



Herald of HOLINESS

November 30, 1960

Official Organ of the Church of the Nazarene

Revive Us Again

General Superintendent Vanderpool

Wilt thou not revive us again: that thy people may rejoice in thee? (Psalms 85:6)

Just as dust slowly gathers on the furniture or road film accumulates upon the car making it necessary for dusting, washing, and polishing, so the subtle influences of this modern age which tend to quench holy fires and fade the glow of happy personal experience make refreshings and revivals imperative with every Christian.

Revivals and spiritual refreshing are as needful for spiritual progress and well-being as is springtime with its gift of renewed life essential for a bountiful harvest of fruit and grain. We do not marvel that the cry of the Psalmist was, "Wilt thou not revive us again: that thy people may rejoice in thee?" This is the cry of every devoted follower of the Lord.

The church without an occasional revival has slowed to a walk. The death pallor shows on her cheeks. Angels in mourning wait for her awakening.

The source of revivals is found in God alone. Human manipulations may gather crowds and whip up a display of football enthusiasm, but only God can revive the spirit strangled by world entanglements. Only He can lift the scales from blinded eyes, change the heart of stone, and set a captive at liberty.

By kindness, persistence, persuasion, and personal effort we may bring one under the sound of the gospel or within sight of the Cross, but only yielded wills can release the power that breaks the charm of sin.

The God of revivals comes with hurried steps when forgotten vows are renewed, back tithes are paid, and broken-down altars are repaired. He arrives and tarries when fervent hospitality is offered Him as was extended by the disciples on their way to Emmaus.

The *unchanging returns* from revivals have always been sufficient reward for every effort. New converts, sanctified believers, aroused enthusiasm, restored fellowship, renewed confidence, holy joy, and the demonstration of the pioneer spirit upon the church are some of the compensating factors from a God-sent revival. "Evangelism First" must become more than a quadrennial slogan.

LATE NEWS

Telegram . . .

Pasadena, California—Pasadena College blessed by Spirit-anointed preaching of Dr. W. Shelburne Brown, chairman of the Board of Trustees, in annual opening of school revival. Students, faculty, and entire college community organized prayer meetings. Music directed by Professor Chester Crill, assisted by Professor Greg Larkin and Mrs. Rita DeLong Rundlett. President Oscar J. Finch directed preparations and presided at the services. The preaching of Dr. Brown ignited the faith and prayers of the people that resulted in one of the most fruitful and enriching revivals in Pasadena College history.—R. T. Williams, Reporter.

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Rev. Albert L. Gamble has resigned as pastor of Grace Church in Cheyenne, Wyoming, to accept the pastorate of First Church in Hamilton, Ontario, Canada.

Brother Dave Good sends word from Fremont, California: "Niles First Church just recently closed a month of daily prayer and fasting with week-end youth crusade. Great victory, thirty seekers; with Norm Norton, R. Gorham, J. Hecker as the lay evangelistic party."

Rev. Robert F. Styers has resigned as pastor of the West Lafayette Church to accept a call to pastor the Frank Road Church in Columbus, Ohio.

Prayers of Nazarenes everywhere were offered this month for the bereaved parents and survivors of a Nazarene Sunday school bus accident at Visalia, California, in which the driver and two children were killed and ten other children were injured while going home from Sunday school on November 13.

Rev. Don W. Lammers, pastor of the church, said the accident happened on a straight stretch of road about a mile from the church when the teen-aged driver of a motorcar apparently lost control, crossed the medial strip, and smashed into the bus.

Those killed were: Walter Roeben, fifty, driver, secretary of the church board; Henry Gadbury, eleven; and Nona Robinson, ten. All of the children on the bus were from unchurched homes. Of the ten hospitalized, three were listed as critical and the remaining seven are in serious condition.

Rev. and Mrs. Tom Taylor, of 224 S. Michigan, Glendora, California, celebrate their sixtieth wedding anniversary

## Herald of Holiness



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at their home on Thursday, December 1. Now retired, "Uncle Tom" and "Aunt Lucy" have given a lifetime in the service of God and the Church of the Nazarene. They are the parents of Dr. Mendell Taylor, dean of the Nazarene Theological Seminary.

## What Are You Living for?

By JACK WRIGHT\*

A very tired, outspoken waitress turned to her companion and said, "I just live for Thursday. That's my day off."

Many people live for their god, the dollar. They think happiness is to be found in a bank vault. When the great John D. Rockefeller died, a newsboy was

\*Student, Nazarene Theological Seminary, Kansas City, Missouri.

shouting the headlines. A passer-by said, "How much did he leave?" The lad replied, "He left it all." To live for money is to serve a temporal god.

To other people, life is ruled by the social whirl. In a recent national magazine a famous "blue blood" was asked if society were dead. She replied, "Of course not; there really wouldn't be any point to anything else!" To live for the next social engagement is to go through life without realizing what life is all about. Jesus told people, if they were anxious to have a social gathering, to invite the lame, the halt, and the blind. and then they would be eating and drinking in the kingdom of God.

Still other people are motivated to live for glory and power. Alexander the Great conquered the world at thirty-three and wept because the thing for which he lived was like ocean water—never satisfying.

Many years ago Rudyard Kipling made a commencement address at McGill University in Montreal. He warned the students against an overconcern for money, or position, or glory. He said, "Someday you will meet a man who cares for none of these things. Then you will know how poor you are."

Think of the people who have really made a contribution to this world of ours. Florence Nightingale lived for her nursing career. David Livingstone lived for the black natives of Africa. And St. Paul put his life philosophy into words that should be the testimony of every Christian when he wrote, "For to me to live is Christ" (Philippians 1:21).

## WHERE THE SKIES ARE CLEAR FOREVER!

By F. W. DAVIS

*There's a city up in heaven  
Where the streets are shining gold,  
And no storm clouds ever gather—  
In the Bible we are told.  
There the skies are clear forever,  
And they need no sun to shine  
In that land of wondrous beauty,  
Governed by our Lord divine.*

*Every heartache, gloom, or shadow  
Is forever done away—  
Perfect peace and joy and gladness  
Are the order of the day.  
Every mystery there will vanish  
And no tears shall dim the eye,  
In that blessed land supernal,  
Where no clouds will hide the sky.*

*Let's keep looking unto Jesus  
With our hearts set for that goal,  
Where no storms of doubt or worry  
Ever beat against the soul.  
If to God we're true and faithful,  
As we strive to make the grade,  
We shall reach that home eternal,  
Where the roses never fade.*

# Now No Condemnation

By **BRIAN L. FARMER**

Pastor, Church of the Nazarene, Glasgow, Scotland

If God is the Judge of all men, and the Bible teaches that He is (Hebrews 12:23), who are the condemned?

According to the prophet Zephaniah, God condemns those "that worship the host of heaven upon the housetops; and them that worship and that swear by the Lord, and that swear by Malcham; and them that are turned back from the Lord; and those that have not sought the Lord, nor inquired for him" (Zephaniah 1:5-6). The list is formidable. It includes materialists and backsliders, the lukewarm and the stone-cold.

There were contemporaries of Zephaniah who climbed onto flat roofs to worship the stars. Now stars have a fine place in human life. Their grandeur, their majesty, their dependableness, and their aloofness from the turbulence of this earth can bring cool and calm to upturned, fevered faces of humanity. But stars should not be *worshipped*. They are *created*, and only God, the *Creator*, is the legitimate Recipient of worship.

How common is the confusion in this!

God hath given us richly all things to enjoy (I Timothy 6:17). Material things, therefore, God's people may confidently use with pleasure. But condemnation is upon any person who allows a thing, no matter how good or intricate or beautiful, to usurp the place of God, to gain the status of an idol. It behooves all of us to remember that any created thing can, if we let it, become an idol.

Malcham was a heathen deity. Zephaniah noticed that there were those who tried to be on good terms with this false god and with the Lord God Jehovah at one and the same time. Attempts at this double allegiance are still with us. Many have their hearts divided between the world of Christ and the world of Satan, the world of God and the world of gold. Jesus perceived, as have all who have followed Him truly, that it is impossible for a person to serve both God and mammon.

They "that worship . . . the Lord, and that swear by Malcham" are those, surely, whose lack of trust is such that they cannot believe God to be capable of looking after their interests completely. They want to be able to call on the god they think will help them most in a given situation. During the excited days when Napoleon was rapidly advancing on Paris after escaping from the island of Elba, some courtiers in the Bourbon palace, anxious to turn coat, noticed that the fleur-

de-lis on the carpet of the throne room was merely sewed on. Someone tore off a lily and happily revealed a bee underneath. Presently court ladies were busily engaged in tearing off the Bourbon emblems. In half an hour the carpet was imperial again.

There are those among us who have the badge of allegiance lightly sewed on! They stand condemned.

In his next thought the prophet is at variance with those who believe that a person who is once saved is necessarily always saved, but he is in agreement with Jesus, who said: "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God" (Luke 9:62). On the list of the condemned are those "that are turned back from the Lord." It is clear that humans who are free to choose right by turning to Christ are, by virtue of the same freedom, later able to choose wrong in turning away from Him.

It is a solemn truth that because of indifference to the inroads of materialism, divided devotion, and backsliding many have allowed their salvation to lapse. It is no more in force at the present time than an outdated insurance policy.

On the other hand, Zephaniah is not unaware of the great number of sinful men and women who, so far, have simply ignored their Creator, having not "sought the Lord, nor inquired for him." Usually these are the healthy, and sometimes wealthy, people who live for today, heedless and careless of tomorrow. Jesus pointed out, in His story of the rich farmer, that such people are fools, not realizing that one day they will be judged according to the state of their souls.

Zephaniah's message is plain. Those who are materially-minded, those who are divided in their devotion, the backsliders, and those who through their own carelessness have not yet sought the Lord are under God's condemnation. The list includes all of us at some time and many of us at the present time.

In the verse following this catalogue of condemnation, however, the prophet proclaims the gospel. "The day of the Lord is at hand: for the Lord hath prepared a sacrifice" (Zephaniah 1:7).

Sins can be forgiven and hearts can be cleansed by virtue of the sacrifice thus prepared and made manifest on the cross of Calvary.

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit" (Romans 8:1).

# "EVANGELISM FIRST"

By HAROLD GLAZE

Pastor, Crestview Church, East St. Louis, Illinois

One must agree that all about us there exist many facts which spotlight the tremendous truth that the church has an evangelistic field which is "white unto harvest." To hasten the rate of evangelization is the number one interest of burdened leaders. In order to do this—

## I

*Evangelism must remain our basic purpose.* Take this away from the church and we have lost our purpose and power. Other endeavors of His disciples were to be important only as they related to the work of winning the lost. "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). A. C. Archibald, in *New Testament Evangelism*, says: "Many things are true of God; one of the best is that He is a *saving* God. That saving Spirit of God must find expression in all activities of the true church." A compelling conviction for winning the lost, the idea of saving, is clearly seen in the life of Jesus.

This truth is further established when we observe His organization for evangelism. He gathered a small group to himself, trained them personally, took them on field trips, guided them in participation, and upon completion of the course sent them out two by two into all parts of the country. This did not stop with the twelve. His organization for evangelism expanded to include His total close following of seventy, and they were sent out systematically two by two with the assurance "he himself would come," and, "Lo, I am with you always, even unto the end of the world" (Matthew 28:20).

The Spirit of God works in the world today. At His call ours is the task of exposing sin, feeding the spiritually hungry, comforting the broken-hearted, and giving the message of hope to the fearful. The day is about gone and the night will come when no man can work. Every agency of the church must be alerted to the value of evangelism as our basic purpose today. This cannot be overemphasized.

## II

*Evangelism must be our dominant motive.* It takes strong motives to prompt efficiency in any work. Soul winning is a skill and an art to be learned, but without concern it is nothing. The greatest requirement of all for fruitful evangelism

is a sense of deep, prayerful concern. The mechanics should be cultivated and developed, but too often this is where we bog down while the harvest is perishing. We are persuaders and reapers and should let nothing sever our evangelistic nerve or ground our simple fervor.

All that we are in culture, prestige, and security must be mastered by this sense of spiritual concern and tender, personal appeal. No amount of cold, dry, artificial, stereotyped efforts will bring a rich harvest of souls. Eloquence, argument, personality will arouse one's admiration, but not his sense of spiritual need. "Not by might, nor by power, but by my spirit, saith the Lord" (Zechariah 4:6). These things have an important bearing and are valuable (although not an absolute necessity), but must be shot through with the compelling passion that moved Christ to a rugged cross. Early Christianity was an epidemic spreading itself from burning hearts. The power of all these new cults lies in their witnessing that is unapologetic and without fear. Oh, how *our* witness is needed! Christ is forever on trial before His enemies. He calls for witnesses.

*I love to tell the story,  
It did so much for me;  
And that is just the reason  
I tell it now to thee.*

## III

*Evangelism must be our major activity.* One of the paramount dangers to soul winning is majoring on activities which yield little evangelistic returns. Church leaders must assume their responsibility for keeping evangelism as the pivotal point. It is a tragic blunder to limit evangelism to or identify it with any particular type or method. It should be a *ready and diligent attention* applied according to the occasion, particular situation, or circumstance. No specific method has the exclusive divine sanction. "God, who . . . in divers manners spake" (Hebrews 1:1). Any failure on the part of evangelism will have to be attributed to a method, not evangelism itself.

It is not possible for a church to be spiritually healthy without an evangelistic spirit. Some, perhaps, feel that the church, in order to be evangelistic, must lose its dignity and the beauty of its service. *Not so!* Sometimes the ways of quietness

and orderliness may be the ways of greatest power. The evangelistic service, regardless of form, is one in which Christ is present and declares, "Behold, I stand at the door, and knock" (Revelation 3:20).

A Christian must, of spiritual necessity, witness for Christ. God has given us at least two expressional qualities, light and salt. Light hidden is no longer light. Salt desalted is no longer salt. We need to break traditions and conventionalities and let ourselves out to where the need is greatest. Dying Christians are those unstirred by great challenges. Too often we place our reservations rather than God's "whosoever" over against our tasks. God doesn't know the difficulties we often imply. We are here to save a world, and we are equipped by God for this task. The next step is just to *get at it*.

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## THE POWER OF THE PERSONAL TOUCH

By HAROLD L. VOLK

Nampa, Idaho

There are power and blessing in the personal touch. This is no new idea, although it is coming to the front today with surprising force and gladdening results. The gospel furnishes ample illustration of this truth.

The motto of personal evangelism, "Each one win one," originated with Andrew in the New Testament (John 1:41-42). Andrew was a layman, a plain man who one day saw Jesus and was so impressed that he went home with Him for further knowledge. Being convinced himself, the text tells us that he went first and found his own brother, Simon, witnessed to him, and "brought him to Jesus." Just that simple, and yet so fruitful! A man recommending his religion so that another is laid hold on by it.

How strange it is that men act widely upon this principle in other areas and ignore it altogether in the church! "The children of this world are in their generation wiser than the children of light" (Luke 16:8).

I know a young man named John, who in the summer before going away to college received letters from two men in different states and of whom he had never heard before. Each said he had heard John had registered in the college where he at-

tended, and wanted to welcome John to the campus. Such friendly thoughtfulness went far toward putting the green freshman at his ease on college entrance day.

Upon arriving at the school, John found the two men were members of the same fraternity and had



written not so much in behalf of the school as of the fraternity. They met John at the train, introduced him to their friends, helped him matriculate and find his room. Then one day they came in a group to invite John to join their fraternity. Each one was on the lookout to find another who would make a good brother. I wonder how many members of the Church of the Nazarene have ever written a letter or otherwise urged another to find salvation in the Saviour's love. If men will do this for Sigma Chi, why should they not for Christ?

Once, while holding a revival in Oklahoma, I was told by some of our people of a new sect in the city. They showed me some advertisements sent inviting them to their meetings. Instead of feeling anger at the newcomers for proselyting our people, I felt a little envious because we did not have in our church more men and women willing to use the privilege of friendship as a means of introducing their friends to the greatest Friend of all.

No one man can effectively preach the gospel to a hundred different types of people, each with his own viewpoint and vernacular. To expect it is as ridiculous as to expect one man to preach in that many different languages. Certainly it is right for every layman to "do the work of an evangelist," and it is also good sense. *The rewards of personal evangelism are wonderfully gratifying.*

One reward will be the enriching of one's own faith. When you testify you help another, and also put your finger on what God means to you. That helps you. The more often you do it, the more worthwhile doing it becomes. Here we can learn from modern insurance salesmen. They regard their policies so highly because they have told so many about them. If you tell a man what Christ means to you, He will mean more to you.

Another reward is the knowledge you have made God's heart glad. This is His command to you. The Great Commission was not given exclusively to preachers, but to the Christian Church. It would seem when Jesus met His disciples on the mountainside in Galilee there were about five hundred—probably all who stood up under the

shock of the Crucifixion. To them He gave the charge, "Go ye into all the world, and preach the gospel" (Mark 16:15). To obey Him is to make Him glad. There is more joy in heaven over one sinner that repents than over a hundred church members at a convention or a retreat.

In this day we major on conventions and retreats, and that is important; but when a man helps another find God, he knows the greatest joy. The happiest meeting place on earth is where a seeking sinner, a seeking God, and a seeking church come together.

*Let us have—*



## Old-time Religion!

By OSCAR HUDSON

Retired Nazarene Elder, Pasadena, California

There are those who think that we should not look back or refer to former days. They argue that we are in a progressive age and in a changing world—that the message and methods which were used effectively fifty years ago are outmoded now, and that we should adjust our message to the times that we are in.

Well, we are in a changing world, all right, much of which is desirable. We appreciate the improvement in road gear, agricultural implements, modes of communication, etc., but these things originate with man, and man cannot see very far. He makes something, then studies its weaknesses and imperfections, and sets about to improve it. So we have evolution in the things that originate with man.

But God "is the same yesterday, and to day, and for ever" (Hebrews 13:8). He saw the end from the beginning and gave us a plan of salvation that is applicable to every age, race, and culture. There is and has always been grave danger in veering from it. Faithful, tiring of the rough, hard highway on which he was traveling to the Celestial City, was enticed by the appearance of a smoother, softer path hard by. It veered a little but seemed to be going in the general direction that he was traveling. He transferred to it and soon found himself locked in Doubting Castle, from which he escaped only by a miracle.

The Scriptures abound in exhortations to adhere to the ways that have developed holiness and deep spirituality, with progress, in the past. "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls" (Jeremiah 6:16). Then the weeping prophet wails: "But they said, We will not walk therein."

Isaiah gives God's word: "Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins" (Isaiah 58:1).

The Apostle Paul cried from the housetop: "Preach the word; [not human entertainment]; be instant in season, out of season; [whether popular or provoking criticism]; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they hearken to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables" (II Timothy 4:2-4). This indicates that the evil attacks both the laity and the clergy. Having ears that itch for entertainment instead of the old, rugged, sin-denouncing, saving gospel, the laity hold out attractions for teachers who will satisfy this inordinate desire; and this situation creates a temptation which some do not resist.

The prophet Ezekiel faced a similar condition, and the Lord said: "Son of man, I send thee to the children of Israel, to a rebellious nation . . . thou shalt say unto them, Thus saith the Lord God. And they, whether they will hear, or whether they will forbear, (for they are a rebellious house,) yet shall know that there hath been a prophet among them" (Ezekiel 2:3-5). Diplomacy may have a place in statecraft, but in the kingdom of God true progress and eternal reward require attention only to the voice and will of God.

Courage in such procedure often provokes criticism, opposition, and violent persecution. It forced Elijah to hide in a cave and depend upon ravens for the delivery of food, while the compromising clergy was fed from the king's bountiful table. It put Daniel in the lions' den and the Hebrew children in the fiery furnace. It cost John the Baptist and the Apostle Paul their heads, and nailed Jesus to the Cross. Because of it, John Bunyan languished in the Bedford jail and Madame Guyon in a dungeon. But in the day of eternal glory these will shine like stars in the firmament,

while the compromisers will languish with the Judases in shame. They, the compromisers, may climb to heights here, enjoying fatness and honor, but this life is comparatively short, and the rewards of little worth.

The hardy pioneers whose rugged ministry bore the fruit that resulted in the formation of the Church of the Nazarene, almost as a unit, preached and labored for one thing: pungent conviction that revealed to the people their sins, and victorious altar services that resulted in ringing testimonies and lives positively changed. Hours of prayer were followed by clear, plain preaching on such thought-producing themes as "Sin," "Repentance," "Restitution," "Eternal Punishment," "The Second Coming of Christ," "Entire Sanctification," etc., etc. These men faced ostracism, hardships, privation, persecution, and misunderstanding; but their souls were aflame with such glory that none of these things moved them. They gloried in tribulation, and in their declining days, to a man, would wish that they could experience it all again. In the fire of affliction they would sing lustily:

*"Just one glimpse of Him in glory  
Will the toils of life repay."*

They could usually say truly: "'Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk'" (Acts 3:6), and the gambler would rise from his gambling to become an honest, useful citizen; the drunkard would rise from his drunkenness to sobriety and service; and the sinner to virtue and modesty.

Happy and blest is the crowd that clings to old-time religion.

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## "UNKNOWN, AND YET WELL KNOWN"

By **EVANGELIST J. A. McNATT**

I stood today on the "Unknown Plot" of Grandview Cemetery, overlooking the sprawling city of Johnstown, Pennsylvania. Mention Johnstown, and the mind of the average citizen instantly reverts to that dark day of May 31, 1889, when this city fell victim to one of the most appalling disasters in all history.

At 3:10 p.m. on this date the South Fork reservoir burst its bonds. One reporter stated, "The

## EVANGELISM FIRST!

By **H. B. GARVIN**

*Blest heritage that we possess,  
The gospel news of holiness;  
This power and grace we know so well,  
We must to others fully tell.  
This gift of God He holds for all  
Who consecrate, and on Him call;  
So let us go to those who thirst,  
And place "Evangelism First."  
A sinful world we have at hand,  
With gospel truth at our command;  
We dare not turn from them away  
Until we go, and preach, and pray.  
They dwell beside our cottage fair,  
For they are found most everywhere;  
Tho' they be now so lost in sin,  
The Master says, "Go bring them in."  
And since we love God best of all,  
We'll surely heed the Master's call;  
We'll go afar to those who thirst,  
And put "Evangelism First."  
Awake, awake, all those who sleep;  
Thrust in the sickle now and reap:  
EVANGELISM all the way  
Is Heaven's call to us today!*

dam did not burst; it simply moved away." Down the Little Conemaugh valley roared the flood and its burden of debris picked up in a fourteen-mile sweep of towns and farms and industries—heavy machinery, boilers, steam engines, blast furnaces, locomotives and railroad cars, houses and barns, horses, cattle, and human beings.

It was 4:10 p.m. or a minute or two either way, according to most accounts, when the city was quickly drowned by the waters of Conemaugh Lake. Approximately twenty-two hundred lives were lost before the waters receded, leaving Johnstown a conglomerated mass of debris.

Occupying a central position in Grandview Cemetery, secure upon the hilltop from any repetition of a like disaster, is the "Unknown Plot," in which are buried 777 unidentified victims of the flood. Each grave is marked by a plain headstone, and in the foreground rises a beautiful monument commemorating for future generations the most terrifying catastrophe of modern times;

and these, the unknown dead of the Johnstown flood.

As I looked upon these markers, I thought of Paul's second letter to the Corinthian church, in which He speaks to them as "workers together with him." Then in the ninth verse of the sixth chapter we read, "As unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed."

One statement seems to stand out above all others, "As unknown, and yet well known." This describes a great many people in this world today—unknown at the banks and in the marts of trade, unknown among the great and in the higher circles of society, unknown in public assemblies and the public press; yet well known in the narrow and humble sphere in which they live. They are unknown for any special abilities or talent, yet well known for their simple goodness and kindly ministries.

Among such people are to be found the purest and noblest of characters. It is among the un-

known upon the lowly level that most of us must live our lives. Yet in this simple estate of the millions, the sweetest pleasures may be tasted, the noblest ideals realized, measureless influences wielded, and the highest rewards attained.

Some of the least known in the past are among the best known today. That is true of Mary of Bethany. It is also of the poor widow who cast her two mites into the Temple treasury. Wherever the gospel has been preached, her story has been told, and those two mites have multiplied into many millions. Many who remain forever unknown in this world will be among the best known in the world to come. Here they are "as unknown, and yet well known" they shall be there. What an inspiration this should be to God's faithful ones who walk in the lowly path of obscurity!

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*"If a man aspires to be a worthy herald of the Christian tidings, it is much more important that he nurture his soul than that he cultivate his pronouncement."*—ROY PEARSON.

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## *Evangelism and Personal Testimony*

**By L. E. HUMRICH, Pastor, Midland, Texas**

True religion involves two things: an inward realization of divine grace and an external profession and evidence of that grace in our lives.

The Psalmist David had both. He was not a cold nominalist nor a timid believer. He enjoyed the presence of God in his heart. Nor was he ashamed to be known as a godly man; he made an honorable outward profession. His was an emotional religion. His lips often sang of it. At one time, at least, he desired a universal convocation in order that he might tell of his experience and relate what God had done for his soul. Said he, "Come and hear, . . . and I will declare what he hath done for my soul" (Psalms 66:16).

As Christians and Nazarenes, do we understand religion of this kind? Do we feel its thrill as David did? Are we declaring what God has done for our souls?

Jesus closely linked together the salvation of the lost and personal testimony of the Christian. Thus we are brought face to face with our individual responsibility as we seek to find our respective places of service in the "Evangelism First" crusade of our Zion.

As a people we are committed to and believe in an intensive revival program. God has given our church an exceptionally fine group of men and women who are devoted to the ministry of evan-

gelism. Our pastors regularly plan for revival meetings within the local church. General Superintendent Lewis points out that there are approximately three hundred evangelistic campaigns going on simultaneously in our churches most of the year. The tensions and exigencies of our times demand that we keep up this good work of evangelism.

However, if we seek to limit evangelism to two principal efforts annually, our success in soul winning will not be as great as it could be. Our efforts in this principal work of the church must extend beyond the walls of our sanctuaries and must involve more time than ten days or two weeks twice a year. Here, precisely, is where the personal witness of both ministry and laity can become greatly effective. It becomes at once our greatest duty and exalted privilege to declare unto men "what God hath done for our souls."

There are a number of reasons why this plan should be pursued. There is a reason connected with God himself. God has been good to us. Because of the multitude of blessings He has outpoured upon us, the heart rises in gratitude to God; we desire to honor Him. Should we not extol the Lord and speak well of His holy name? How base to hide the gift of God within us! How base to be healed of the leprosy of sin, and not return

and give thanks! How base to be delivered from death and hell and not magnify our great Deliverer! How base to be saved by His precious blood and not exult in Him who loved us and gave himself for us! Not to declare what God has done for our souls would be the essence of all coldhearted ingratitude.

We should declare what God has done for us because our experience may do good to those who hear it. We read our Bibles and learn of the experiences of the patriarchs, the prophets, and holy men of old. We read of Noah, of Abraham, of Jacob, of David, of Job, and the others. We read of their sorrows and perils. We learn how God delivered them and thereby we are encouraged and strengthened, even to this day. Now it is reasonable to believe that men today will be encouraged to turn to Christ as we witness to them and declare how God delivered our feet from falling—how He saved our souls, sanctified our hearts, brought aid and comfort just when we needed it most. Jesus placed great emphasis upon the power of the simple testimony. May we not fail to use this mighty weapon to help turn men to our Saviour today!

The act of testimony and witness does our own souls good. It helps to enliven and quicken us. It aids in reviving and keeping aglow our own experiences, and makes the love of Christ vivid and fresh to us again. How many of us have been helped as we told others how God lifted us from the miry clay! It has served to aid us in remembering the pit from whence we were digged. And how much better, too, is this than foolish talking or worldly conversation! How much difficulty we could save ourselves if we would always keep our tongues consecrated to that which is holy and good!

Then the very nature of our great salvation demands that we tell of it. For the religion of Christ is one of goodness, of deliverances, of mercies, of enjoyments, of gladness, of joy unspeakable and full of glory. When we joyfully declare what God has done for us we disprove the belief held by some that religion is necessarily gloomy and sad and that it tends to melancholy. The wise and cheerful declaration of our experience in Christ honors our spiritual calling and renders the life of the child of God manifestly one of holy and increasing light, joy, and blessedness.

Every Christian has much to say of God's gracious dealings with his soul. Volumes could be written of the experience of every spiritual person. We can tell of His forgiving mercy. We can praise His purifying grace. We can extol His goodness in answering our prayers and giving guidance in times of perplexity. We can exalt His name for the bestowment of special blessings. But let us do it in modesty, simplicity, and sincerity. We must guard against spiritual pride and self-

# NEWS

in PICTURE



At Sterling, Illinois, Rev. H. C. Hatton, pastor of First Church of the Nazarene, drove this float in a parade with an estimated ten to fifteen thousand people lining the streets of the city as a "kickoff" for "Evangelism First" this fall. Mr. and Mrs. Gerald Wilcke, members of the church, also rode the float and threw out one thousand *Have You Tried Christ's Way?* tracts. A large white cross in the middle of the car bore the words, "Try Christ's Way." It was the only church float in the entire parade and proved to be a great witness to the thousands of people up and down the streets.

exaltation in telling of God's work within the soul. It is only as Christ is lifted up that He will draw all men unto himself. "God forbid that I should glory, save in the cross of our Lord Jesus Christ" (Galatians 6:14).

The Psalmist's experience was the constant enjoyment of God's mercy and favor in answer to prayer. And this experience is that which the Christian should most highly value and most constantly extol.

*What Jesus has done for this soul of mine,  
The half has never been told.\**

\*Copyright 1919. Renewed 1947, Nazarene Publishing House.

*"Between a worldly church member and a grouchy one, there is little ground for choice. They are both extremists, and between them they present ninety per cent of the problems of running a church. . . . How simple it would all be if one had only to dodge the whirlpool! But alas! the rock is just opposite the whirlpool and one must miss them both."*  
—J. B. Chapman (*Herald of Holiness*, May 4, 1921, p. 3).

*A pastor asks a searching question:*

# When Is a Church Evangelistic?

By **MILO L. ARNOLD**

Pastor, Moses Lake, Washington

They told me the church and pastor were very evangelistic. They had a constant revival with seekers at the altar every week. Yet when the annual report was studied the church showed no gains, few people had been received by confession of faith, and new faces in the congregation were scanty. *Was that church evangelistic?*

They told me a church had three wonderful revival meetings in a year with the help of very fine evangelists. All reported many people seeking help from God and a glorious tide of revival; yet at the end of the year the church was not larger nor more effective than before. *Was that church evangelistic?*

*When is a church evangelistic? What constitutes an evangelistic ministry? When is a revival meeting evangelistic? To infer that it may not be seems paradoxical, yet it is possible. If revival meetings cease to accomplish the purpose of evangelism they are less than evangelistic. Evangelism means to carry good news, to convert people to Christ, and to extend the influence of Christ by confronting new people with the force of the gospel.*

Any church, ministry, or program which fails to fulfill its innate purpose by an effective outreach

may be inclined to turn to self-manipulations to justify its existence. A church which fails to fulfill its purpose by encompassing new people is likely to pervert its efforts and justify its expenditures by reworking its own members. A revival meeting which is frustrated by having no effective outreach is likely to justify itself by working its arts upon its own supporters. The minister who by reason of his fears, inabilities, or lack of opportunity fails to fulfill his ministry in a community outreach is likely to be tempted to treat himself and his church as an area for evangelism.

A church which settles on a corner, turns a building down over itself, and stays inside itself will eventually destroy itself by its perverted evangelistic urge. A study of the records will show that the greatest number of new people are not always reached by the churches which have the greatest reputation for evangelism.

Evangelism is not a function the church performs so much as a way the church lives and expresses itself. A church is evangelistic when its entire life is a perpetual outreach for God. It includes the Sunday school, the youth groups, and the missionary work. It is involved in the life of each member every day. Evangelism includes the measure of dignity in the morning worship experience, the courtesy of the ushers, the quality of the music, and the grace of the pastor. It includes the keeping of the lawn and the paint on the church. It includes the friendliness of the people on Monday as well as the boast of friendliness in church advertising. *It is a way of life.*

Evangelism is not measured by the number of seekers—"counting as they came." Only God can truly measure evangelism, but it is the total outreach of the church and its ministry. A man may carry tools and be no carpenter, and pound nails without building a house. So we may use the



## RETIRED EMPLOYEE RETURNS To Leave His Testimony

Seldom do secular businesses ask for and get the unrelenting devotion of their employees.

Employees at the Nazarene Publishing House, while they realize a living wage is necessary, recognize an intrinsic value deeper than that of the average vocation. This was illustrated recently as an employee, now retired, returned to leave his testimony.

John Thomas wasn't an executive. He was called into service in 1916 amid the horses and buggies. He used such a rig to deliver the mail. He lived a happy life.

The simplicity of his life has a present-day message. He needed a purpose for his life and found it among the mail sacks and merchandise at the Publishing House. It wasn't necessarily the work involved, for such jobs were not uncommon, but the fact he was being of service to his Lord.

John Thomas' interest was, as he put it,  
... to push the word of God along.

traditional tools of evangelism without being evangelists and appear busy without being evangelistic.

When is a church evangelistic? When am I an evangelistic minister? Can a church in a city be

evangelistic and be no larger after twenty years of glorious revivals? Am I evangelistic or merely making a noise by pounding upon the existing church with the tools of evangelism?



## CAN THESE SOULS LIVE?

By HAZEL E. HOWARD

Passing the newly finished house at the top of the hill last summer, I saw two nursery trucks parked in the driveway, loaded with kegs and pots containing trees, shrubs, and plants. Two days later the once bare yard had been beautifully landscaped. Driving slowly by, I admired the skillful, detailed arrangement and the harmonious color scheme.

Can these transplanted plants live? I asked myself. Already some of the flowers were drooping. There would be blistering hot days ahead, chilly nights, cold winds, and rain-pelting weather. Could they survive?

After that, when I passed the house daily on my way to town, I saw evidences of loving care—watering, spraying, weeding. The plants responded and took root, although our July days had been the hottest on record, with temperatures ranging between 100 and 115. Yet the transplants were maturing and apparently not one had died.

Last Sunday I saw men, women, and children “transplanted” spiritually from Satan’s worldly kingdom into God’s as they knelt at the altar in prayer. Can these souls live? I asked myself. Can those who have known only a life of sinful pleasure take root and thrive in the climate of the church? I knew the answer. *If* they were cared for as tenderly and lovingly as the trees and flowers in the hilltop yard, they would flourish and bear the fruit of the Spirit.

But how often does a jealous spirit spring up among church members when new converts receive special attention and encouragement from the pastor? Or they may be subjected to the heat waves of criticism. Again, a noticeable coolness in the attitude of their fellow worshipers may arise. How often, after the first week or so, does prayer for their souls’ continued welfare taper off?

Alone in a strange new world, there are many things the new, born-again Christian does not understand. And how many church members take time to open up the Word of God to him in this

age of confusion and speed, and visit or pray with him? A handshake at the church door, and perhaps a mechanical, “God bless you,” and he is forgotten. Left to shift for himself, it is natural that doubts about his salvation may arise and he will ask himself, What’s the use of trying? and slowly wilt and dry up spiritually.

Brought up in the church, I became a member when my parents joined, and attended services and Sunday school faithfully. In my late teens I was asked to play a violin solo at a church supper program. When I and a nonchurch attender friend who was to be my accompanist arrived, I tuned my instrument in readiness and we sat down at one of the prettily appointed long tables.

“Those seats are reserved. You’ll have to find another table,” we were told. Embarrassed, I chose another place, only to be ordered from there. Although we were giving our services, we were made to feel very unwelcome in my own church home, and I did not soon forget the cool reception. Now that I am older, I realize it was not the church itself which was to blame, but the individuals who made it up.

Not long after that I lost interest in Sunday school and drifted away until the Lord’s day meant no more to me than any other. Some years later I was “transplanted” into God’s kingdom and have thrived spiritually because someone was personally interested in my soul’s welfare.

Every year the church loses members, each one a potential fruit-bearing plant for the Lord. A little more love, prayer, and real, heartfelt interest could prevent much of this. Every soul is precious in the eyes of Christ, who gave His life for it. Are we doing our part to help Him keep these “soul transplants” alive? When I pass the house at the top of the hill and look upon the beauty of the yard, I wonder about God’s house.

***“The standing miracle of Christianity is the Holy Spirit dwelling in human hearts and transfiguring human lives.”—DANIEL STEELE.***

# EDITORIALS

By W. T. PURKISER

## **"Not WHAT but WHO You Know"**

The world has a somewhat cynical statement about the importance of influence or "pull" in this life: "It's not *what* you know, but *who* you know that really counts." Applied to human affairs, this is all too expressive of the spirit of this age, where not the merit of the cause but the ability to "put it across" is the big thing.

Even in this realm, the saying does not give the whole truth. "No power in the world can keep a first-class man down, or a fourth-class man up." Time has a way of sifting out true values.

But applied to God and faith, these words convey a great truth. It is not *what* you know or believe that really counts. It is *whom* you know and believe that matters most.

The faith that saves is not believing *about* the Lord Jesus Christ, although some knowledge about Him must be gained. The faith that saves is the faith that "believeth *in* him" (John 3:16); or as Paul and Silas put it, "Believe *on* the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31).

In the same way, holiness of heart and life is not a matter of knowing the truth about the sanctifying Spirit. Jesus told Paul to preach to the gentiles both that they might "receive forgiveness of sins, and inheritance among them which are sanctified by faith that is *in me*" (Acts 26:18).

It is said that a friend came to visit a dying saint. Thinking to give a scripture promise to add to the aged Christian's assurance, the visitor quoted II Timothy 1:12, "I know *of whom* I have believed . . ." The older man lifted his hand in protest. "No," he said, "it is not 'of whom.' It is 'I know *whom* I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.' I don't want even a preposition between my Lord and me."

Biblical faith is always more than assent to a proposition. It is trust in a Person. Christian assurance is more than *knowledge about* the will of God. It is *acquaintance with* the Saviour himself. It is a very different thing to be *acquainted with* a famous person from what it is to *know about* him.

This does not mean that doctrine and truth are not important. It only means that they are not sufficient. Experience and life depend on a right relationship with a divine Person.

Let us strive to know the truth, to put solid content into our faith, to know *what* and *why* we believe. To this end reading, study, meditation, sound instruction are all very important. But let us not stop short until we find Him in personal experience who is the Object of our trust and our obedience. In the realm of the spiritual, it is not so much *what* you know as *whom* you know.

## **It Must Not Stop Here**

Today marks the end of November, the month of witnessing. While the reports will be coming in for a week or two yet, and we may not know until the end of December how many received the words of personal witness and the "Try Christ's Way" tract, there can be no doubt of the value of this effort.

And of course only eternity will reveal the spiritual good which has been done. The real results cannot be counted. They must be weighed on the scales of God's final reckoning.

But the caption of this editorial states an important truth. It must not stop here. Indeed, it *cannot* stop here. Many more will have found the value of the personal contact and the printed tract in furthering the work of the Kingdom. Those who have been reached will reach others. There is a "chain reaction" set up which will continue until the Lord comes again.

Then those located as prospects must be won to active personal decision. They must become earnest seekers and happy finders. Believers must be brought to a place of complete consecration and total cleansing. Many of the 100,000 seekers at our altars for which we labor during the season through January are yet to be won. And 25,000 are to be brought into church membership and integrated into the ongoing work of the church between now and January 29, 1961.

"There is no discharge in that war" (Ecclesiastes 8:8). Not until the last trumpet sounds and we are called up higher will the evangelistic task of the church and its people come to an end. It must not stop here.

## **Editorial Notes**

In an October meeting at Winona Lake, Indiana, the executives of a number of mission boards met for their ninth annual retreat. One of the sub-

jects of discussion was the tremendous growth of the cities of the world. City population generally has increased 255 per cent in the first half of the century, while in Asia the figure stands at 444 per cent. The conference was told that "the strategic importance of the big cities is without parallel. This is where the social, technological, and political revolutions are taking place. Those who migrate to the city are an uprooted and overwhelmed people."

Consideration was also given to the rapid changes taking place in the Latin-American fields. The missions executives heard Mr. Robert Ross of the U.S. Department of State say, "Today's revolution in Latin America has to do with a deep surge of aspiration by the masses and their true leaders for an improvement in the life of each citizen, which will bring him an increasing share of the fruits of political and economic activity." Dr. Kenneth Strachan, general director of the Latin-America Mission, called on the churches to "provide for an effective witness in the midst of the new revolutionary era," emphasizing "a new strategy of evangelism."

★ ★ ★

Readers are directed to the back page of this issue of the *Herald*, which calls for the 1960 Annual Christmas Love Offering for the almost five hundred retired elders and widows who receive help from Ministerial Benevolence each month.

Some have mistakenly thought that the inclusion of ministers under social security automatically took care of the obligation of the church toward those who have served so sacrificially in the past. Nothing could be further from the truth. We still have a large obligation to help meet the needs of those who have given their lives to the work of the Kingdom. Let us make this a real love offering to our Lord and those who have served Him so well.

★ ★ ★

Someone has written the following lines. They are both eloquent and true.

**WHAT IS EVANGELISM?**

*It is the sob of God.*

*It is the anguished cry of Jesus as He wept over a doomed city.*

*It is the cry of Paul, "I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh."*

*Evangelism is the heart-winning plea of Moses, "Oh, this people have sinned . . . Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written."*

*It is the cry of John Knox, "Give me Scotland or I die."*

*It is the declaration of John Wesley, "The world is my parish."*

## GUEST EDITORIAL

By Marlow Salter

Office Manager, Department of Evangelism

### Sound of Abundance of Rain

*And Elijah said unto Ahab, Get thee up, eat and drink; for there is a sound of abundance of rain (I Kings 18: 41).*

Nazarenes are engaged in the greatest work in the world—winning souls to Christ. God is blessing, "for there is a sound of abundance of rain." The "Praying Preachers" are praying. "Prayer Time" is a reality with our laymen. Our publishing house has shipped thirty-nine thousand copies of *The Church Winning Souls*. Christian Service Training has registered 1,552 classes to study this book, and each day's mail brings 30 new registrations.

Nazarenes are using the "Try Christ's Way" bumper stickers and "TRY" pins to witness to new people. A man in North Carolina asked a pastor about the "TRY" pin and the pastor gave his testimony. The man came to a Church of the Nazarene and was converted. A young lady in a cafeteria was asked about her "TRY" pin. She sang the chorus, "Try Christ's Way." A pastor and church in Ohio used the "Try Christ's Way" witnessing program early. They made three thousand contacts in three days. Their Sunday school is running one hundred over last year's attendance.

Revival reports are coming in from evangelists and churches in various parts of the world. One church in Arkansas, during a revival, had a service at 6:00 a.m. for people on their way to work. God gave special blessings in the other services. Christians were revived, the lost found Christ, and believers were sanctified. These reports indicate that "there is a sound of abundance of rain."

Faith and works in obedience to God's call preceded Elijah's proclamation. November has been a month of witnessing—to tell two million souls about Christ. Nazarenes by faith and works are going all out to be witnesses for Christ.

We must not, however, forget Elijah's command to "get thee up," for this is our time of action for revival. Never before have we had such a great company of dedicated laymen. Never before have we had such a large fellowship of holiness preachers. Never before have we had such an excellent group of Nazarene educational institutions. Never before have we had such a fine corps of evangelists. Never before have we had such an opportunity to reap so great a harvest of souls. Truly, Elijah's message is for us today: "Get thee up, . . . for there is a sound of abundance of rain."

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*Cold indifference often can prove a greater hindrance to God's cause than can the hottest opposition.—MARY SANDERS.*

# GOOD TIMING

By W. ANSELL SCOTT

Nazarene Elder, Vallejo, California

The champion skier stood poised at the top of the ski ramp calmly waiting for the signal for the long slide down the ramp and out into space. He was a thing of beauty as he soared like a giant, wingless bird above the treetops. His skis were together, his body was almost parallel with the skis, and the announcer said his form was perfect. The jump was over three hundred feet and set a new world record. The very next jumper came down the same ramp but seemed to have difficulty keeping his balance, and his jump was almost thirty feet shorter than the previous performance.

Why the difference when both great skiers came down the same slide? It wasn't long until the announcer asked this very question of the expert at his side. The man "in the know" said it was a *matter of timing*. He said that if the skier made the thrust off the ramp too soon, the skis had a tendency to point downward; and if he was a split second too late, the skis would point upward; and that in any case the form was sloppy and the distance was affected.

*Good timing* is of vital importance in every phase of life. The doctor must know when to operate, and timing is of utmost importance during the operation. The successful salesman has that keen sense of timing so that he places the contract before the customer at the right moment. Athletes, physicians, salesmen, and others who are striving to achieve work long and hard to perfect their timing.

Should good timing be of less importance in the spiritual realm? The writer of Ecclesiastes declared, "A wise man's heart discerneth both time and judgment" (Ecclesiastes 8:5).

History has recorded several periods when the forces of darkness seemed to have prevailed. But when moral decay, indifference, and ceremonial tradition all but obliterated the vital message of

salvation, God has found a Spirit-filled messenger who was sensitive to His time signal. He also found people who responded with fervent prayer, faithful witnessing, and sacrificial giving. Not only were individual lives changed but the course of whole nations was altered.

Have those times of Pentecostal outpourings run out? The answer is no, if we will get in step with God's perfect timing. There is something both constant and urgent about the "now" in II Corinthians 6:2—"I have heard thee in a time accepted, and in the day of salvation have I succored thee: behold, now is the accepted time; behold, now is the day of salvation."

Surely God has spoken to the leadership of our church. With all urgency they are passionately preaching "Evangelism First." This is no emotional promotion plea, but a message from on high that *now* is the time to witness, to pray, and to work for a harvest of souls. It is not a message of soothing platitudes, but a call to a task that now is the time to go all out for the salvation of immortal souls. This is not an appeal to a positive-thinking optimism, but is as the voice of the Lord saying, "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (II Chronicles 7:14).

There must be no doubt—this is God's time for a mighty revival. We must not fail to employ good timing. When the feeling persists that we ought to speak to a friend, neighbor, or loved one about his relationship with Christ, it could well be God's time to win that soul to Him. As we go, praying for guidance, the Holy Spirit will give the cue to press the matter of accepting Christ. During the altar service of the revival meeting, listen—it may be God's time for you to invite someone to an altar of prayer.

Let us ever be alert, for in any number of situations and places God may prompt us to witness and win men and women to Christ. Our lives will then be effective because we practice God's timing.

"Someone has said that there are two ways to unite, namely, one by freezing and one by melting. The Apostle Paul knew the melting process. The blending and welding of his life and will into the will of the Lord was so complete that no joint or seam could be seen."—*Selected.*

"Faith is not working by will power a sort of certainty that something is coming to pass, but it is seeing as an actual fact that God has said that this thing shall come to pass, and that it is true, and then rejoicing to know that it is true and just resting because God has said it."—*Selected.*

## NOTICE TO ALL MINISTERS

*covered under the "free" group life insurance program of the general church:*

*In order to protect your insurance and keep it in force, a notice of any change of address should be sent to*

Board of Pensions  
Church of the Nazarene  
Box 6076, 6401 The Paseo  
Kansas City 10, Missouri

# Home Missions



ROY F. SMEE, *Secretary*

## Prayer Request

Rev. Fred E. Agee, pastor of our church at Ancon, Canal Zone, has been ill, with impairment of the use of his arms and legs, and with high fever. The doctor does not give encouragement for his improvement so long as he remains in the Canal Zone. By the time this is printed, he and his family will probably be back in the United States. Please pray for his speedy and complete recovery.

## Another Milestone In Germany

Two hundred people assembled in the city of Frankfurt on October 2 to mark a memorable occasion in the history of the Church of the Nazarene. At 3:00 p.m., Rev. Jerald Johnson officiated at the laying of the cornerstone for our

first church building in Germany. (See picture.) Once again the Lord honored the planning, effort, and prayers that have been expended on behalf of this work; for, more important than the actual stone that was laid, His presence was felt, and the services of the day were well attended. A wonderful time of revival during the week following was climaxed at the Sunday evening German evangelistic service when the altar in the temporary chapel was filled with seekers.

Because of a shortage of workers in the building trade in Germany, a slowdown in the erection of our church building is foreseen. Pray that the Lord will undertake so that construction will move along speedily, in order that all who are interested in attending our services may be accommodated.



## New Churches

The testimony of a Gaithersburg lady, heard over a Hanover, Pennsylvania, radio station, stressing the need for a holiness church in her town, gave the impetus needed for the establishment of the Oakmont Church of the Nazarene in Gaithersburg, Maryland. District Superintendent Ernest E. Grosse, who organized the church on October 2, sent in a glowing account of the church to date. With twenty-four charter members, land purchased, and a \$35,000 solid-structure building erected, pastoral support and operating expenses being paid by the church, this is one of the most promising churches ever organized on the Washington District. Rev. Chester Kemper is the pastor.

District Superintendent B. V. Seals recently organized a church at Manhattan Park on the Washington Pacific District.

On October 9 the East Terrell Hill Church in San Antonio, Texas, was organized by District Superintendent James Hester. Rev. Paul E. Winslow, retired chaplain, has been appointed pastor.

A combination store and dwelling located almost in the heart of the town of Huntingdon, Quebec, houses a new church which was organized on October 30 by District Superintendent H. Blair Ward. This property has been partially donated to the church by an interested lady who attended meetings held by

Rev. and Mrs. Hartman Henderson in a hall in the town. Ours is the only evangelical church in town. Forty-three were present the night the church was organized. Rev. Walter E. Mullen is pastor. Our churches in the predominantly French Catholic province of Quebec, although small, present a great challenge but stand in need of our earnest prayers.

The Maplewood Church of the Nazarene was organized in East St. Louis, Illinois, on October 2 by District Superintendent Harold Daniels. The church owns two corner lots, and an educational building is now being erected. Rev. E. L. Carter was appointed pastor.

The Council Heights Church was organized recently on the Gulf Central District by District Superintendent Warren A. Rogers. Pastored by Rev. Harold J. Stanfield, the new church is located in Lawton, Oklahoma.

## Christmas Projects

Will your church, missionary society, N.Y.P.S., or Sunday school class join those who have found pleasure and satisfaction in remembering a home mission pastor and his family at Christmas time? A gift or pounding will do much to lighten, and brighten, life in the parsonage of one of our small, struggling home mission churches.

Your district superintendent will gladly give you the name of a deserving home mission pastor on your district. However, if there is none near you, the Department of Home Missions will supply you with the name of a pastor in one of its special fields.

## Bible Society Offering

We urge our people to support, on December 11, the N.Y.P.S.-sponsored offering for the work of the Bible Societies. The American Bible Society has supplied, upon request of the Department of Home Missions, over one thousand pulpit Bibles to newly organized Nazarene churches during the past nine years.



"I came into the town," wrote John Wesley in his Journal, "and offered them Christ." To spend your days doing that—not just describing Christianity or arguing for a creed, nor apologizing for the faith or debating fine shades of religious meaning, but actually offering and giving men Christ—could any life-work be more thrilling or momentous? —J. S. STEWART.

# FOREIGN MISSIONS



GEORGE COULTER, *Secretary*

## Prayer Requests

### Judith Church, Mozambique

Rev. Clifford Church writes: "Our daughter Judith came home from the hospital in October. The doctor confirmed that she had rheumatic fever and that there has been some damage to the heart. He assures us that with proper care and certain precautions she may outgrow this. She will need to have complete bed rest for at least eight weeks and then will need to take penicillin until she is eighteen years of age." Please pray for this little seven-year-old daughter of Rev. and Mrs. Church, our missionaries to Mozambique, now home on furlough.

### Paul Beals, Barbados

Rev. Paul Beals, our missionary to Barbados, has been ill with typhoid fever and pneumonia. He is recuperating slowly. Please pray that Brother Beals will regain his strength fully and soon be able to take up his missionary duties again. Brother Beals is the son of Rev. Prescott Beals, veteran missionary to India and now serving as superintendent of our British Honduras field.

### Correction

New missionary lists which give Dr. Samuel Hynd's address as Acornhoek, Union of South Africa, are in error. Dr. Hynd does not expect to be at that address, at least until after Christmas, and possibly not then. Mail for Dr. Hynd should be addressed to him at Box 14, Bremersdorp, Swaziland, South Africa.

## Moving Missionaries

Rev. Spurgeon Hendrix, Rev. John Hall, and Rev. Ted Hughes have returned to the States from Cuba, due to the political unrest in that country. Their wives and children have been in the States for some time but the men had stayed in Cuba to assist the Cuban Nazarenes in taking over the direction of our work there.

Their new addresses are:

Rev. and Mrs. Spurgeon Hendrix, % Rev. E. S. Phillips, 309 No. College, Bethany, Oklahoma

Rev. and Mrs. John Hall, 610 Fessler Lane, Nashville, Tennessee

Rev. and Mrs. Ted Hughes, 1419 No. Flower, Santa Ana, California

## New Arrival

Bethany Wilson, a new daughter, has arrived in the home of Rev. and Mrs.

Stanley Wilson, Iloilo City, Philippine Islands.

## "Suffer the Little Children to Come unto Me"

By Natalie Holstead, *Taiwan*

Taipei is fast coming into its own as a modern, twentieth-century city. New-style buildings are springing up all over this Oriental metropolis. Taxis are quickly replacing the traditional pedicabs. Roads are being paved, and modern machinery and methods are being introduced daily.

But you only have to step away from the main thoroughfares to realize that none of these modern improvements

have met the deepest need of the Taiwanese—the need for God.

Just recently in a little black alley off a brightly neon-lighted street we witnessed a scene that took us back to the utter depravity and darkness of the Dark Ages. Three little children, definitely under the power of some force greater and more evil than themselves, reeled and swayed before a small idol sitting in the midst of candles and many kinds of sacrificial foods. The little ones uttered shrill, inhuman cries as they writhed and threw their arms into unnatural positions and wailed before this hideous form made of wood and stone.

Our hearts were heavy as we inquired, among the crowd gathered around these demon-possessed children, what they were doing. We learned that they were requesting the god to heal their sick mother.

How glad we are that we have a God who truly hears and answers our prayers! We realize anew, with a fresh burden on our hearts, our heavy responsibility toward this city, and toward all the people of China. Modern on the surface, it is true, but underneath there are hearts steeped in superstition, wickedness, and devil possession. They need the gospel.

# NAZARENE



## Young People's SOCIETY

JUNIOR FELLOWSHIP • TEEN FELLOWSHIP • YOUNG ADULT FELLOWSHIP

PAUL SKILES, *Secretary*

## Nazarene Junior Fellowship

Our district Nazarene Junior Fellowship directors are sending the general office some interesting plans for the Junior Fellowship work on their districts.

Mr. David Mund of the Missouri District prepared a brochure for each local N.J.F. director, listing the latter's responsibilities and the plans for the district for the year. He also has originated the "Traveling Trophy." This will be presented at the end of the year to the fellowship that meets the highest per cent of the goals. If you are interested in trying this idea on your district, you can contact Mr. Mund at 35 St. Gregory Drive, Cahokia, Illinois.

Mr. Mund is the only layman now serving in the capacity as district N.J.F. director.

Two districts have just completed workshops on their district. The Tennessee District conducted a leadership workshop for local directors, November 4 and 5, at Grace Church in Nashville.

The Washington District conducted

two workshops and rallies on their district, November 11 and 12.

Miss Ruby Potter, Tennessee District director, and Rev. Clair Umstead, Washington District director, were in charge of their respective workshops.

## Selected to Serve:

The following have recently been elected, or re-elected, to serve as district N.J.F. directors for 1960:

Hillis Herron—Abilene

Mrs. Robert Hollis—Dallas

George Smith—Eastern Michigan

Betty Hubbard—East Tennessee

Eugene Simpson—Florida

Mrs. Robert Huff—Georgia

Richard Leffell—Houston

Pat Burlend—Illinois

Mrs. Malcolm Eudaley—Joplin

Ann Merritt—Kansas

Charles Shaver—Kansas City

Mrs. Joe Hoch—Minnesota

David Mund—Missouri

Mrs. Rex Morris—New Mexico

# the Answer corner

Conducted by W. T. PURKISER, Editor

**Is the subconscious as well as the conscious cleansed in sanctification, or do the attitudes that arise from the subconscious require cleansing when the conscious becomes aware of them.**

This is a question very heavily weighted with psychological terms. However, when the Bible speaks of the cleansing of the heart from all sin, I would take it to mean the whole of an individual's personal life, "subconscious" as well as conscious.

Of course, the psychologists themselves are not agreed as to the nature and extent of the "subconscious." Some prefer to speak of the "coconscious," or of peripheral consciousness. But there is undoubtedly an area in which the effects of past experience persist, and which may be the source of impulses, attitudes, and tendencies which come to consciousness. Inasmuch as these impulses, attitudes, and tendencies are sinful, they are cleansed in the sanctifying work of the Holy Spirit.

We must always recognize, of course, that our human natures may be the source of many tendencies, impulses, urges, needs, and propensities which, while they may result in temptation and therefore lead to sin, are still part of normal human nature and therefore never taken away. It is those tendencies, desires, impulses, and urges which have no legitimate satisfaction in harmony

with the law of God which Paul in Romans 8:7 calls carnal. These are the dispositions which are dealt with in entire sanctification.

The words of Thomas Cook in his holiness classic are worth quoting: "Some precious souls are in constant bondage because they have never been taught to discriminate between evil thoughts and thoughts about evil. They must discern between the things that differ. So long as we are in the world, and so long as we have five senses coming in contact with a world abounding with evil, Satan will be sure to use these as avenues of temptation. . . . It may seem difficult to some to ascertain whether certain states of mind are the result of temptation or the uprisings of evil in their own nature. But when suggestions of evil awaken no response and kindle no desire, when they cause a shudder and a recoil, when they are opposed to our usual inclinations and desires, and cause pain, we may safely conclude that they are from without and not from within, and no self-reproach need ensue" (*New Testament Holiness*, p. 17).

**Would the parallel of the condition of the Corinthian church—"I am of Paul; and I of Apollos; and I of Cephas; and I of Christ"—be "I am a Baptist; I am a Presbyterian; I am a Methodist; I am a Nazarene"? If not, why not?**

The situations are hardly parallel. It would seem as if the divisions Paul rebukes in Corinth (I Corinthians 1:11-13; 3:4) were cleavages in a local group which worked and worshiped together, although frankly we don't know much about the details. The word Paul uses in I Corinthians 1:11, where he speaks

of the contentions among these parties, is a very strong word, and means "strife, quarreling, wrangling." It would only be when this becomes an accurate description of the attitude of one Christian denomination toward others that it would be an evidence of carnal sin as it was in Corinth.

**My husband gets a very small disability pension, and I am on state old-age assistance. Our case worker refuses to let me tithe the money from the state, and threatens to cut off our state aid if I do. Yet I believe in tithing. What can I do?**

You are between a rock and a hard place for sure. It seems to me that the principle of tithing applies to the increase God gives us. It would therefore include such sources of income as pensions. I think a social security pension, for example, which is given without strings attached, should be tithed, believing that God will help to make the nine-tenths go as far as or farther than we alone could make the ten-tenths go.

However, if your case worker has accurately represented the state law to you, as I would assume she has, then the

money you receive from the state is not a pension, but a subsistence allowance given to maintain a minimum subsistence. I fear under the circumstances you will have to regard this money as designated funds given for one purpose alone, to provide the bare necessities of life. However, God knows your heart, and the Bible says, "If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not" (II Corinthians 8:12).

## THE SUNDAY SCHOOL LESSON

By ROBERT L. SAWYER

Topic for  
December 11:

### The Promise of a Saviour

SCRIPTURE: Isaiah 9; Galatians 4:4-7  
(Printed: Isaiah 9:2-7; Galatians 4:4-7)

**GOLDEN TEXT:** *For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace* (Isaiah 9:6).

The Hebrew word *Messiah* and the Greek word *Christos* mean the same—"the anointed one." God was in Christ, the Messiah, reconciling the world and bringing full redemption from sin.

*The Promise of the Messiah:* Isaiah, in the eighth century before the birth of Jesus in Bethlehem, looked beyond his day to catch a glimpse of the Son of God, who would be the Saviour of mankind.

There in the midst of a world crisis, the threats and blasphemies of godless dictators, and the weakness of leaders, God spoke to the prophet—yes, to His people, promising them that He would deliver and Christ should come—a King, a Prince, a Prophet, yes, God himself, incarnate in human flesh; Jesus Christ, the Saviour of the world.

*The Mission of the Messiah:* As the Old Testament followers of God looked forward by faith to the coming of Christ and found deliverance from sin, so we today look back to the "event in eternity" and find forgiveness of sin and cleansing through His blood.

Because of the coming of Christ we can, by faith, be adopted into the family of God to become joint heirs with Jesus Christ and become sons of God, entitled to call God our Father. We are not servants, but sons through the redeeming love of Christ Jesus, our Lord.

Jesus is our Lord and Master, wonderful Counselor, great and eternal God, and Prince of Peace. Unto us the Child, the Son, is given. And we who name His name look for His second coming.

when we shall be with Him forever and forever.

God has been working out His plans and purpose of redemption since before the foundation of the world, and they will not be complete until we have reached that city foursquare which John saw coming down. God keeps His promises.

He has come in the person of Jesus Christ and He will come again. He can be depended on in this world. We must

not fail to share this fulfillment of God's love—Jesus Christ—with our fellow men. We have assurance, hope, and victory through the living Christ. "For unto us . . . is given" also the message, the truth, the redemption, the personal presence of Jesus, the Son of God, through His Holy Spirit.

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.

### FOR WORDS

*Let us be thankful for the gift  
Of words, for words are wondrous things,  
Fairer than any wind that sings,  
Than shining daffodils that lift  
Above the reawakened sod.  
But most, oh, let us offer praise  
For golden words that form each phrase  
Of humble, holy prayer to God!*

—GRACE V. WATRINS



### WORDS OF APPRECIATION

"I have been over here in Pakistan since November of 1959 and I am due to leave for the States next month.

"Since I have been here I have faced many problems and disappointments, and sometimes I have let myself down to a point where my Christian experience has been on the verge of complete destruction. But at those times it seemed that I would receive a *Conquest* or some other church literature, and then I would take my troubles to the Lord.

"It is amazing how He can stand up under all the problems and burdens that people shove off onto Him. But I am surely glad that He is there when we need Him, and that He gladly takes the burdens that are too heavy for us to bear.

"I will be going back overseas the first part of 1961. I will be sure to let the Publishing House know of my change of address, so that I may continue to receive the literature."

—A/2C ROBERT L. DANIELS

"First of all I want to say Jesus saves, sanctifies, and keeps. Praise His wonderful name!

"I am being discharged from the service and I am writing you to thank the church for all the wonderful things they have done for me while serving my country. Thanks for the papers, prayers, and many letters of encouragement.

"I am planning on going into full-time pastoral work as soon as I get out, if God opens the door.

"I have been asking God to teach me and use me here. Now I feel He would have me go into full-time work.

"Again I say, 'Thanks,' and I will be sending a subscription in for the literature as soon as I settle at my new address."

—CHARLES W. HILLS

### NAZARENE SERVICEMEN'S COMMISSION

*Paul Hills* DIRECTOR



# News of the Churches

Batesville, Arkansas—We thank God for an old-time outpouring of His Spirit upon our church under the ministry of Evangelist and Mrs. C. W. Davis. God's Spirit was definitely manifested in each service, finances came easily, and the meeting closed on Sunday night with the altar lined and earnest seekers praying through to victory. Our people quickly responded when the "Try Christ's Way" program was launched on the first Sunday of the meeting. Definite results came in answer to prayer during a Saturday night divine healing service.—A. D. MARTELL, *Pastor*.

Churubusco, Indiana—Recently our church had a gracious revival with Evangelist C. H. Dobbins. His unbounded faith and Spirit-inspired preaching encouraged and blessed our people, and climaxed with the altar lined with seekers in the closing service. Brother Dobbins' ministry was indeed owned and blessed of the Lord. His emphasis on prayer and obedience to the Lord has deepened the spiritual life of our people. Brother Dobbins is now in full-time evangelistic work and we greatly appreciated having this servant of God with us.—DELMAR STALTER, *Pastor*.

Evangelist C. T. Corbett writes that he has an open date in the spring of 1961, March 29 to April 9. If possible, he'd like to slate this time in the central states. Write him, Box 215, Kankakee, Illinois.

Rev. Vella M. Tarr writes: "After being out of the active ministry for some time due to illness, I am re-entering the evangelistic work. I preach, sing, and conduct children's meetings; also do vacation Bible school work. I will be glad to go wherever called. Write me, Box 364, Tishomingo, Oklahoma."

## First Church, Phoenix, Arizona



The above picture shows the newly completed Fellowship and Youth Building of Phoenix First Church. Ground was broken in the spring of last year, and the building was completed in the fall of the same year, with fifteen new classrooms, four auditoriums, four rest rooms, a prayer chapel, and kitchen. Included in this \$125,000 building program were the remodeling of the church offices and the air conditioning of the offices, the sanctuary, and the new

building. Mr. Reese Verner was chairman of the finance committee and the building program. The new building was dedicated on May 10 by Dr. G. B. Williamson, general superintendent. This new building, which has been needed for years, is being used to great advantage and is a source of help in building the kingdom of God in the growing city of Phoenix.—J. PAUL DOWNEY, *Pastor*.

Allentown, Pennsylvania—First Church recently closed one of the most fruitful revival campaigns of its history. Many of the members said it was the best meeting they had witnessed here. In the five and one-half years of my ministry in this pastorate this was the most outstanding revival in every way. We had the best consistent attendance, the largest crowds, and about forty seekers at the altar. We had a "top" team of workers in the persons of Dr. V. W. Littrell and Professor Paul McNutt. Brother McNutt's singing was of the highest type and his spirit was contagious. His being with us helped to account for the excellent attendance with many visitors in every service. Dr. Littrell, superintendent of the Virginia District, preached Bible messages, with illustrations of personal experience gathered across his forty years of ministry, and anointed with the Holy Spirit. We definitely believe God guided in our selection of these two special workers. Among the many victories was the outstanding conversion of a motorcycle policeman of our city. Our people are encouraged. An architect is now drawing plans for the complete remodeling and enlarging of our church sanctuary; the plans call for seating capacity of over three hundred, all stained-glass windows, and other improvements. Prior to and during the revival our people gave out more than one thousand Visual Art folders and one thousand tracts, *Have You Tried Christ's Way?*—GEORGE L. WOLF, *Pastor*.

Victoria, Virginia—Recently we had another good revival meeting, with Rev. A. D. Holt as the evangelist. His messages were the type that produce deep conviction and revival power. God honored and blessed Brother Holt's ministry, the church was greatly helped, and on the closing Sunday the church was "packed out." Our church is united in spirit and growing in every department.—A. H. JOHNSON, *Pastor*.

Pastor Robert Ferris writes from Buffalo, New York: "In this city of over one million people we are laboring amidst many difficulties to get the Church of the Nazarene on a good working basis. If Nazarenes or friends of our church have friends or relatives in this city, please write me (1270 Kenmore Avenue, Buffalo 23, New York), and we'll be glad to contact them."

Evangelist Walter W. Tink reports: "I am now entering my sixth month of full-time evangelism, having conducted meetings in Winnipeg, Calgary, Lethbridge, Prince Albert, Stettler, and Regina in Canada. Also I was privileged to be a co-worker with the Musical Bertolets at the Ontario District Camp. Since beginning the fall work, I have held meetings in Galena and El Paso, Illinois; Billings and Great Falls, Montana. God has given us wonderful spiritual times with courteous and delightful entertainment from our pastors and churches. At this writing I am in Kalispell, and will close my work for this year at Saskatoon, Sask., Canada. Beginning December 1, I will return to Vennard College to complete the year in teaching, but will be free on week ends to go anywhere that driving distance will permit, for week-end meetings, holiness conventions, or musical programs. Write me, Box 126, University Park, Iowa."

Hartford City, Indiana—First Church recently had a wonderful revival with Evangelist C. E. Haden. Brother Haden's messages were timely and used of God to bless the people. The presence of the Lord was mightily felt, with some forty or more seekers at the altar. A new family was received into church membership. Sunday school attendance is above that of last year at this time. The purchase of a new Hammond organ has been of blessing in the services. God is leading, and we are now in the "Try Christ's Way" program, with determination and purpose to be a blessing in this our day of opportunity.—JESSE R. MARTIN, *Pastor*.

### DEAR PASTOR

*Have you checked with your church treasurer to see if the Thanksgiving Offering has been mailed? Most treasurers are very prompt, but sometimes in the rush of other duties they overlook sending the offering.*

**Offering should be sent promptly to:**

**Dr. John Stockton, General Treasurer  
6401 The Paseo, Box 6076  
Kansas City 10, Missouri**

**—General Stewardship Committee**

Yuma, Colorado—Recently our church enjoyed a very gracious revival with Evangelist and Mrs. Earl C. Williams as the special workers. Their ministry was blessed of God to the strengthening of Christians and the salvation of the lost. Interest was sustained throughout, and the attendance was gratifying indeed. Brother Williams preaches with unction and a burdened heart, and Mrs. Williams' contralto solos were a rich blessing. Also their instrumental music and leadership in the congregational singing were much appreciated. God gave many souls praying through for forgiveness and heart purity. We came here in August, following the excellent ministry of Brother Merrill G. Bassett, and the people have received us very kindly.—C. K. HELSEL, *Pastor*.

Yucaipa, California—Recently we closed a very effective ten-day revival with Evangelists Ben C. and Ruth Johnson. The inspired holiness preaching of Brother Johnson brought some twenty-three seekers to the altar, and moved every member of the church up the road. The Electro-guitar accompaniment, duets, solos, and readings of Brother and Sister Johnson gave a good variety to each service. The special nights—"Fill-a-Pew," "Sunday School," and "Family"—aided greatly in the week-night attendance. Much enthusiasm was generated for the Sunday school, which showed a 20 per cent increase. We greatly appreciated the splendid holiness messages of Brother Johnson, and the ministry of these good evangelists along every line.—T. E. SHAMBLIN, *Pastor*.

West Columbia, South Carolina—In September, First Church had a wonderful revival with Rev. L. R. Beil as the evangelist. He preached old-fashioned, Biblical messages with the special anointing of the Holy Spirit. Local talent provided the special singing. New friends were made for the church, twenty-four souls sought God at the altar, and finances came in splendidly. Two new members were added to the church on the closing Sunday. The church was revived, a good spirit prevails, and thank God for a Holy Ghost revival in our midst! Rev. P. D. Montgomery is our good pastor.—ROY CONDRIY, *Reporter*.

Murfreesboro, Tennessee—Recently God gave First Church the best revival we have had since coming here as pastor in June of '59. Under the Spirit-anointed preaching of Evangelist Charles Haden, Christians were edified, sinners were saved, believers were sanctified, and differences were settled. Many of our people said this was the best attended revival the church has had in years, with visitors present in every service. We give God thanks for His faithfulness.—JAMES COTTLE, *Pastor*.

Backus, Minnesota—After graduating from Nazarene Theological Seminary in June of '59, we came to pastor this church in July; we found a wonderful people. In November we celebrated the twenty-fifth anniversary of the church. Under the leadership of the Holy Spirit and with the co-operation of the people

we have been able to improve the property—new roof on the church building, new lights installed, sanctuary re-decorated, two Sunday school rooms decorated and furnished for nursery and kindergarten classes, and three highway signs erected. We have just witnessed an outpouring of the Holy Spirit in our midst. During the past year we held regular weekly prayer and fasting services and cottage prayer meetings. God honored as Evangelist Virgil Meyer preached with the anointing, and the Holy Spirit moved in our midst. Forty-five seekers bowed at the altar of prayer, many of these being young people. We have started regular monthly teachers' meetings, departmentalized the Sunday school and the N.Y.P.S., and our people have a spiritual vision. The church has given us a three-year call, and we press forward for God.—ODIS R. BROWN, *Pastor*.

### Abilene District Ministers' Conference

Nearly seventy-five pastors and many pastors' wives attended the Abilene District Ministers' Conference, at Camp Arrowhead, October 17 to 19.

The theme of the conference was "We Have an Anchor," with appropriate decorations, programs, and words highlighting the theme. In a panel setting, discussion groups presented to the ministers helpful exploration of three important topics—"Financing the Budgets,"

"Making the Small Church Larger," and "Manual Revisions." While the ministers discussed these topics, the wives met together to consider various phases of the life of a pastor's wife.

Dr. G. B. Williamson served as "pilot" of the conference (an expert who conducts ships in and out of harbors and dangerous waters). His exemplary life with his beautiful and deep sermons contributed much to the success of the conference. How grateful we are for a leader of his devotion and ability!

Rev. R. W. Hurn, district superintendent, served as "commanding officer." His well-laid plans and his spiritual leadership resulted in all saying that this conference was the "best yet!" Abilene District pastors are united under this fine leader God has given us.

The concluding service on Wednesday evening was devoted to the observance of the sacrament of the Lord's Supper. As we viewed, once again, the sacrifice and love of the Saviour, each heart was consecrated to greater service—service more like the Master's!—BILL HANNA, *Reporter*.

### West Virginia District Preachers' Meeting

Its history now, but the blessing and inspiration of the 1960 West Virginia District preachers' meeting will linger and burn in the hearts of ministers and wives who attended the gathering, October 31 to November 3, in Walnut Hills

*You may not have seen one before,  
but you'll surely want one for your home this year*



# Advent Calendar

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Church at Huntington. Rev. Ira E. Fowler was host pastor, and was ably assisted by the pastors and congregations of Huntington's four Nazarene churches.

Beginning with a fellowship banquet and climaxing with a blessed Communion service, the convention featured lectures on "Wesley and Holiness" by Wm. Greathouse, pastor of Nashville First Church and dean of religion at Trevecca Nazarene College, and stirring evangelistic messages by Rev. L. S. Oliver, superintendent of Alabama District.

Also appearing on the program were Rev. Dean Wessels, executive secretary of the Department of Ministerial Benevolence; Rev. Clifford Keys, field representative of Trevecca College; and Dr. Stanley Niles, superintendent of the Temperance League of West Virginia, who urged West Virginia Nazarenes to join the battle against proposed legislation to legalize the sale of liquor by the drink in the state.

God's presence was real throughout the convention, the theme of which was "Evangelism First." A great altar service was held Wednesday night with several responding to the call unto holiness at the conclusion of Brother Oliver's message.

Rev. H. Harvey Hendershot, our beloved district superintendent, graciously presided and guided the sessions. He and Sister Hendershot were presented with a Christmas love offering during the meeting. Mrs. Hendershot is president of the District Preachers' Wives' Association, which also held its annual banquet during the three-day gathering. A wonderful spirit of unity and harmony prevails on the district.—JOHN J. HANCOCK, *Reporter*.

## YOUR BEST TIME TO PRAY

By GLADYS STRICKLAND\*

Much has been written and much has been said about prayer, that vital, life-giving surge between man and his Saviour. We hear the question often, "When is the best time for prayer?" We would all agree that it will not be the same for everyone. But there is one essential factor that should be the same. Pray when it's the best time for you, but pray when you are at *your* best.

Certainly we do not undermine the traditional, prayerful devotion both morning and evening. However, many of us happen to be, unfortunately, those people who awaken in the morning quite fuzzy-headed; and also, like some, do not retire in the evening until our strength is gone. Should we through habitual training leave those times only for prayer and Bible reading? It doesn't seem feasible that we should. But many of us seem tempted to do so.

It has been our practice the last few years to try to pray when we are at our best, whenever the time may be. It may

\*Nazarene Lay Member, Dallas, Texas.

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so happy to receive



Listen and Sing!

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| L-77 | Ages 6, 7, and 8   |            |
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|------|--------------------|------------|
| L-81 | 3-year-olds        | } 75c each |
| L-82 | Ages 4 and 5       |            |
| L-83 | Ages 6, 7, and 8   |            |
| L-84 | Ages 9, 10, and 11 | } \$2.50   |
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Toronto 9, Ontario

be riding in a car when a song arises in our heart. It may be in the middle of housework, when we are suddenly conscious of a clear mind, and the closeness of God. It may be typing a letter that suddenly strikes an inspiring note within.

To pray because we *want* to pray must be pleasing to God, for He is always instantly near and seems to have a very attentive ear at those precious moments. Let us not give the world and

secular things all of our *best* hours, our clearest thinking, our open-mindedness, our alertness of spirit.

Oh, what joy comes when we really get in touch with God, just because we want to, not because it happens to be the beginning of one day or the close of another! We would experience this joy of prayer more often if we would give our best time to Him. And our *best* time is when we are at our *best*.

TRY IT!

## HARVEST OF SOULS

By CHRISTINE WHITE

*Hours speed by in work or play;  
Life like a mist soon passes away.  
Shall I fight and toil for a heap of rust,  
For tinsel toys that will fall to dust?  
Or spend my strength where the field is  
vast,  
Ere the season close and harvest be past?  
The sun comes up like molten gold;  
Soon it sets like a tale that is told.  
Life on earth is but one short day;  
I must hasten to go, to give, and pray!*

## Deaths

### REV. CHARLES L. HENBEST

Charles Landers Henbest was born September 20, 1899, near Cassville, Missouri, and died October 9, 1960, at his home in Rogers, Arkansas. He has been a resident of Rogers for the past twenty-seven years. He was an ordained elder and evangelist in the Church of the Nazarene. He had conducted revivals in forty-eight states since delivering his first sermon while still a teen-ager in high school. In 1925 he was married to Miss Nena McElroy, who survives. Brother Henbest's hobby was beekeeping, and profit from the project went to an orphans' home in memory of his only son, Harold James, who died in 1934 at the age of three. Besides his wife, he is survived by four brothers: Ernest, Foster, Loren, and Burl; also one sister, Mrs. Mabel Sanders. Brother Henbest had been seriously ill for sixteen weeks. Funeral service was held in the Rogers Church of the Nazarene, with Rev. J. W. Hendrickson, district superintendent, Rev. Wm. E. Master, and Rev. W. O. Felts officiating. Burial was in the Rogers cemetery.

### REV. WILLIAM T. SCHMIDT

William Thomas Schmidt, Nazarene elder, died recently at the age of fifty-one, after a nine-month illness. He had pastored churches at Shaftsburg, Clare, Eaton Rapids, Reed City, and Unionville, Michigan. Rev. and Mrs. Schmidt had been in evangelistic work for the last six years, making their home on the Michigan District campgrounds, near Vicksburg. He is survived by his wife, June; two daughters, Mrs. Sarah Lee Beals and Mrs. Betty June Eastman; one son, William, Jr., in the U.S. Navy; three sisters; Mrs. Lydia Six, Mrs. Treasa Stuck, and Mrs. Minnie Shultz; and a brother, Andrew. Funeral service was held at the Marcelona church, with burial in Fairview Cemetery.

### REV. ELMER H. BREWER

Elmer H. Brewer was born June 30, 1915, at Beaver Falls, Pennsylvania, and died July 21, 1960, after two weeks of serious illness. He joined the New Brighton (Pa.) Church of the Nazarene in 1934. While serving in the U.S. Navy in World War II, he settled his call to preach. At the conclusion of his first sermon in his home church, the altar was lined with people seeking God. From that day until his death he won many souls to the Lord in the U.S., in Canada, and in the Philippine Islands,

where he served as chaplain's assistant during the last war. He accepted his first pastorate, at Waltersburg, in July of 1946; and later served at Bolivar Drive, New Galilee, and Smithton, Pennsylvania; also at Moncton, N.B.; and Trenton, N.S. Brother Brewer was ordained a Nazarene elder on July 21, 1950, just ten years to the day prior to his death. He is survived by his parents, Mr. and Mrs. Earl J. Brewer; his wife, Mrs. Alma Cater Brewer; two sons, Elmer, Jr., and James; a daughter, Janet; also two brothers, Lysle R. and David G. A service was held in the funeral home at Smithton. Then the body was taken to the New Brighton church, where Rev. R. B. Acheson conducted the service, assisted by Rev. Luther Pierce and Rev. Clarence Neiderhiser. A large group of the ministers from the district served as honorary pallbearers.

### REV. WILLIAM A. MENNEKE

William A. Menneke was born near Miles, Iowa, August 8, 1880, and died suddenly, at the age of eighty, September 22, 1960, at Ottawa, Kansas. He was converted in 1899 and called to preach. In 1901 he was married to Flora B. Gotshall. He started preaching in 1904, and was sanctified in 1907. He did frontier work in western North Dakota for the Methodist Mission Board; his family lived in a sod house and he preached in sod buildings. For some years he did evangelistic work, and also served as district superintendent of the Laymen's Work of Missouri. In 1920 he organized the Church of the Nazarene in Bernie, Missouri; he also pastored Nazarene churches in Malden and Webb City, Missouri; at Coffeyville and Independence, Kansas. While he was doing evangelistic and pastoral supply work, God blessed and gave him many souls, and he traveled in twenty-five states. He is survived by his wife, Flora; five daughters: Mrs. Ruth Frisbee, Mrs. Esther Farnsworth, Mrs. Ethyl Briggs, Mrs. Grace Steele, and Mrs. Florence Richards; one son, Arthur; and two sisters, Ida G. Menneke and Mrs. Edith Stoughton. Funeral service was conducted by Rev. Glenn Slater, assisted by Rev. R. C. Stephens, Rev. R. C. Edwards, and Rev. Neil MacPherson, with burial in Highland Cemetery, Ottawa.

### REV. ALICE OSBORNE

Mrs. Alice Osborne, widow of the late Rev. E. H. Osborne of Pincher Creek, Canada, died at her home, October 7, 1960. She was born in Cooperstown, North Dakota, in 1885 and came to Canada in 1910. She served in mission points at Riverside, Calgary, Newcastle, and Drumheller, and was appointed district president of the W.F.M.S. of Alberta. In 1935 she was ordained as a Nazarene minister, and she and her husband served as ministers at Loughheed, Youngstown, Delburne, Claresholm, and Pincher Creek. For a number of years she cared for elderly people in her home, also assisted in the various church services of the town and district. She is survived by two daughters, Mrs. Rachel Fenton and Miss Janette Osborne; also a sister, Mrs. R. A. Matz. Funeral service was conducted by Rev. D. J. Durksen, Nazarene pastor of the church in Lethbridge, in the Pincher Creek United church. Interment was in the Fairview Cemetery.

### REV. VIRGIE T. JACKSON

Virgie Turnham LaRue Jackson, widow of Rev. G. A. Jackson, of Gainesville, Texas, died August 2, 1960. She was born November 8, 1884, in Kentucky. She was married to George LaRue at the age of fifteen; to this union were born three sons: Lawrence, Harvey, and G. P. She was genuinely converted, later sanctified and called to preach. In 1907 Mr. LaRue died. Soon after the organization of the Church of the Nazarene at Pilot Point, Texas, she became a member and minister, until retiring in 1940. She married Mr. Jackson, who helped her in her ministry. To this union was born one son, Milton. Mr. Jackson died in 1946. She pastored churches in Burkburnett, Illinois; Bend, Forestburg, Prairie Point, and Gainesville, Texas. God gave her thirty years of fruitful ministry. She is survived by her four sons, also four brothers and one sister. Funeral service was conducted in her home church in Gainesville, Texas, with her pastor, Rev. Lewis H. Clegg, in charge.

MRS. MYRTLE MAE HOLDER was born June 12, 1883, in Muskrat, Illinois, and died September 4, 1960, in a hospital in Longview, Texas, after an extended illness. She was married to C. B. Holder at Hope, Oklahoma, in 1899. They moved to Prescott, Arkansas, where they lived until recent years, when she had to stay with her daughter because of ill health. Mrs. Holder was converted at an early age, and later united with the Liberty (Ark.) Church of the Nazarene, having been a member for over fifty years. For many years she taught in various departments of the Sunday school. She is survived by four children: Mrs. Ruth Gentry, and three sons, Arnold, Dean, and Dude; also a sister, Mrs. Mont Phipps. Funeral service was in charge of her pastor, Rev. Cleon Powell, with interment in Liberty, Arkansas.

"God does not compel trust by exhibiting undeniable evidence of His power in any form. But both in the works of nature and in that history of revelation which is the Bible He offers us opportunities for accepting or rejecting Him."—ALISDAIR MACINTYRE.

## Announcements

### WEDDING BELLS

Evangelist H. A. Casey and Miss Helen Lavelly were united in marriage on September 27 in West Side Church of the Nazarene, Pueblo, Colorado, with Rev. Harlan V. Heap officiating.

Miss Marciel Marie Armstrong and Mr. Melvin Albert Cronroth, both of Harrington, Washington, were united in marriage on October 29 at the Community Congregational Church, with Rev. C. C. Whittington of the Fairview Church of the Nazarene, Nampa, Idaho, and Rev. Berton Connerly, of Harrington, officiating.

BORN—to Melvin and Sammie Carolyn (Bell) Schell of Panama City, Florida, a daughter, Lorita Jaylene, on October 19.

—to Marvin C. and Harriet V. (Jones) Wray of San Angeles, California, a daughter, Laura Beth, on September 13.

ADOPTED—by Ralph and Joyce Gresser of Evansville, Indiana, a son, Nathan Scott; he was born April 11, 1960.

SPECIAL PRAYER IS REQUESTED by a Nazarene mother and wife in California for a home that is broken and the husband out in deep sin, that home ties may be straightened out and the family reunited and he be won back to God and the church; by a Christian brother in Ohio "that my father be converted and helped out of a difficulty, and a very special unspoken request"; by a Christian lady in Texas for an urgent unspoken request; by a Christian lady in Washington, D.C., that God would help her to find a way to pray through her problems—many and heavy—and she seems to be in a dark valley, and needs help to pray her way through.

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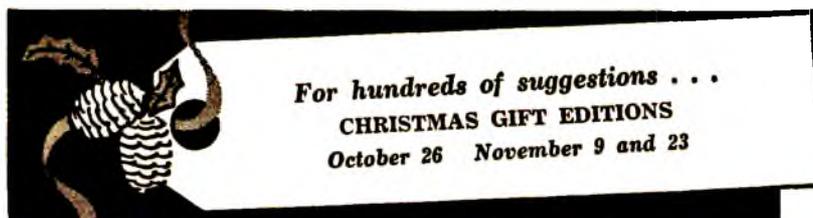
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