great drive the imperative that drove Christ on, love for the lost and a desire to honor God. Please, God, grant all this to us, we pray. Amen.



# Lincoln an Example of Christian Love

By FRED FLOYD\*

February 12 is the birth date of Abraham Lincoln, and on March 4 we celebrate the centennial anniversary of his inauguration as president of the United States.

Perhaps no other president had to endure more bitter denunciation than did this great and good leader of men. This was true because his period of leadership was an "age of hate." Lincoln had to watch many of his friends follow their native states into a rebellion against his authority. He also had to suffer at the hands of his own fellow party leaders because he refused to join them in their vindictive policies toward the Confederacy. His "with malice toward none, with charity for all," and his "let us judge not that we be not judged" seem to have been the guiding principles in all of his relationships.

One of the most beautiful examples of Lincoln's application of these principles was his love for George Pickett. This Confederate officer had been Lincoln's friend in the days before the attempted dissolution of the Union. It was Lincoln who had obtained for him his appointment to West Point. But when Virginia seceded from the Union, Pickett followed his native state and became famous because of his part in the Battle of Gettysburg. As Pickett expressed it, he was fighting "for home and fireside," while Lincoln was "fighting for the Union." And he added: "All the men I know and love in the world are exposed to hardship and dangers, and are fighting on one side or the other, and each for that which he thinks to be right."

After the fall of Richmond, Pickett's friend of happier days made a trip to that city as the commander in chief of the victorious armies. While there the conqueror called at the home of his prewar friend. Pickett's wife has thus described that visit:

"I was in Richmond when my soldier fought the awful battle of Five Forks, Richmond surrendered and the surging sea of fire swept the city. News of the fate of Five Forks had reached us, and the city was full of rumors that General Pickett was killed. I did not believe them. I knew he would come back, he had told me so. But they were very anxious hours.

"The day after the fire, there was a sharp rap at the door. The servants had all run away. The city was full of Northern troops, and my environ-

ment had not taught me to love them. The fate of other cities had awakened my fears for Richmond. With my baby on my arm, I answered the knock, opened the door and looked up at a tall, gaunt, sad-faced man in ill-fitting clothes, who with the accent of the North, asked: 'Is this George Pickett's place?'

"'Yes, sir,' I answered, 'but he is not here.' 'I know that, ma'am,' he replied, 'but I just wanted to see the place. I am Abraham Lincoln.'

"'The President,' I gasped. The stranger shook his head and said: 'No ma'am, no ma'am, just Abraham Lincoln, George's old friend.' 'I am George Pickett's wife and this is his baby,' was all I could say.

"I had never seen Mr. Lincoln, but remembered the intense love and reverence with which my soldier always spoke of him. My baby pushed away from me and reached out his hands to Mr. Lincoln, who took him in his arms. As he did so an expression of rapt, almost divine, tenderness and love lighted up the sad face. My baby opened his mouth wide and insisted upon giving his father's friend a dewy infantile kiss.

"As Mr. Lincoln gave the little one back to me, shaking his finger at him playfully he said: "Tell your father, the rascal, that I forgive him for the sake of that kiss and those bright eyes.'

"He turned and went down the steps talking to himself, and passed out of my sight forever, but in my memory those intensely human eyes, that strong, sad face,—that face which puzzled all artists but revealed itself to the intuition of a little child causing it to hold out its hands to be taken and its lips to be kissed."

## CROSS-BEARER

By CHRISTINE WHITE

*Have you prayed today for missions?  
Have you thought about their claim  
On your purse, your time, your talents?  
Did you spread abroad His name?  
Shall the children of the Master  
Let the golden hours slip by,  
While in sorrow and in darkness  
Their heathen friends still die?  
Hark, His gentle voice is pleading,  
"Follow me; think not of loss.  
Take the banner of the gospel;  
Lift it high—come, bear My cross!"*

\*Bethany Nazarene College; State Chairman, Committee on Religious Observance of the Civil War Centennial.



# NEWS



in PICTURE



**EIGHT NEW DISTRICT SUPERINTENDENTS** who started assignments during the last calendar year were photographed together at the recent annual superintendents' conference at Excelsior Springs, Missouri. Standing, left to right: Raymond C. Kratzer, Yakima, Washington, Northwest District; A. Milton Smith, Little Rock, South Arkansas District; E. L. Cornelison, Denver, Colorado District; T. T. McCord, Pineville, Louisiana District; Joshua C. Wagner, Augusta, Maine District; seated: Carl B. Clendenen, St. Marys, Northwestern Ohio District; Herman L. G. Smith, Calgary, Canada West District; and M. E. Clay, Cincinnati, Southwestern Ohio District. Another change during the year was the moving of E. E. Zachary to Santa Cruz, California, to superintend the Northern California District after being leader on the Northwest District.—N.I.S.

## THE WAY BACK

By **JAMES E. KRATZ**

Nazarene Missionary in Brazil

No doubt the backslider is the most miserable person in the world. He is a misfit, a malcontent, a frustrated and unhappy individual. This cannot be denied by anyone who has once known the peace of God's pardon, the glory of God's grace, the rest of God's righteousness, the joy of the justified, and the harmony of holiness.

The backslider's heart had been enlarged to a capacity for God. But now that person tries to satisfy the longings of his enlarged heart on the weak and beggarly elements of a life lived out of orbit, away from God. Nature abhors a vacuum, and whereas there had been a life filled with the satisfying things of the Spirit of God, now the backslider tries to fill the void with mirth and merriment. Or he tries to compensate for his

miserable condition by becoming intensely involved in his work and may even become absorbed in benevolent activities. You cannot say that the backslider has no fun or pleasure, but that "fun" soon turns to bitterness and gall, and in the secret haunts of his heart there come shades of deepest dejection and darkest despair.

The Bible tells of a man who, in his youth, had developed a sterling character, a keen sense of moral values, one who won the favor and blessing of his Creator. This fellow was called "a man after God's own heart." He became a concert soloist and was employed by the king as a royal courtier, a court musician, who gained the title of the "sweet singer of Israel." This young man loved God and lived valiantly.

The day finally arrived when this fellow was crowned the monarch of the great nation of Israel. He had a glorious reign and built a vast empire. But, as so often happens when individuals and nations "have it made," when things come easy, when luxuries increase, leisure time is multiplied, pleasure becomes the focal point of daily pursuits—at this time King David ran into trouble.

This same treacherous triad—pleasure, treasure, and leisure—has been the underlying cause of weakening myriads of otherwise stalwart, spiritual people. It is a certainty that no one ever falls into deep sin suddenly. There is always a subtle "softening up" process whereby the enemy of our souls succeeds in weakening the fiber of moral integrity.

David fell into grievous sin, and finally stooped so low in degradation that he hired "Murder Incorporated" to dispose of an innocent man. Sin had eaten away at his spiritual vitals and had subtly brought about decay in his spiritual life.

What could he do now? He was trapped, a victim of his own devices. Conviction settled deep and dark upon his soul. No doubt he still went through the "routine" of worship on the Lord's day. Those around him could scarcely tell that he had backslidden in heart and life. Now a thick smog settled over his soul and David sank into the abyss of despair.

It was while this backslider was hiding under a cloak of pretense that God began to deal with him. God eventually sent His prophet to assure the monarch that "all things are naked and open unto the eyes of him with whom we have to do" (Hebrews 4:13). The fifty-first psalm is the record of a backslider's way back to God.

There is a way back for any backslider who will purpose from the depths of his heart to make things right, obey God, and flee for refuge to the Lord he has so greatly offended.

First, the backslider must make his *personal* petition to God. "Have mercy upon me, O God, according to thy lovingkindness: according to the



multitude of thy tender mercies blot out my transgressions" (v. 1).

Secondly, the backslider must have a *penitent* heart. "For I acknowledge my transgressions: and my sin is ever before me" (v. 3). Many church members can boast that they wouldn't be guilty of perpetrating such a ghastly sin as David's. But they fail to consider that man looks on the exterior, but God probes the heart. You may not have committed any overt sins, but if you are guilty of polluting your mind with the defilement of the sensual, suggestive, and rotten things that appear in many TV programs, you are guilty of sin, though you wouldn't think of being caught committing such transgressions.

Thirdly, the backslider must seek for a thorough *purging* of his heart. "Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow" (v. 7). There can be no half-hearted approach to his reclamation. There may very possibly be some psychological implications in the total healing process, but the backslider must have more than a mere psychological release from "tensions." We can't fool God. David recognized that he had to be painfully honest with the Lord: "Behold, thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom" (v. 6). Just as certain mysterious rays are used by physicians to arrest cancer, so the penetrating and purging power of the blood of Jesus must be administered to the backslider's heart.

Finally, the backslider must go even further than repentance and confession. He must seek heart *purity*. "Create in me a *clean heart*, O God; and renew a *right spirit* within me" (v. 10). The backslider must come to grips with the thing that caused him to fall in the beginning. He cannot be satisfied with forgiveness alone; he must prepare to *die*. His restoration must include death to self, to sin, to the world, to fleshly appetites, and the death of the "old man of sin"—the principle or "bent" to sinning. Only then he can sing, "Glorious freedom, wonderful freedom!" In the words of David: "Then will I teach transgressors thy ways; and sinners shall be converted unto thee" (v. 13).

Yes, there is a way back to God for the backslider. If you, dear reader, find yourself in this condition, you too can come back to God. Remember, God loves you and says in His Word that He is married to the backslider. Follow the steps back to God as given in this word of God. There's room at the Cross for you.

---

**God invites us to become partners with Him in all that He is doing, through our church, at home and abroad. By giving a worthy portion of that which He entrusts to us, we become co-laborers with the eternal God. What an opportunity, and a glorious invitation!**

# We Met Calvin!

By J. KENNETH GRIDER\*

Returning from the Arminius Conference at Olivet Nazarene College, my pastor friend and I met up with John Calvin at a filling station.

Our gasoline gauge read "empty" for miles but there were no stations. Finally, though, there was a place where both cars and their occupants could tank up. Signs for both liquids notified the traveler of the wares.

As the car was being serviced I asked the attendant, "Are you the proprietor, sir!"

"Yes," he answered, pleased and proud.

"Were you ever a Christian?" I pressed. Perhaps hundreds of times I have made that kind of approach when there has been some kind of evidence—cursing, etc.—that the person before me was a lost soul. But this man's response was different from what one would have expected.

He said, "Yes. I'm a Christian. I'm a \_\_\_\_\_" (naming a large Protestant denomination). "Don't you think that I can sell beer as a Christian?" he countered.

"Well," I said with hesitancy, "I didn't think really that Christians would sell it."

What he said next was the point at which my friend and I realized that we were meeting up with John Calvin, who lived four centuries ago but who is still quite alive nonetheless. The proprietor said, "When the Lord wants me to stop selling it, He will stop fermenting it." He went on to add some rationalizations. "Alcohol is a medicine," he added. "You go to a doctor and get some medicine and it is often 12 to 15 per cent alcohol."

But his rationalizations did not shock us as much as did his theologizing. His idea that it is the same for him to sell liquor as it is for a substance to ferment and become intoxicating is what you have when you carry Calvin's teaching about God's absolute sovereignty to its full outcome. In that teaching God directly wills everything that happens. Not simply does He set up laws which work themselves out in one way or another. He directly wills every occurrence in both the natural and the human spheres. The fermenting is God's direct work and the selling as well, neither natural laws nor human freedom being admitted.

My friend and I could have argued plenty. Anyone could have. We simply left our witness and went on with an intercessory prayer. A letter too was sent the man a few days later assuring him of continued prayer.

With Calvin operating a business for "tanking

\*Associate Professor of Theology, Nazarene Theological Seminary, Kansas City, Missouri.

up" in two ways, and with James Arminius, the freedomist, stopping for an ideological confrontation, one realizes that theology is as up-to-date as the next stop at a filling station.

A pastor wrote to an editor saying, "My people don't want theology. They want something to live by." The truth is that theology is what we do live by, what we conduct our lives by. Even if some folk snipe at it ever now and again, it is just about the most practical discipline you can think of. It is what you are involved in when you stop for gas and speak a word for your Lord and Saviour Jesus Christ. It is what you are involved in whatever you do or do not.

---

## Conference of General and District Superintendents

The annual Conference of General and District Superintendents was held January 10 to 12, at the Elms Hotel, Excelsior Springs, Missouri. The conference theme, "The Work Whereunto He Has Called Us," was introduced by General Superintendent Powers. God honored and blessed the purpose and intent of the conference.

Eight new district superintendents were presented to the conference group, as were newly elected executive secretaries and departmental leaders. These were graciously welcomed into the conference by the chairman.

Each session was directed by one of the six general superintendents. Tuesday afternoon Dr. G. B. Williamson directed the conference in a look at the "Evangelism First" campaign. Here we heard field reports from District Superintendents Hull, Younger, Littrell, Anderson, and Gassett. Dr. Edward Lawlor, executive secretary of the Department of Evangelism, brought a challenging message with reports of victories through witnessing in the recent "Try Christ's Way" emphasis. His message brought us face to face with our task.

Tuesday evening the session was led by Dr. V. H. Lewis. Pertinent information was given the conference by Dr. S. T. Ludwig, general secretary, and Dr. John Stockton, general treasurer. Dr. Hugh C. Benner spoke to the conference and charged the members with the spiritual responsibility of their districts.

Dr. Samuel Young presided over the Wednesday

morning session. Dr. Roy F. Smee, executive secretary of the Department of Home Missions and Church Extension, and Mr. M. A. Lunn, manager of the Nazarene Publishing House, gave the conference factual information concerning their respective responsibilities.

Rev. Bennett Dudney, Christian Service Training director, gave the conference interesting facts relative to his work. He introduced the new C.S.T. unit, No. 164a, to be used September 1 to October 15, this year.

"Making the District Assembly Meaningful" was the emphasis that next engaged the attention of the conference members. District Superintendents Moore, Ward, Zachary, Somerville, and Updike presented papers and an open discussion to the group.

Dr. George Coulter, executive secretary of the Department of Foreign Missions, challenged the conference members with his message based upon the prayer of the Apostle Paul in Philippians 1:9-11. An hour's prayer and fasting fellowship at the noon period was directed by District Superintendent Kratzer. God honored this hour as members of the conference earnestly offered prayers of supplication, thanksgiving, confession, and intercession.

Dr. Hugh C. Benner directed the Wednesday afternoon session. Interesting and important information was given by Dr. T. W. Willingham, director of Nazarene Radio League; Rev. Dean Wessels, executive secretary of the Department of Ministerial Benevolence; and Dr. L. T. Corlett, president of Nazarene Theological Seminary.

A series of papers presented by District Superintendents McGraw, Clendenen, and Seals helped the conference to "Evaluate the District Center Program." Dr. Harvey S. Galloway conducted an open-forum, question-and-answer period on this emphasis. Dr. W. T. Purkiser, editor of the *Herald of Holiness*, challenged the conference with his message, "Perpetuating Pentecost," based upon Acts 4:31-33.

Dr. D. I. Vanderpool presided over the Wednesday evening service, and Dr. A. F. Harper, executive secretary of the Department of Church Schools, and Mrs. Louise Chapman, general president of the N.F.M.S., gave pertinent information that challenged us to greater labors of love. Dr. V. H. Lewis brought the message on the "Powerful Ministry—Its Impact upon the World."

In the final session, Thursday morning, Dr. Hardy C. Powers directed the attention of the conference toward the "Work of the District Superintendent." District Superintendents Hance, Mann, Phillips, and Taylor presented this emphasis through a series of papers and open-forum discussion.

Mr. Paul Skiles, general secretary of the N.Y.P.S., challenged conference members to greater under-

standing of and confidence in our youth. Dr. D. I. Vanderpool summarized the conference activities in his message.

The accommodations of the hotel, the program of the conference, the fellowship with the brethren, the atmosphere of love and sincere devotion to the Kingdom work were used of the Spirit to make this

a profitable conference of superintendents. "The Work Whereunto He has Called Us" demands our best, and this we pledge to Christ, the church, and the world about us.

—CARL B. CLENDENEN, *Conference Secretary*  
(*Superintendent of Northwestern Ohio District*)

## FUEL AND DRAFT

By MILO L. ARNOLD

Pastor, Moses Lake, Washington

The wood-burning stoves which used to heat our homes demanded two essential factors. They must have fuel and draft. The Fuel was visible, heavy, and obvious material. The draft was invisible, silent, and mysterious.

We chopped the wood, carried it in, and placed it in the stove. We fully accepted the responsibility for this if we were to be warmed. However, we knew that the full stove would not produce warmth if the dampers were closed. We could not see the draft nor handle the invisible air which produced the essential oxygen for the fire. We had only to learn to open the dampers properly.

Effective Christians and churches must likewise have the combined visible and invisible factors to be effective. There is no escape from chopping wood. Christian evangelism demands human effort. There are buildings to build and maintain. There are sermons to prepare and deliver, songs to learn and render, collections to take, and offerings to give. A thousand things from chunks to chips must be laboriously put into the insatiable stove. However, when we have put all this into our program it will still be cold until we effectively open the dampers.

Wide-open dampers will produce no heat in an empty stove nor will a full stove serve its purpose without oxygen from an open draft. Evangelism demands the flame of combined human and divine ministry.

The early Christians were quite ineffective in the Upper Room until there came the draft of the rushing, mighty wind. An Upper Room filled with dedicated people was not enough. It took all this plus the

invisible Presence. There had to be that Spirit which they could not touch nor explain before their Upper Room experience became of interest to the cold world about them. When once the eager draft of His presence touched the dedicated fuel of their own commitment, there rose a flame which warmed thousands who had long suffered in the unfriendly cold of a sinful world.

Christians can become frustrated in an "Upper Room." The world can be lost and our neighbors can perish in the cold while the church tarries in the "Upper Room" unless we open the damper as well as put in the wood. Dedication must be made in faith which opens the dampers and allows the sacrifice to be consumed. Our private and public "Upper Rooms" of prayer can become cold storage places of inactive consecration unless we dare to accept the faith-given Presence which turns what we consecrate into a warming, eager flame of effectiveness. We must become living sacrifices, possessed, aflame, and consumed by reason of the invisible Spirit entering our situation.

Churches and lives are utterly cold when they lack either the fuel to be consumed or the Spirit to set it aflame. Sometimes we chop much wood and fill our churches with much talent, good works, fine programs, and splendid human effort but fail to open the damper. Sometimes we open the damper wide and expect God to chop the wood as well as provide the draft. In either case the cold community shivers while we have nothing to satisfy their need.

Only when the Holy Spirit flows freely through the dedicated human fuel will the flame arise which will cause people to walk out of the cold and hold out their hands to us.



# EDITORIALS

By W. T. PURKISER

## **The Life You Save May Be Your Own**

Traffic safety is one of the great concerns of our modern way of life. More Americans have died on the streets and highways of our land in the last ten years than have died as soldiers in all the foreign wars we have fought in all the history of our country.

It is this grim reality that has given point to the familiar safety slogan, "The life you save may be your own." Sheer self-preservation cautions us to drive safely.

But this slogan has a vital application to the work of the Church. It also applies on the "highway of holiness." It is simply said and profoundly true: in saving the lives of others, we save our own. We cannot save ourselves unless we save others. Evangelism is not incidental embroidery, the fringe on the robe. It is the garment itself.

One thinks, of course, of the great word spoken about Jesus: "He saved others; himself he cannot save" (Matthew 27:42). He did not save himself the atoning death of the Cross, and thereby He became the Saviour of others.

But in another sense, in saving others at the cost of His own life He *did* save himself. As Isaiah had described it seven hundred years before, "He made his grave with the wicked, and with the rich in his death; . . . Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors" (Isaiah 53:9-12). Paul tells us that it was in "blotting out the handwriting of ordinances that was against us," "nailing it to his cross," that Christ "spoiled principalities and powers" and "made a shew of them openly, triumphing over them" (Colossians 2:14-15).

In our own personal Christian lives, there is something akin to this. We save ourselves by losing ourselves. "For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it" (Matthew 16:25). The losing of our lives which saves them is losing them in the service of others.

An ingrowing personal life is a defeated life. The unhappiest people on earth are those who live for themselves alone. The philosophy of life which

makes selfish pleasure its end and goal always turns into pessimism and despair of living.

What is true of us individually is true of churches also. Many a church has discovered to its wonder and dismay that to put its own interests first is to begin to wither from the roots. This is true in the area of church finance. Too great preoccupation with local needs and plans to the neglect of district and general interests cuts the taproot of generosity from which the local church itself must live. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul [or church] shall be made fat: and he that watereth shall be watered also himself" (Proverbs 11:24-25).

Even more is this true with regard to the evangelistic outreach of the Church. The gospel is one commodity that can be kept only as it is shared. Much evidence could be given to show that churches which fail to reach out and touch redemptively the world outside turn in upon themselves and either destroy themselves or die of dry rot.

It is tragic but true that congregations which most conspicuously fail to reach others tend to turn against themselves in criticism, bickering, and fussing. Those who spend their ammunition in cross fire against other Christians are seldom doing much to bring sinners to a knowledge of the Lord. It was to such as these Paul gave the warning, "But if ye bite and devour one another, take heed that ye be not consumed one of another" (Galatians 5:15).

It almost comes down to a matter of simple self-preservation. To save ourselves, as individuals or as a church, we must save others. When the fires of evangelism burn low, the atmosphere gets chilly and *rigor mortis* sets in. When the flame of concern for others leaps high, God's people are fused together in spiritual unity and become a mighty force for righteousness. When we take seriously this matter of "Evangelism First," we will find that the life we save *will be* our own.

## **We Move Ahead**

Many important plans for the year ahead were made during the recent meetings of the General Board and its departments in Kansas City. Prayerful consideration was given to every area of the work of the church.

A record allocation of General Budget funds was

made, designating \$2,123,356 for foreign missions and \$446,680 for home missions. This is an increase of over \$90,000 for the missionary interests of the church, \$65,000 of the increase going to the foreign work and \$15,000 additional to home missions, including the overseas work of the department. Last year, foreign missions received an additional \$920,663 in "specials" and Alabaster funds. This amount ought to be exceeded in the year ahead.

Twenty-three new missionaries were appointed, including nine new couples. Their names and fields of designation will be found in the Foreign Missions Department material in last week's *Herald*. Six missionary couples presently serving were transferred to new fields.

Because of his move to Denver as pastor of the First Church of the Nazarene there, Dr. Lauriston J. Du Bois, editor of the *Preacher's Magazine* since 1954, tendered his resignation. Deep appreciation was expressed for the years of service Dr. Du Bois has given, and the Department of Publication and Board of General Superintendents appointed Dr. Norman R. Oke, book editor of the Nazarene Publishing House, the new editor of the *Preacher's Magazine*.

Action was also taken approving plans of the management of the Nazarene Publishing House, the Relocation Commission, and the Building Committee to begin immediate construction of a new bookstore and a three-story brick editorial building on the property adjacent to the church headquarters building at Sixty-third and The Paseo. The total cost of this initial project will be approximately \$600,000, which will be financed by the publishing house. This is the first step in a long-range development to relocate the entire publishing interests of the church on the new location.

The General Board elected Dr. Paul Updike as its chairman, Dr. Harvey Galloway as president of the board, Dr. Robert Mangum first vice-president, and Dr. L. Guy Nees second vice-president. Harlan Heinmiller, Gordon Olsen, and J. Wesley Mieras were elected to the executive committee.

Two new members were elected to fill vacancies on the General Board: Dr. B. V. Scals to represent the Northwest Zone and Rev. Bert Daniels to represent the British Commonwealth Zone. Dr. Scals was assigned to the Departments of Education and Home Missions, and Rev. Daniels to the Departments of Ministerial Benevolence and Church Schools. Vacancies on the Department of Foreign Missions were filled by the assignment of Willis Brown and Leonard Spangenberg to this important department.

The General Council of the Nazarene Foreign Missionary Society also filled two vacancies in its ranks with the election of Mrs. M. L. Mann to represent the Southwest Zone, and Mrs. Herman

L. G. Smith to represent the British Commonwealth Zone.

Miss Betty Barnett was assigned as full-time general director of the Nazarene Junior Fellowship.

In view of the troubled conditions in and among the nations of the world today, and the need for a tremendous forward thrust in "Evangelism First" for this quadrennium, the General Board called for a period of solemn fast to be observed Wednesday, Thursday, and Friday of Holy Week, March 29-31, 1961. All Nazarene pastors are urged to preach a special sermon on fasting and prayer on Sunday, March 26, and to plan for observance of the solemn fast in the local churches.

That the peril and need of these days is real and growing there can be no doubt. Nothing short of the divine and the supernatural can avail for times like these. As God's prophet of old sounded the call, let us hear and heed: "Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the Lord, till he come and rain righteousness upon you" (Hosea 10:12).

## Editorial Notes

A "semi-special" issue of the *Herald of Holiness*, planned for possible use in community distribution, is scheduled for March 1. This will in part take the place of the annual "special" *Herald* for those who wish to order and use it in connection with surveys or revivals planned for the spring months. The annual "special" will be issued in early September, when it is felt it will be most useful in connection with the "Fourteen Sunday Nights of Evangelism" beginning in October.

The theme of the "semi-special" will be "Good News," presenting the gospel message as welcome good news to a sin-cursed, war-weary world. It will be prepared with two-color lithographed covers, and two-color printing throughout. Quantities will be available for three cents per copy.

The March 1 *Herald* will also introduce a brand-new format for the paper. Much interest has been shown in adding to the "eye appeal" of the *Herald of Holiness*, and the Department of Publication and General Board in their annual meetings last month approved a long step forward with new production methods.

These impending changes make the subscription campaigns of this spring of top importance, for this will be the last year that fifty-two issues of the *Herald of Holiness* can be delivered for the old price of \$1.50. All subscriptions made up to July 1 will be good for the entire year at the present rate of less than three cents per issue.

Worthy of special attention is the announcement of the results of the 1960 *Herald* campaign on the

(Continued on page 14)

(Continued from page 13)

back page of this issue. Sincere appreciation to the "over-the-top" districts: Nebraska, Minnesota, Wisconsin, Central Ohio, North Dakota, Northeast Oklahoma, Canada Atlantic, Albany, Canada Central, Pittsburgh, and Rocky Mountain. Honorable mention goes to Northwestern Illinois, Kansas, New

York, Virginia, Canada Pacific, and Nevada-Utah.



Interested in good stewardship material? February is Stewardship Month, and the Nazarene Publishing House carries a full listing of available books, booklets, and tracts on stewardship on page 22. Why not order today?



ROY F. SMEE, Secretary

### Specials for Germany and Denmark

At the time of the annual meeting of the General Board the following specials were approved by the Board of General Superintendents for overseas home mission fields:

\$10,000 for Wuppertal, Germany, or Frankfurt Bible school  
\$10,000 for Copenhagen, Denmark

In Wuppertal we have a home mission congregation meeting in temporary quarters and a fine German pastor, Rev. Victor Schoonbroodt. Property has been purchased and a building is needed.

At Frankfurt our church building is under construction. The city building authorities have required a building much larger than is needed at present by our congregation. In order to meet these requirements it has been designed to house a Bible training school also. This part of the building will be completed when funds are available. It is needed now. Rev. Jerald Johnson is superintendent of the work in Germany and pastor of the Frankfurt congregation.

In Copenhagen, the capital of Denmark, we have a home mission church with Rev. Orville Cleven of Eugene, Oregon, as pastor. We are negotiating for property that includes a house with an annex that will make an excellent chapel. Money is needed for the down payment.

Requests for these building needs were included in the asking budgets from the fields, submitted to the annual meeting last month. But these field askings were \$100,000 more than the budgets for the present year. In order to bring these askings within anticipated income, all new property items had to be cut to the bare minimum. Wuppertal, the Frankfurt Bible school, and Copenhagen had to be omitted.

Token assistance for property is provided from Alabaster funds, but it is insufficient to meet the needs of these

items. They have, therefore, been designated as approved specials and count on 10 per cent giving. They must not take the place of General Budget giving, for this giving supplies the vital lifeline for both home and foreign missions.

### New Churches

District Superintendent H. Harvey Hendershot recently organized a church at Kingwood, West Virginia. He reports a splendid reception in this town of about five thousand people, after the initial home mission campaign in which the evangelist put the *Herald of Holiness* into seven hundred homes, praying and presenting the Church of the Nazarene to the people in most of these homes. At present the congregation is meeting in a private home; but the church building, which is being erected on an acre of ground purchased by the district two years ago, will be finished sometime this spring.

A church building and parsonage purchased from the Methodist church became the home last September of the newly organized Swainsboro Church of the Nazarene on the Georgia District. District Superintendent Mack Anderson reports that this is one of their best prospects. The pastor, Rev. William Ring, is at present teaching school to supplement his salary, but his immediate goal is: full time next year.

On October 2, last, the charter was closed for the Auburn Road Church in Rockford, Illinois, when it was organized by Dr. Lyle E. Eckley, superintendent of the Northwestern Illinois District. Clemens G. Kruse is pastor, and his congregation is worshipping in a new parsonage chapel.

Sponsored by the Coquille church and the Oregon Pacific District, the Myrtle Point Church of the Nazarene was organized by Dr. W. D. McGraw on November 20, 1960. Rev. and Mrs. Lloyd F. Pounds, who were among the members of the Coquille church instrumental in its planning, have taken over the pastorate.

Salt Lake Central church on the Nevada-Utah District, was organized by District Superintendent Raymond B. Sherwood on December 4, 1960, with twenty charter members. The congregation is temporarily worshipping in a building rented from another denomination, while the pastor, Rev. Kenneth Burton, and his people formulate their building plans.

District Superintendent M. E. Clay has sent in reports of two new churches organized on the Southwestern Ohio District: the Goshen church and Woods Station Chapel.

Organized on Christmas Day, 1960, Goshen church grew from a Sunday school and preaching service sponsored by the district and held in the schoolhouse. With district help, property has been provided and the first unit of a building has been erected. The attendance has been averaging from thirty-five to fifty. Under the leadership of the supply pastor, Rev. Hansford Wilson, the church is growing and prospects are bright for a strong church in Goshen.

### Opening for Nazarene Dentist at Fairbanks, Alaska

The First Church of the Nazarene has acquired a fully equipped dental office and property adjacent to our church in downtown Fairbanks. The former owner, who passed away a few months ago, had developed an outstanding practice. Our church in Fairbanks has several dentists wanting to lease or rent this setup. However, they will give preference to a Nazarene dentist. Interested persons may write to Rev. Edward Hurn, pastor, 1006 Noble, Fairbanks, Alaska.



A little over a year ago Rev. Joseph Smith, a licensed minister on the Southwestern Ohio District, felt the leading of God to start services in a vacant community church near Oxford, Ohio. He obtained the use of the church free of charge and opened services. The attendance ranged from fifteen to forty, souls

were saved, and interest grew until a fine group of people were gathering to worship. It thrilled Brother Clay's heart to take twenty-one charter members into the church when he organized the Woods Station Chapel Church of the Nazarene on January 4. Rev. Joseph Smith was officially appointed pastor.

## Did You Know?

**The Nazarene Publishing House has employees from fifty-two districts.**

An interesting speaker, Brother Morsch presented to our people a challenge to organize and capitalize on our junior age NOW or we won't have a "church of tomorrow" in the Church of the Nazarene. Brother Morsch also stated statistics which were shocking, as to how many junior-age boys and girls we are losing in the church today.

The tour was well attended with round figures of one thousand being present. Each service found junior boys and girls at the altar. Although these services were directed toward our juniors, some teen-agers and adults found Christ as their personal Saviour.

Each local zone provided junior talent in each area. Featured were junior choirs, piano solos, duets, scriptural memory work, etc.

A wonderful spirit was felt in every service held. This N.J.F. tour was not to the glory of men but for the glory of God. Missouri District is all out for juniors.

—DAVID L. MUND, District Director

.....

**NAZARENE**

*Young* **HIS** *People's*

**SOCIETY**

JUNIOR FELLOWSHIP • TEEN FELLOWSHIP • YOUNG ADULT FELLOWSHIP

.....

PAUL SKILES, Secretary



**Announcing**

### INTERNATIONAL INSTITUTE

July 3-9, 1962

at

**ESTES PARK, COLORADO**

*The experience of a lifetime is in store for*  
500 teen-agers and  
250 adult youth leaders

**Watch for announcements regarding qualifications**

.....

THE SUNDAY  
SCHOOL  
LESSON

.....

By J. W. ELLIS

**Topic for February 19:**

### The Lord of Life and Death

SCRIPTURE: John 10-11 (Printed: John 11:17-27, 38-44)

GOLDEN TEXT: *Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. Believest thou this?* (John 11:25-26)

The Palestinian Worry Clinic, a non-profit but exceedingly efficient organization, was operated by the Council of the Pharisees. They put no money into it. Only sweat and furrowed brows—and

(Continued on page 16)

### Missouri District Tour

The Missouri District just recently completed one of the best tours in its history. It also was a "first" on the district—an N.J.F. district tour. The tour party consisted of Dr. E. D. Simpson, district superintendent; Rev. J. D. Cook,

district N.Y.P.S. president; David L. Mund, district N.J.F. director; along with Rev. James V. Morsch, of the Northwestern Illinois District, as special speaker. Brother Morsch has been active in children's work for ten years, and is one of the top district N.J.F. directors in our church today.

# the Answer corner

Conducted by W. T. PURKISER, Editor

## What happens to the body after death?

It returns to dust to await the resurrection of the dead. The Bible speaks of two resurrections, a resurrection of the righteous or the first resurrection (John 5:29; Revelation 20:5-6) and a resurrection of the rest of the dead (John 5:29; Revelation 20:5-12). In Philippians 3:11, where we read, "If by any means I might attain unto the resurrection of the dead," the Greek says, "The resurrection out from among the dead." The personal,

conscious soul or spirit, on the other hand, does not sleep with the body or pass into unconsciousness. In the case of the saved, it goes immediately into the presence of Christ (Philippians 1:23; II Corinthians 5:1); and in the case of the unsaved to Hades to await the judgment of the last day (Luke 16:22-23), at which time death and Hades shall be cast into the lake of fire (Revelation 20:14).

**In the Bible School Journal the writer says: "The Old Testament does not by itself carry sufficient truth for Christian belief. It must be interpreted on the basis of the New Testament revelation of God in Christ Jesus." Several of us who teach in the Sunday school had questions in our minds concerning the first sentence quoted. Do you agree with that statement? If so, would you please explain it a bit more fully.**

It seems to me that this statement is completely true. If the Old Testament were sufficient for Christian belief, there would be no reason for the New Testament ever to have been written and included in the Scriptures. The Old Testament is certainly true and is an essential part of the divine revelation. But of

itself, it is an incomplete book. It points forward to the coming of Christ; and throughout the New Testament Christ is regarded as the necessary fulfillment of that which had been predicted in the Old Testament. What the Old Testament foretells, the New Testament fulfills.

## Do you think it is wise to get power over the flesh?

Not only wise but absolutely necessary, whether you are thinking of flesh as the carnal self or as the physical body. In the former sense, Galatians 5:24 gives God's method of dealing with the sin nature: "They that are Christ's have crucified the flesh with the affections

and lusts." In the latter sense, I Corinthians 9:27 supplies the answer: "But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway."

**If an individual inherits property intended to be used as his home, is he expected to pay tithe on the assessed value of the property? Or if he should sell the home and purchase another costing more or less than the one he inherited, how would the tithe be figured?**

(Since this question involves some technical points, I submitted it to Rev. Dean Wessels, secretary of the General Stewardship Committee. His answer follows.)

We are familiar with the words found in Deuteronomy 14:22, "Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year."

There are several types of inheritances. One type of inheritance would be that in which an individual inherits a home which he, working with the family team, has provided as a home and that home is considered a portion of his assets. In such a case it seems that there would be no tithe involved, or if any, only a portion on the total inheritance. In visiting with a friend just recently, he mentioned that he had provided a

home for his parents for their later years of life. He deeded the home to them (although he had paid for it) to make them feel more secure and independent. There was an understanding that it would be willed back to him when they had no further use for it. The tithe had already been paid when it was originally purchased. In this case it would appear that the inheritance would have no tithe connected with it. On the other hand, when an inheritance comes from an outside source, and the individual has not had a part in providing for it, then definitely it would seem that a tithe is indicated. We are not asked to pay a double tithe, but we are expected to pay a tithe on our increase. An individual can determine his increase in each particular case.

floor-paced sandals. They worried over others—mainly about what was none of their business. They worried over themselves—mainly concerned with the saving of their own faces. They worried over Christ—mainly that He did not fit into their scheme of things.

Actually, Christ gave them fits. Not that He deliberately tried to annoy them. But who He was, what He did, and what He said were so contradictory to what they were, what they did, and what they said—folks, we might as well face up to it—they didn't get along too well.

Take the incident today. When it was all over, the Pharisees wrung their hands and whined, "What do we?" The consensus of opinion was that they should do something. Finally Caiaphas, being the high priest and a good thinker, suggested they should kill Him. Now wasn't that nice?

What got them so excited about doing away with Christ? Oh, nothing really. Well, I guess it depends upon how you look at it. Christ came into the little town of Bethany, where death and sorrow reigned, and turned it into a town where life and joy ruled.

The proposition is simply this: If you have death and sorrow in your applecart and someone upsets it, you get mad. Seems a bit silly but that is exactly what happened. It proves a point, however, that each person must do something about Christ. No neutral ground is there.

Lord of Life is Christ—and we must face up to it. Whom shall we obey? God or the devil? His servants are whom we obey. Shall we persist in occupying the driver's seat? Shall we insist that Christ ride in the back seat or perchance in the trunk?

To the Saviour of our souls and the Lord of our lives, let us bow the knee and surrender the heart and dedicate our energies—and from Him shall come purpose and power and joy and peace and worthwhileness. The abundant life is the Christ-life!

Lord of Death is Christ—and let us rejoice in it. To live is Christ—to die in Christ—a winning combination is that!

Up with the head, O Christian! All things are yours!

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.

**Giving is a part of the Christian experience. The passing of the collection plate is not just a gimmick for raising funds for the church's budget, but an opportunity for us to prove our love for God. "God so loved . . . that he gave," and man is nearest like God when he is engaged in the act of giving.**





## A NAZARENE CHAPLAIN REPORTS

### WORDS OF APPRECIATION

"Thank you very much for the various publications and letters which you have sent to us during our stay in Alaska. This has been our main contact with the church during this time."

—MRS. FRANCIS D. OAKES

"I have just recently been discharged from the army. I want to thank you for all the fine literature you sent me while I was in the service. I surely enjoyed each one. You are doing a fine work for the many boys away from home and the church.

"Thank you again and God richly bless each of you."

—RONALD E. MIGHT

"I want to thank you for sending all the literature to me. It has been a great help. I look forward to receiving the *Herald of Holiness* each week. May God richly bless you in this work."

—JERRY A. MADDOX

"I am rounding out fifteen years of active duty as a navy chaplain, representing the Church of the Nazarene in this vital area of Christian ministry. I am willing to concede that there are times when I yearn for a more normal kind of family life and parish ministry, having been a pastor for several years prior to becoming a chaplain.

"Yet I know that this is a needed ministry. And if I am to expect some chaplain to stand by the side of my two sons when they eventually don uniforms, then I am willing to stand by the side of other sons.

"I have recently been transferred from the 1st Marine Division at Camp Pendleton, California, to the S.S. 'Hornet,' an aircraft carrier whose home port is Long Beach, California. We are now deployed in the Far East, and during this deployment we have witnessed the salvation of several men on board. This has been very heartening. While under way we hold morning devotions Monday through Friday. Also the Christian Fellowship group conducts three week-night and a Sunday night service.

"I earnestly solicit your prayers in behalf of the work of our chaplains in the military service and Veterans' Administration. We are your missionaries too."

—CHAPLAIN R. A. BERRY, USN  
U.S.S. "Hornet"

.....  
**NAZARENE SERVICEMEN'S COMMISSION**  
*Paul Stiles* DIRECTOR  
 .....



GEORGE COULTER, *Secretary*

### News Bits

Miss Alberta Fletcher, missionary to India, was married on December 28, 1960, to Mr. James Smith, a Canadian Nazarene, who is currently in India in service of his government. We do not have their present address.

Rev. and Mrs. Howard Grantz, of Peru, are the happy parents of a baby girl, Connie Louise, born January 6, 1961.

### Moving Missionaries

Rev. and Mrs. Edward Wyman are now at their station in Corozal, British Honduras, Central America. Brother

and Sister Wyman have previously served on the Peru and Texas-Mexican districts and in the Spanish Bible Institute at San Antonio, Texas.

Rev. and Mrs. Darrell Spoon have completed their language study in Mexico and have gone to their assignment in Guatemala. Their address is: San Juan Chamelco, A.V., Guatemala, Central America.

### From Jinotega, Nicaragua

Rejoice with us that in the year and a half in Jinotega we now have five

converts and several at the door ready to make their decisions for Christ. It takes courage for these folk to take that step and become Christians, for in many cases it means they will be put out of their homes with no place to go.

Do pray for Saul, a young man who wants to become a Christian, but who for fear of his mother is halting in making his decision. We keep visiting him and he is very friendly. One day soon we pray that he will break away from his fear.

There are others who are expressing their interest in the gospel, but who have not yet stepped out for Christ.

Jinotega is a town about three hundred fifty years old, and the people are very slow to accept something "new." The local priests make it doubly hard for them with their explanations that play on the people's superstitious minds. Please continue to pray for Nicaragua, and Jinotega in particular.—DALE STEFFERS, *Nicaragua*.

(Continued on next page)



## Praise God for Those Who Hear and Respond

By E. K. Wissbroecker  
Northern Rhodesia

We are happy to have the privilege of representing the Church of the Nazarene in this part of the world. God has been working in our midst and we do thank Him.

An African man has been attending services regularly three times a week for many months. He has been very influential in bringing new people to the services. There are regularly from twelve to fourteen there from his area, but he himself has made no move toward God. Last week we made it a very special item for prayer, and Sunday morning the man made his way to the altar and gave his heart to God. Now we can dare to believe and trust that his friends will follow his lead to the Saviour.

We are seeing some results in our weekly Bible classes in the schools also. One young man, about eighteen, recently told us that he was going to leave his former church and join us. We

weren't sure that he really meant it, for many seem interested until they learn what it costs to be a real Christian; then they go back to the easier way. When the young man didn't appear at the next weekly Bible class at the school we thought he had changed his mind.

But after the class he came to me as I was leaving the school grounds and said that the priest had sent for him and asked him why he was not attending the church and their Bible class. When he told him he was planning to join us, the priest was very angry and threatened him severely. He asked me to pray for him, and said that though he did not come to the Bible classes, he would be attending the church services, for his heart was no longer in his former church.

This boy will have a terrific struggle, but I believe he is sincere, and I believe God will help him to come to a clear, out-and-out decision for Him. He says he feels as though God would like him to be a minister. We must pray for him that God will help him to have the strength to do what he knows he should.

## NO TIME TO TREAT MEN WRONG

By WALTER E. ISENHOUR

*There is a time to work and play,  
A time to eat and sleep,  
A time to study and to pray,  
A time to laugh and weep,  
A time for fellowship that's sweet,  
A time for sacred song;  
But never is there time to treat  
A human being wrong.*

*There is a time to lift men up  
And help them on life's road,  
A time to drain their bitter cup  
And share their heavy load,  
A time to bless them with our grace  
And boost them all along;  
But never is there time and place  
To treat our fellows wrong.*

*There is a time to help men seek  
The God who saves the soul,  
A time to show them that the meek  
Shall reach life's highest goal,  
A time to help them turn aside  
And leave the wicked throng;  
But never does our God provide  
A time to treat men wrong.*

When, on the first Pentecost Sunday, the Holy Spirit filled the believers with power so that they could win the hearts of men, the believers were also filled with power to overcome their own human greed. When the soul belongs to Christ and the life is dedicated to His work, the money which is the expression of life's work is also freely given.

God gives us talents (abilities, time, and possessions) in varying kind and quantity. Our responsibility is to use those gifts in His service until we are finally released from this life's stewardship. We shall eventually be called to an accounting as were the stewards in the parable in Matthew 25:14-30. The judgment of our records will be based, not on the amounts involved, but on the faithfulness of our stewardship.



## NAZARENE MINISTERS BENEVOLENT FUND

Department of Ministerial Benevolence  
DEAN WESSELS, Secretary

### Checking Your Credits In Social Security

Have you ever stopped to consider how much earning credit you have in Social Security?

Checking your credits is a sound move to make. You can do this by going to or writing to the office of the Social Security Administration nearest you and requesting post card form OAR-7004. This card is entitled "Request for Statement of Earnings," and is preaddressed to the Social Security Administration in Baltimore. You will write on this card your Social Security account number, date of birth, name and address, sign your name, stamp the card, and mail. You will receive, by return mail, a statement of earnings credited to your account.

You should do this, first, because the knowledge of your earning credits will give you a lift. For instance, a pension guaranteed for life of \$120 per month is equal to having \$40,000 invested for life in absolutely riskless securities at 3 per cent per year tax-free.

Second, with a knowledge of your pension potential you can more intelligently plan your financially independent older years. Social Security alone is not adequate for a comfortable retirement, but it is a good base on which to build a personal investment program.

This knowledge will help you better understand how your Social Security Tax contributions are protecting your future.

## "SHOWERS of BLESSING"

### Program Schedule

Feb. 12—"Do you Really Pray?" (first of six sermons on "Prayer" by T. W. Willingham)

Feb. 19—"What Is True Prayer?"

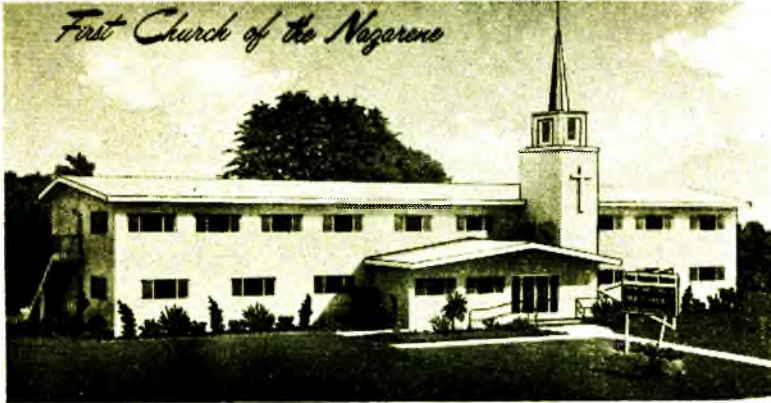
Feb. 26—"Are You Receiving?"

March 5—"Receiving Through Surrender"



# News of the Churches

## First Church, Compton, California



The accompanying picture shows the recently completed educational unit of Compton First Church. Under the leadership of our pastor, Rev. Don Jenkins, the old church property was sold and this first unit was erected at a strategic, central location on South Santa Fe Avenue. This building, with nearly twelve thousand square feet of floor space, was dedicated early last

spring with District Superintendent Nicholas A. Hull preaching. Average attendance in Sunday school last month was 202. The congregation is temporarily worshipping in the fellowship hall. Plans call for the building of the sanctuary in the near future. We praise God for His leading and anointing in this expansion program.—ALITA DURDEN, Secretary.

Pastor L. E. Humrich reports: "On January 15 we closed a six-year ministry with our First Church in Midland, Texas, during which we experienced the blessings of God in many ways. When we came the church had a property indebtedness of more than \$37,000; this was fully liquidated. Property adjacent to our sanctuary was purchased, and a number of improvements made on church and parsonage, all of which were paid for. Church membership, Sunday school enrollment, and weekly average attendance, also giving, reached new levels. Also, First Church purchased and deeded to the district lots to be used for a new church soon to be organized. We give God praise for His blessings. We had splendid revivals with Dr. Mack Anderson, Dr. O. J. Finch, Evangelists J. E. Williams, Maridel Harding, C. B. Fugett, and W. H. Davis; also special services conducted by Dr. Hardy C. Powers, Dr. G. B. Williamson, Dr. D. I. Vanderpool, Dr. W. T. Purkiser, Dr. Timothy Smith, Rev. Earl C. Wolf, plus a number of fine missionaries and college representatives. We accepted a call to our First Church in Roanoke, Virginia, and look forward to association with these fine folks and with District Superintendent V. W. Littrell."

## Beautiful New EASTER GREETINGS

A thoughtful way to bring cheer and blessing to the sick and shut-in  
An appropriate opportunity to remember some of your special friends

Here is a most lovely selection of cards—so springlike, cheery, and appropriate for you to send this Easter.

**ONLY \$1.00**

No. G-7561

Easter is April 2

**ORDER TODAY**



Assortment includes fourteen folders—two each of seven distinctive designs in full, rich color. Six are highlighted with sparkling Virko; the seventh features a tip-on picture of Sallman's "Head of Christ."

Sentiments and scriptures are thoughtfully chosen to be both friendly and Christ-honoring. Size 4 x 6 $\frac{3}{4}$ ". Attractively boxed.

Priced separately this assortment would sell for \$2.10.

NOTE: Interested in selling our 1961 line of Everyday Cards and Stationery—all at a rewarding margin of profit? Write for our Confidential Price List.

NAZARENE PUBLISHING HOUSE

Kansas City, Missouri  
Pasadena, California  
Toronto, Ontario



**NEW!**



# The Secret Is OUT

*An important study of oath-bound secret orders*

- THOROUGHLY AUTHENTICATED
- SCRIPTURALLY SOUND
- INTERESTINGLY PRESENTED
- HIGHLY INFORMATIVE

*The book every Nazarene will want to read very soon*



## Find the Answers to These Vital Questions—

### WHAT DO SECRET ORDERS TEACH?

Concerning Origin  
Concerning Oaths  
Concerning Symbols

### IS LODGE RELIGION THE CHRISTIAN RELIGION?

Testimonies of Lodge Authorities  
Testimonies of Opponents of Secretism  
Testimony of the Blood of Martyrs  
Testimony of the Word of God

### WHAT IS THE CHRISTIAN'S RESPONSIBILITY?

Must Recognize the Reasons Why People Join the Lodge  
Must Recognize That Oaths Are Not Binding  
Must Recognize That Each Christian Has a Rigorous Responsibility

80 pages  
Cloth board **\$1.50**

**ORDER TODAY . . . books now ready for mailing**

**NAZARENE PUBLISHING HOUSE**

2923 Troost, Box 527, Kansas City 41, Missouri  
Washington at Bresee, Pasadena 7, California  
IN CANADA: 1592 Bloor Street, W., Toronto 9, Ontario

Pastor M. M. Snyder reports from New Orleans, Louisiana: "For the past eight years I have been serving Central Church here, and with the help of the Lord and the faithfulness of our members and friends we have more than doubled the work along every line. The church property is now out of debt and we look forward to the construction of a new edifice. We have been able to help many of our missionaries as they go out to their fields of labor. We have been kept busy in many of the civic affairs of the city, as well as some of our district affairs. I am moving on to my eighty-second birthday, and God is wonderfully supplying my needs in every way. Our churches and pastors in this city work in complete harmony. When coming this way, look us up and worship with us; or if you have friends here, write us and we'll do our best to help them."

Rev. Glenn and Vera Slater report: "After some years in the evangelistic field we are now working in Clarion, Iowa, with a fine group, pastoring under the leadership of our beloved district superintendent, Dr. Gene Phillips. We appreciate our church, its leaders and laymen. If you have friends in this area, write us (820 First Avenue, S.W.), and we'll be glad to contact them."

Evangelist Lillian Williams writes: "I am glad to have a little part in the work in God's great harvest field, and thank Him for the open doors for work among the youth and children. I have an open date for vacation Bible school in late August, also some open time for revivals in the early spring. I use the fluorescent Scene-o-felt pictures to illustrate the messages. Write me, 327 W. Broadway, Sparta, Tennessee."

Rev. Thomas Pauley, Jr., writes: "After pastoring for six years in Missouri, Ohio, and New York, I have now entered the field of full-time evangelism, feeling this is where the Lord would have me work. I will be glad to go anywhere the Lord may lead. Write me, New Boston, Ohio."

Rev. C. L. Chapman writes: "After serving as pastor on the Illinois District for the past thirteen years, I have now entered the field of full-time evangelism. I am making up my slate and will be glad to go anywhere the Lord may lead. Write me, 601 W. Main, Oblong, Illinois."

Marysville, California—First Church recently completed a school of prayer with Evangelist R. E. Griffith. It was a wonderful meeting. Brother Griffith started with a "New Zealand tea," along the order of this custom in New Zealand. It was a fine time of fellowship, and the start of the emphasis on prayer in the homes. With such topics as "Praying in the Spirit" and "Intercessory Prayer," there was a really deep moving of the Spirit of God. The church was edified and some folks pressed onward to holiness. The spirit of the revival continues with souls praying through to God.—SIDNEY E. JACKSON, *Pastor*.

Marshall, Missouri—It has been a privilege to serve the fine people of this church for the past two and one-half years, and we are now beginning the first year of a three-year recall. These have been fruitful years; 30 new Nazarenes have been added to our membership. The church is eleven years old and has a membership roll of 100 active members. We paid out over twelve thousand dollars for all purposes last year, receiving 23 into membership by profession of faith. During the November "witness" program we had 23 seekers at the altar. We praise God for all His blessings, and for giving us a group of dependable and progressive Nazarene laymen. The congregation has purchased new property upon which to build, a need expressed by consistent gains in all departments; recently the church doubled its home mission giving. We believe in the entire program of the church. Wife and I have been elected to serve as presidents of the Marshall Church Women and the Ministerial Alliance for 1961.—E. PAUL LLOYD, *Pastor*.

Evangelists Naomi Meadows and Eleanore Reasoner report: "We are grateful to the pastors who extended calls to us for revivals during the past year. We feel the fire of evangelism burning in our hearts and will be glad to go where the Lord may lead. We have a good slate for 1961, but have the first three weeks of March open, also a few summer dates. We have worked in boys' and girls' camps, also youth camps and camp meetings. After an extended illness, Miss Reasoner has made a good recovery and we are traveling together. We thank our many Nazarene friends for their prayers and gifts. Write us, 2510 Hudson Avenue, Norwood, Ohio."





**Are You a CHURCH SCHOOL WORKER?**  
**Are You Interested in CHURCH SCHOOLS?**

*Attend One of These*

**CHURCH SCHOOLS CONVENTIONS**

Bethany, Oklahoma  
 Lubbock, Texas  
 San Antonio, Texas  
 Dallas, Texas  
 Roswell, New Mexico  
 Phoenix, Arizona  
 Pasadena, California

February 16-17  
 February 20-21  
 February 23-24  
 February 27-28  
 April 10-11  
 April 13-14  
 April 17-18

Rev. E. H. Stenger writes: "For the past six months we have been enjoying God's blessings in our work here at Bylesville, Ohio. Last July, District Superintendent Taylor asked us to drive here from Dellroy (where we were living). We found six faithful people who loved God and wanted to see a Church of the Nazarene. Driving down each week end for several weeks, we prayed much for God's direction, and finally moved our family here in September. God has worked in a marvelous way, and recently we had a wonderful revival with Rev. Russell Long from the Cambridge church as the evangelist. The special singing of Sister Long and their fine boys was a blessing to all. As a result of the three cottage prayer meetings conducted each week, conviction settled upon hearts and God gave sixty-seven seekers at the altar. Brother Long's messages were a real inspiration and encouragement and stirred the hearts of all who heard him. We averaged fifty-eight in Sunday school for December, and enthusiasm is high. We praise God for all His blessings."

Nashville, Tennessee—On Sunday afternoon, January 8, the Nashville Richmond Church observed its tenth anniversary. These have been years of victory and progress. Rev. J. W. Mummaw, second pastor of the church, brought an inspiring message to a well-filled building. During these ten years

the church has had four pastors, the last one, Rev. Curtis F. Cook, coming to us last August. The church is moving forward under Brother Cook's leadership, with more than a 20 per cent increase in the Sunday school, also increases throughout the entire work.—*Reporter.*



*A NEW Easter Cantata  
 you'll enjoy hearing your  
 church choir sing this year*

**Anthem of the Ages**

By FLOYD W. HAWKINS  
 Music Editor, Nazarene Publishing House

*Beautiful music, with a meaningful message*

Here amid the repeated strains of "I Know That My Redeemer Liveth" are nine vocal numbers with narrations emphasizing the joy and victory of the world's happiest morning.

Includes an instrumental prelude. Solos and duets in medium range. Approximately thirty-five minutes.

50c



**MUSIC DIRECTOR**

*It's time to start rehearsing*

**ORDER TODAY**

NOTE: For other Easter music see January 25, 1961, "Herald of Holiness" or send for special "Music Program" folder.

**NAZARENE PUBLISHING HOUSE**

2923 Troost, Box 527, Kansas City 41, Missouri  
 Washington at Bresee, Pasadena 7, California

IN CANADA: 1592 Bloor Street, West, Toronto 9, Ontario



St. Louis, Missouri—The Greater St. Louis area just recently closed one of the greatest holiness conventions in its history. The Holy Spirit was present each night as Professor Paul McNutt sang and Dr. Donald Snow brought the message. There was a general feeling that revival in the Church of the Nazarene is on the way. We feel that this convention has been a tremendous asset to our people in the Greater St. Louis area, and our prayer is that the Holy Spirit will continue to move upon us until revival will come to each church and spread throughout the denomination. We want "Evangelism First" to become a reality in our churches in the Greater St. Louis area.—RONALD AXTELL, Secretary.

**February is  
STEWARDSHIP MONTH  
and a mighty good  
time to read . . .**



**ABC'S of  
Stewardship**

By D. SHELBY  
CORLETT

Comprehensive,  
question-and-answer,  
pocket-size booklet.  
46 pages, paper.

15c; 12 for \$1.50



**My Gold  
and God**

By EARL C. WOLF

Christian principles  
of earning, spending,  
investing, giving. 111  
pages, paper.

75c



**Your Purse  
and You**

By A. J. LOWN

A refreshing remind-  
er that faithful  
giving yields rich  
rewards. 23 pages,  
paper.

25c; 12 for \$2.50



**Tithing—Your  
Questions  
Answered**

By JARRETTE  
AYCOCK

Helpful answers cov-  
ering every phase of  
tithing. 22 pages,  
paper.

25c; 12 for \$2.50

**TRACTS**

Attractive, colorful, four-page folders  
containing brief but well-presented mes-  
sages on many essentials of stewardship.

T-801 "What Is Stewardship?" By J. B. Chapman

T-808 "What the Bible Says About  
Tithing" By A. Milton Smith

T-840 "Tithing—a Divine Challenge?"  
By Hugh C. Benner

T-850 "Money! Money! Money!" By M. Lunn

25 for 25c (minimum order, 25 of a number)

1,000 for \$5.00 (may be assorted in multiples of 25)

**Send AT ONCE!**

**NAZARENE PUBLISHING HOUSE**

Pasadena • KANSAS CITY • Toronto

Nashville, Indiana—We are in our fifth year with this church. Last year the Sunday school averaged 84, an increase of 17 per cent over the previous year. Last spring we had an outstanding revival with Evangelists C. C. and Flora Chatfield, and a good revival in the fall with Evangelist Robert Watson. On the closing night 4 new members were added to the church. During our fall "seven weeks' climb" the Sunday school averaged 117. On Sunday, December 4 (1960), we had a special service celebrating the tenth year for the organization of this church, with Rev. Naomi

Downs as the special speaker. We rejoice with these good people in the obstacles which have been overcome.—  
HOWARD SMALL, *Pastor*.

Port St. Joe, Florida—Our church has just had its first revival in the new building, with Rev. George C. Sherry as the evangelist. The blessing of the Lord was upon the minister and the church. Honest-hearted seekers came to the altar, and two fine members were added to the church.—J. A. BLACKWELL, *Pastor*.

**RELIVE**



some of those  
glorious high points  
of the  
**15th General Assembly  
Church of the Nazarene**  
now available  
on Hi-fidelity, 33-rpm  
Long-Play RECORDS

Here's a truly blessed experience no Nazarene should miss—the unusual opportunity to hear many of those inspirational moments as they actually occurred at the General Assembly last June. Messages from the general superintendents will challenge you to the great task of our church. Music amid shouts of glory will bring a blessing you will long remember.

**HIGH LIGHTS**

Excerpts from sermons by General Superintendents Dr. D. I. Vanderpool, Dr. Hugh C. Benner, Dr. Hardy C. Powers, and Dr. G. B. Williamson.

Musical selections from: Olivet Nazarene Choir; Canadian Nazarene Quartet; The Combined College Choirs; Paul Skiles, Trombone; Gary Moore; The National Church Musicians' Institute Choir; The Massed Choir (Educational Service).

No. L-110

Two-record album, \$8.95

**OUTSTANDING MOMENTS**

DE VERNE MULLEN singing "Little Is Much When God Is in It" and "The Wonder of It All"

DR. SAMUEL YOUNG'S brief but forceful, inspirational home mission message  
COMBINED COLLEGE CHOIRS directed by Lester Dunn and Chester Crill

No. L-111

\$3.98

**TEEN-AGE CHOIR**

A 45-rpm record featuring "Come, Thou Fount of Every Blessing" and "How Firm a Foundation," directed by Paul Skiles

No. L-112

ONLY \$1.00

You'll want to hear them often and share with many others. Wonderful keepsakes of a historical event you can be proud to possess in years to come.

**PASTOR:** Why not set aside some time in your midweek or Sunday evening service so the whole church may enjoy the rich inspiration of these special General Assembly recordings?

*Something Every Nazarene Wants to Hear!*

**ORDER AT ONCE**

**NAZARENE PUBLISHING HOUSE**

2923 Troost, Box 527, Kansas City 41, Missouri









# Herald of Holiness

## 1960 District Campaign Results

### GROUP WINNERS

	QUOTA	TOTAL	% OF QUOTA
<b>Group 1 (Districts with membership of 7,000 or more)</b>			
<b>CENTRAL OHIO</b>	5,651	6,813	121%
<i>Campaign Manager—Rev. C. L. Wooten</i>			
<i>District Superintendent—Dr. Harvey S. Galloway</i>			
<b>Group 2 (5,000 to 6,999)</b>			
<b>PITTSBURGH</b>	3,288	3,301	101%
<i>Campaign Manager—Rev. Wayne Acton</i>			
<i>District Superintendent—Rev. R. B. Acheson</i>			
<b>Group 3 (3,000 to 4,999)</b>			
<b>NORTHWESTERN ILLINOIS</b>	1,722	1,713	99%
<i>Campaign Manager—Rev. Roger A. Flemming</i>			
<i>District Superintendent—Dr. Lyle E. Eckley</i>			
<b>Group 4 (1,500 to 2,999)</b>			
<b>NEBRASKA</b>	913	1,181	129%
<i>Campaign Manager—Rev. Earl Roustio</i>			
<i>District Superintendent—Dr. Whitcomb Harding</i>			
<b>Group 5 (1,499 and less)</b>			
<b>NORTH DAKOTA</b>	543	645	119%
<i>Campaign Manager—Rev. Herbert Ketterling</i>			
<i>District Superintendent—Rev. Harry F. Taplin</i>			

#### HONORABLE MENTION

Districts making at least 90% of quota

Virginia (Group 4)      New York (Group 4)  
 Nevada-Utah (Group 5)      Kansas (Group 2)  
 Canada Pacific (Group 5)

#### DISTRICTS REACHING QUOTA

ALBANY (Group 4)	108%
CANADA ATLANTIC (Group 5)	112%
CANADA CENTRAL (Group 4)	102%
MINNESOTA (Group 4)	126%
NORTHEAST OKLAHOMA (Group 4)	113%
ROCKY MOUNTAIN (Group 4)	101%
WISCONSIN (Group 4)	123%

**Every Home a HERALD Home in 1961**

