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Official Organ

Church of the Nazarene

HERALD OF HOLINESS

"COME UNTO ME!"

Stephen S. White

"Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28). In these words Jesus spoke to "the people of the land," weary with the heavy burdens the Pharisees had imposed on them. The Pharisees despised them because "they cared little for the law and its interpretations." They were a tired people, and Jesus promised them rest if they would only come to Him.

Today we are living in a world filled with weary people, a people laden with heavy burdens. They are not tired because of overwork, but rather because of overtension of mind and spirit. Their lives are full of worry, fear, discontentment, a struggle to get things which would not bring peace of mind if they were obtained. Men on every hand are weary and heavy laden because they are too much concerned about that which is material, the world of time and sense. This is too often true, even of

those of us who profess to know Christ. We do not take our burdens to the Lord and leave them there. We do not give ourselves, our possessions, and our future completely and forever into His hands. We do not come to the Lord as we should.

God's promises are many and wonderful, but they are always conditional. Here the condition is that we must come to Jesus—"come unto me." It is not enough to come and get saved; we must also come and get sanctified. Further, we must keep coming in reading the Bible, and in prayer and meditation. Coming to God for the crises in Christian experience is not enough. We must keep these crisis experiences up-to-date by meeting Jesus every day, by living in His presence. Thus the rest that is promised will constantly be ours. "Come unto me, . . . and I will give you rest," peace of mind in the midst of a world that is filled with unrest and turmoil.

May 14, 1951

"The Mid-Century Crusade for Souls"

"Go ye into all the world, and preach the gospel to every creature"

TELEGRAM

Nashville, Tennessee—Trevecca Nazarene College Board of Trustees in their annual meeting voted to construct a Fine Arts Building. Reports from president and departments indicate that Trevecca's fiftieth anniversary year is the best in her history.—OTTO STUCKI, Secretary, Board of Trustees.

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"O give thanks unto the Lord, for he is good: for his mercy endureth for ever. Let the redeemed of the Lord say so, whom he hath redeemed . . ." (Psalms 107:1-2).

It is said (concerning earthly possessions) that you "can't take them with you when you die"—yet there is a sense in which they may be sent on ahead; that is, through dividends accruing from our investments in God's kingdom here on earth.—MARY SANDERS.

PRAY ON!

By Bessie Polk

Pray on! Our God is on His throne.

*Tell Him your every need;
The One who hears and answers
prayer*

Will to your cry give heed.

Pray on! Elijah's God still lives.

*He bends to catch your prayer.
He'll never fail His trusting child;
Your griefs He'll surely bear.*

Pray on! Our God will answer prayer;

*His ears are quick to hear.
He knows the anxious, troubled heart;
He sees your every tear.*

Pray on! Fight on, be true;

*Our God still loves His own.
Your faith, though small, He will re-
ward;
He reigns upon His throne.*

Pray on! The answer yet will come

*Though seemingly delayed;
In spite of all the foe may do,
Fear not, be not dismayed.*

One day ere long we'll cease to pray;

*Our prayers shall turn to praise.
We then shall see Him face to face—
Oh, glorious day of days!*

"To pray with unwashed hands is a matter of indifference; but to do it with an unwashed mind, this is the extreme of all evils."—CHRYSOSTOM.

HERALD OF HOLINESS

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OVER THE TOP!

"Honor to whom honor is due"—certainly honor is due the following churches who went "over the top" in the HERALD OF HOLINESS subscription list according to our tabulation made at the end of 1950. We congratulate them!

Church	Percentage
Eugene, Oregon	74
Estacada, Oregon, Garfield	100
Hood River, Oregon	110
McMinnville, Oregon	106
Newport, Oregon	78
Phoenix, Oregon	89
Portland, Oregon, Central	115
Portland, Oregon, Mt. Scott	100
Portland, Oregon, St. Johns	136
Prineville, Oregon	100
Prospect, Oregon	90
Sweet Home, Oregon	251
Toledo, Oregon	457
Geneva, Ohio	81
Jefferson, Ohio	85
Athens, Ohio	152
Killbuck, Ohio, Big Run	105
Columbus, Ohio, First	68
Crestline, Ohio	83
Darbydale, Ohio	72
Denver, Colorado, Central	68
Denver, Colorado, Daniels Gardens	80
Kirk, Colorado, Olivet	95
Peniel, Colorado	89
Manchester, Ohio	115
Miamisburg, Ohio	74
Middletown, Ohio	70
Mount Blanchard, Ohio	78
New Burlington, Ohio	82
New Hampshire, Ohio	100
Payne, Ohio	82
Pioneer, Ohio	76
Piqua, Ohio	133
Ripley, Ohio	129
Sidney, Ohio	90
Springfield, Ohio, First	122
Toledo, Ohio, Douglas Road	110
Toledo, Ohio, Manhattan Blvd.	109
Trenton, Ohio	80
Urbana, Ohio	69
Van Wert, Ohio	108
Wauseon, Ohio	173
Columbus, Ohio, Bellows	
Columbus, Ohio, Fairwood Avenue	200
Columbus, Ohio, Morse Road	94
Columbus, Ohio, Parsons Avenue	83
Columbus, Ohio, Warren Avenue	89
Dresden, Ohio	75

THAINE F. SANFORD,

Sales Promotion Manager

**You Promote the GOSPEL
When You Promote the HERALD**

The Church in Britain Moves Forward

General Superintendent Williamson

DR. GEORGE FRAME has been superintendent of the British Isles District for eleven years. In the recent assembly he was elected for the twelfth year by a fine vote on the first ballot. During his term in office he has faced what seemed unsurmountable difficulties, but God has helped him to show some remarkable progress in building for the future.

One of his greatest victories has been in the establishment of Hurlet Nazarene College. With clear vision and unselfish devotion Dr. Frame has brought this institution to a position of successful operation. He has carried much of the burden of administration and instruction in connection with his work as district superintendent. This year Professor Kenneth Grider has given invaluable aid in carrying a major responsibility for the college while pursuing graduate study at the University of Glasgow. Already a goodly number of the pastors of the district have been prepared at Hurlet for their ministry. Five of these young men were ordained this year, and there should be as many more at the next assembly.

The effect of leadership trained in our Nazarene college is in evidence in the progress of the older churches. Home mission churches are also coming into their own under the ministry prepared by the college. The district quota for new churches organized in this quadrennium was eight. Five have already been effected. The chances for surpassing the goal this year are good. Rev. J. S. Logan has been engaged as a home missions evangelist for the current year. He will give his full time to the establishment of churches in the south of England. He has set a target of six new churches at which to aim for this year. Dr. Frame is giving all possible aid to the program of home missions. With these able men working together in this great undertaking, some wonderful gains should be realized.

The net gain in church membership this year was approximately 10 per cent. And for the past two years it has been approximately 22 per cent. The membership of the district now stands at 1,252. With that rate of increase maintained, the Church of the Nazarene should soon be a powerful spiritual factor in the religious life of Britain.

As for quality, our Nazarenes of the British Isles District are unexcelled. They are a rugged, disciplined, self-sacrificing band of holy people. The Church of the Nazarene is in Britain to stay, and her greatest years are in the future. The spirit of the assembly and Easter convention was far superior to what it was when I presided in 1948. There were twenty-four more voting members this year than one year ago. The crowds

attending the evening services were also larger. On Saturday night there were six hundred people in the Lyric Theatre for an evangelistic service, with a great undenominational crusade going forward in a hall across the street. That night a friend gave one hundred pounds for foreign missions.

After the assembly was over we were joined by Rev. and Mrs. R. T. Williams. We had conventions in Paisley, Scotland; Lurgan and Belfast, Ireland; Birmingham, London, and Portsmouth, England. Everywhere the people were thrilled and blessed with Brother Williams' singing. In several places definite results were witnessed. We had the honor of dedicating the first church building in Ireland at Belfast. Pastor W. S. Tranter has done a great piece of work there in the five years past. There are better days ahead for the Nazarenes in Belfast, and in all the north of Ireland.

One of our outstanding meetings was in Battersea Town Hall in London. This meeting was sponsored by Pastor R. F. Tink and the people of the Speke Hall Church. As a result of the good publicity program six hundred people came for the service. At least one-tenth of all present gave a written indication of desire to know more about the Church of the Nazarene and its message.

We have many reasons to be encouraged about the British Isles District. The work in London and the south of England is very inspiring, and with God's help and blessing we should see some great progress in that area in the next few years. Let our Nazarene people around the world pray for the church in Britain and for a great revival there.

We are now on the "Queen Elizabeth" crossing the North Atlantic. This is the last lap of our long journey. We are due in New York in three days. We have traveled nearly thirty-five thousand miles in six months by train, ship, plane, car, and jeep. God has kept us all the way. So far as we know, we have never been in more danger than we would have been driving our own car on the highways of the U.S.A. We have had a wonderful time in the service of our Lord and King. We are grateful for His blessings so freely given and for the love and prayers of our many friends which have followed us all the way. The home-coming is the most exciting part of the trip. We hope to give a good account of our stewardship in the service of God and the church in the days to come.

We are admonished to "study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." However, nothing is said against our using whatever other means might be afforded us in further promoting God's cause—even while we study.—MARY SANDERS.

Transformed by Divine Power

By H. Orton Wiley*

Changes Resulting From Entire Sanctification

THE truth of the present Christian dispensation is that Jesus baptizes men and women with the Holy Spirit, thereby purifying their hearts from sin and empowering them for service. The result of this baptism is known as entire sanctification and results in certain marked changes in the experiences of Christians. We can mention but a few of these and that very briefly.

1) The first marked result is the purification of the heart from inbred sin. Peter in speaking of what happened at the house of Cornelius said that God "put no difference between us and them, purifying their hearts by faith" (Acts 15: 9). Since this statement was made about eighteen years after Pentecost, it is evident that Peter regarded the purification of the heart as one of the important and abiding factors in entire sanctification. No scriptural doctrine and experience can overlook it. This is foundational.

2) Another result is the revelation of the nearness and preciousness of Jesus. Christ in speaking of the Comforter said, "He shall glorify me: for he shall receive of mine, and shall shew it unto you" (John 16:14). The Spirit enthrones Jesus in the soul as the Lord of every motion there; and the abiding presence of the Comforter gives ever fresh revelations of Him who is "the One altogether lovely."

3) Again, there will be an increased love for the Bible as the Word of God. Perhaps this precious Book had been previously read hastily as a duty, or studied professionally, but now its pages flame with sacred light. Acquaintance with the

Author gives new interest to His words. Under the illumination of the Spirit, the messages of the Book become fresh, and living, and personal—a joy by day and a comfort by night.

4) Entire sanctification is sometimes known as "the rest of faith" (Heb. 4:9-11). This is not the rest of the saints in heaven, but a spiritual rest for the people of God which we enter by faith. It is not a cessation of activity, but a rest from inward warfare and self-effort; a firm reliance upon the atoning blood of Jesus.

*A rest where all our soul's desire
Is fixed on things above;
Where sin and fear and grief expire,
Cast out by perfect love.*

5) The entirely sanctified act from a new motive. "I will put my spirit within you, and cause you to walk in my statutes" (Ezek. 36:27). How many there are who labor always under the lash of the ought! They are self-motivated instead of Spirit-motivated. They desire to be meek or gentle or patient, and yet with all their efforts they fail over and over again. But when the Spirit dwells within, these graces or dispositions are the easy and natural outflow of the new nature within.

6) Entire sanctification is also known as "perfect love," for the reason that the heart is cleansed from everything but pure love. The Apostle John says, "There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love" (I John 4:18). Perfect love does not cast out all fear. It does not remove physical fear, which is a protective instinct, but it does remove doubt and uncertainty and the whole brood of tormenting fears. Hence, Mr. Wesley spoke of Christian perfection as loving God with all our heart and soul and mind and strength.

7) The entirely sanctified receive a special endowment of power. Our Lord said, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me" (Acts 1:8). The power here promised has been greatly misunderstood. It is not flights of eloquence, or the performance of great feats for the admiration of men. These are given little thought by those illuminated by the Spirit. This is a power to bear witness to Christ, not only by word of mouth, but by a holy life. It is power to keep one's self unspotted from the world. It is power to lose one's self in God, that He may pour through us as cleansed vessels the water of life freely.

Entire sanctification is not something unattainable; it is the normal experience of the Christian life. Those who have been justified by faith may likewise be sanctified by faith. Those who have been regenerated and are living up to the light given them may come as they are, confess their inbred sin that has caused the warfare within, and by faith find that the blood of Jesus Christ, God's Son, cleanseth from all sin!

**Delight thyself also in the Lord;
and He shall give thee the desire of thine heart.**

Psalms 37:4



Evangelism's Objective

By Evangelist H. W. Sweeten*

IN VIEW of the fact that genuine evangelism has as its objective the bringing of men back to God, it is as old as human obligation. It began with God's first promise that the seed of the woman should bruise the serpent's head; and as one writer has put it, "To recreate fallen man in righteousness and true holiness was the first-born conception in the heart of Divinity far back in the dateless past."

There have been, and are at the present time, many types of evangelism, much of it no doubt a discredit to the name. However, if God has an objective in the matter of evangelism, then only that which seeks to obtain that objective is fulfilling its purpose and will be able to stand the storm of Judgment sifting. To determine the purpose of evangelism is to go a long way in determining the kind of evangelism that is to be propagated. Certainly it will have to be in harmony with the character of God and the needs of man.

The matter of the objective of evangelism is hardly a matter of controversy, for the Apostle Paul has clearly stated that "God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth"; and also we read that before the foundation of the world God chose "that we should be holy and without blame before him in love." It would seem, therefore, that only that type of evangelism which seeks to promote this objective is carrying out the full purpose of God in the matter of evangelistic effort. Other types may be commendable, for they are either initial or partial, but only that which seeks to make men holy represents finished redemption.

The chief problem of evangelism is to establish a reconciliation between those who are by nature the children of wrath and a holy and righteous God. The entire problem of the atonement is to re-establish that "at-one-ment" between God and man that will produce a holy, harmonious, and happy fellowship between man and his Maker. Apparently there is but one way by which this can be accomplished, and that is to bring God and man into a common place of agreement; for as the prophet very pertinently asks, "Can two walk together, except they be agreed?" Perhaps this is why He declared in the Old Testament, "Be ye holy: for I am the Lord your God," and in the New Testament we read, "But as he which hath called you is holy, so be ye holy."

Christian purity is without question the all-prevailing fact in the matter of human salvation. It is not our purpose to depreciate the value of other essential parts of salvation such as repentance, faith, justification, and the new birth; we merely want to put them in their right relation



to the ultimate objective of evangelistic effort. A pure heart is one cleansed from all sin, as purity does not admit of mixture; therefore, suppression, counteraction, imputation, and other like expressions do not properly state the finished or crowning purpose of New Testament evangelism.

The natural man is a morally sick man—soul-sick, sin-sick; and he cannot be delivered from this sickness without being delivered from the cause which produces it. Holiness is soul health; and as physical health depends upon the absence of disease, so spiritual health depends upon the absence of sin. Therefore, the objective of New Testament evangelism is to offer a redemption that is not only adequate to the *deeds* of man, but also adequate for the *needs* of man. No wonder the apostle was inspired to say, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation." Paul could speak with authority, for he had moved on beyond the realm of speculation and theory and into the realm of knowledge and experience.

Evangelism to be effective must have some standards and convictions, something we may preach with authority. No one in this age wants to worship or serve a God who is merely being investigated. We must know! Thus the sacred writer declares, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; . . . that which we have seen and heard declare we unto you." Then Peter amplifies this matter when he says, "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty."

It is a mistake to assume that there is nothing more involved in the salvation of humanity than the mere forgiveness of sins. This in itself is a glorious and great experience, and he who has become the recipient of this provision should be grateful, faithful, and happy in his new-found joy of salvation. But let the reader not forget that "Jesus also, that he might sanctify the people with his own blood, suffered without the gate." Here it is expressly stated that the atonement covers or includes our sanctification as well as

*Ashley, Illinois

our justification; and if our evangelism is going to be what it should be, it should not fail to declare the whole counsel of God. The teaching that holiness is optional or merely a state to be aimed at, but which never can be obtained or attained, is definitely faulty and misleading. The primordial thought of God was, and is (for God is unchangeable), that men should be holy and without blame before Him in love.

Brethren, let the evangelistic message go forth with no uncertain sound. We must maintain the principles and standards laid down in the "Thus saith the Lord." He who evangelizes with the purpose of fulfilling the real objective of God in evangelism must not preach less than Calvary provides; for whatever Calvary provides, the Judgment will demand!

The Value of a Revival to the Church

By Evangelist H. H. Hooker*

IT WAS a revival that brought the Church into existence. It was born as the result of a ten-day prayer meeting, and the incoming of the regenerating, fiery, cleansing, empowering, passionate Holy Ghost. The continuation of the same human means and the retaining of the Holy Ghost in all His fullness is what keeps the Church alive. We can have an efficient, formal, working organization without these, but not a sin-killing, self-crucifying, devil-defeating, world-defying, soul-saving ongoing church.

The word church means the "called-out ones" or "separated ones." It is said that "the same atmospheric condition that brought about the rain will have to be maintained if the showers continue to fall." The same is true in the spiritual realm. If it took much prayer and Pentecostal power to separate the Church and bring it into existence, it yet requires these to keep the Church alive, separated from the world, and empowered to meet the challenge of this age. Thus the value of a revival to the church.

1) *The revival lifts the church up and gives her a broader vision:* a vision of her own needs, a vision of the possibilities at her door and abroad, a vision of the resources of the omnipotent God at her command. If the Church saw only her weakness, the strength of the enemy she is to oppose and defeat, and the vastness of the world she is to evangelize, it might add to her sense of impotence. But, if she sees that she is following the Man with the drawn sword, if she sees that they who are for her are greater than they that be against her, she will shout, "I can do all things through Christ which strengtheneth me." Then she will go out to do exploits for God.

2) *The revival gives the church an increased passion for souls.* One of the weaknesses of the Church is her unconcern for souls. You can get co-operation in any other endeavor easier than for a siege of prayer and fasting for souls; yet

*Jasper, Alabama

without this passion all other endeavors largely fail. One of the dynamics of a genuine revival is the heart passion created for souls. The Apostle Paul felt this when he said, "I could wish that myself were accursed from Christ for my brethren." Such a passion will make both individual and the church to be soul winners after the special revival is over. This passion will cause the Mid-Century Crusade for Souls to work the year around.

3) *The revival increases the activity of the church to win souls.* Not the social, play, and entertainment activity, for I find that the greater the revival, the less of these the church will have. Paul said, "This one thing I do." It is a law of psychology that one cannot divide his interest and succeed to the fullest extent in either. A church does not carry on a dual program long without swinging to one side or the other. After Pentecost there was not a clamor for social activity, but a mighty crusade for souls, "house-to-house" visiting in search of them. No wonder that group of early Christians prayed jails open, stocks apart, chains off, angels down, and that it was said of them, "These that have turned the world upside down are come hither also." In a short time the scriptural report is "the multitude of them that believed were of one heart and of one soul." They had undivided interest in soul winning, thus the secret of their success.

4) *The revival increases the church's strength both spiritually and physically, so that she is able to do more afterward.* A revival that does less is not of God. The idea of a revival leaving the church in worse condition is paradoxical. A revival is to the church what a seasonable rain is to the farm—it brings increased life, growth, strength, and harvest. A revival that does not leave the church stronger spiritually, numerically, and financially is not up to the Pentecostal standard. There was no reaction following Pentecost, but a fast-growing, onward-sweeping movement that grew in favor with God and man daily. My observation across the nation in small and large churches, and in small and large camp meetings, is that the same is yet true of Holy Ghost revivals.

5) *The revival increases the church's faith in God and her influence for good with men.* A revival in the church is what a visitation of the Spirit is to the individual. He feels that he can run through a troop, jump over a wall, and that he should not allow a Goliath to challenge the army of Israel without making him bite the earth.

Why should the Church of the living God tremble before an atheistic, Communistic, devil-possessed, pleasure-mad world? Whenever the Church has arisen in her God-given revival power, no force has been able to stand before her. One victory has given faith for a greater victory.

With her numerical strength, financial power, equipment, and her favor with the peoples of the

(Concluded on page 8)

Go Out—and Compel Them to Come In!

By Evangelist Whitcomb Harding*

"LET'S HAVE A REVIVAL!"

YOU can't have a revival without people, and if we want a revival more than we want anything else, a revival will come. In the burning heat of our passion for the outpouring of the Holy Spirit in the salvation of lost souls, inspiration will come and the hearts of people will be reached and our prayers will be answered. The cry of every pastor and people who desire a genuine revival is that they might have new souls born into the Kingdom and added to the church. The primary objective of every revival campaign is the winning of souls. You have to have those in your audience who are candidates to receive the gospel message if you're going to get the results that are expected. Crowds, large attendance in itself, will not bring a revival. But it does take people in an audience who are in need of the gospel and its power to save if we are to have seekers at the altar of prayer. Just as a salesman needs prospects for his merchandise in order to make a sale, so the evangelist needs those in the congregation who are in need of Christ and His power to save.

All too often the average audience is void of those susceptible to an evangelistic appeal. An evangelist whose supreme objective is the winning of the lost, yet who is confronted with an inadequate crowd, is like a sower with seed, anxious to get in his crop, but he has no land. It's like a fisherman geared for his task, with rod and reel, line and bait, but the stream is dry. It's like a painter with brush in hand and oils close by, seized with an inspiration to express what's in his mind with the skill in his hands, but he has no canvas. There is just as much power in the presenting of the gospel today as there ever has been, but it is of little effect where the fires burn low on the altar of a passionate desire to keep people coming.

William L. Stidger, in his book *Standing Room Only*, tells about a minister who wrote a book entitled *How to Fill Your Church by a Pastor Who's Emptied Three*. There is no set formula, no secret plan, for each church has its own peculiar problem in meeting the challenge of reaching the outsiders for the kingdom of God. To the extent that we reach the outsider, that one wandering

—many times sick and lonely at heart—out in the night of sin, we will to the same degree enhance the probability of bringing the lost to the fold.

We have advertising plans, run ads, get out circulars, have "spot" announcements over local radio stations, get featured articles if at all possible in the daily paper. We do

everything and anything we can to help promote a revival except, in many cases, a face-to-face contact with the particular person we're really interested in winning. A young man in India who had spent several years in England studying in one of their leading universities was asked by one of his friends, on his return to his native country, if he had embraced Christianity while in London, to which he replied, "I might have if they had been less interested in my soul and a little more interested in me." I've heard people pray for a burden and many profess to

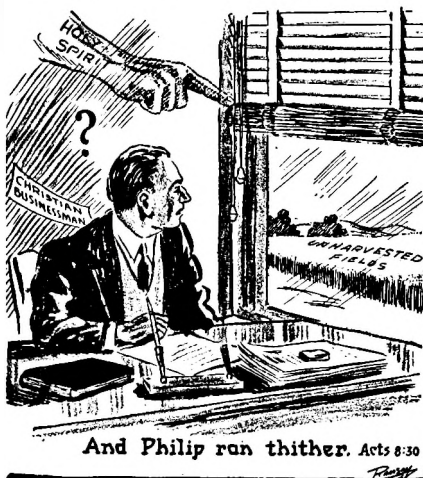
have one, and yet have very little, if any, active interest in definite cases.

We need to take a more definite interest in people themselves. You have to win *people* before you can win their *souls*. Folks who have been coming to church for a few weeks as friends or neighbors of some member of the church are very likely to respond to the revival invitation. I've seen it in meeting after meeting. Those who are reasonably new to the church are those who yield first to the call of the gospel. We need to develop a genuine desire to see our friends, our relatives, our neighbors, in a right relationship to God.

It's easy to take the way of least resistance. We can shirk our personal responsibility by helping to pay the material cost of a meeting and yet failing in the more important duty of taking a genuine interest in the actual winning of some soul to Christ. Think how lost they are without God—think how long eternity is and what little time we have left to win one more soul to Christ! It seems to me if we would stop, look, and listen we would hear the roar of doom in the distance and be up and out in the highways and hedges compelling them to come in.

A person once said to me that he hated people but loved their souls. That is impossible. Visitors can readily feel whether you are sincere in wanting them to return. It is my conviction that people are lonely for wholesome fellowship and will respond quickly to an atmosphere of friendliness. Make certain that your invitation has a warmth and glow of sincerity to it. Be enthusiastic in your work for a revival. People like action—even in church. We need to be wide

The Spirit said unto Philip, "Go." Acts 8:29



*Kansas City, Missouri

awake, alert to the opportunities that are ours. Someone once prayed, "Lord, keep me alive as long as I live." Too many professing Christians are living, but they are not alive to the challenge that surrounds them daily for promoting the cause of the Kingdom. It never has been easy to get people out to church; it is a man-sized job in any language. It is a job, a big job, and one that should not be left up to chance. Not only should pastors and members plan and do all they can to reach the multitudes for God, but the evangelist too should do everything that he can to arouse interest.

It is a difficult task, this responsibility of increasing our attendance, but a rewarding one. The devil always has put up a fight to keep folks away from church, but God has promised to give us guidance and wisdom in fulfilling His commandment, "Go ye into all the world, and preach the gospel to every creature." God would hardly call us to win souls and then fail to equip us with the necessary courage to carry out that call. No person is so lacking in personal charm and influence but that he could bring at least one new person to a revival campaign. People are much more interested than you ever dreamed. Many are thinking upon matters pertaining to the end of time, believing that it may be "curtain time" for humanity. There never was a time when the challenge was greater than it is today to bring into our churches those people who are hungry in heart and whose souls are searching for a security that will abide!

The Value of a Revival to the Church

(Continued from page 6)

earth, if the Church would clothe herself with her primitive Pentecostal power, the forces of Communism, atheism, and worldliness would go down before her as the Roman legions did before the victorious march of the fire-baptized New Testament Church. Then she would be the answer to the question asked by the wise man: "Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?"



YOUTH—

Spectators or Participants in the Revival?

By Evangelist Trafton D. Williams*

ONE of the great Christian leaders of this century made the statement, "The thing that gets your attention is the thing that gets you." We live in an age when the emphasis seems to be upon the spectator angle rather than that of the participant. Thousands throng an event to see anywhere from eighteen to forty people participate. This is not too far removed from the field of evangelism. Many are mere spectators in the campaign when in reality they should be active participants in the affair.

One lesson learned from contact with youth is that of participation. Few of the younger generation are content with merely "looking on"; they are far more interested in becoming part of the affair.

Are our youth revivals really what we advertise, or do they become rather drab affairs because of the lack of youth participation? With active youth participation they can really become *youth revivals*. We must plan youth meetings with the age of youth in mind. In order to do this, we offer the following suggestions:

Pre-campaign calling. Any effective revival is preceded by a program of pre-campaign calling. In preparing for a youth revival, make plans for the youth of the church to do effective calling—youth calling on youth. A list of Sunday-school prospects can be obtained, plus a list of friends and other contacts. Then the youth of your church can plan a series of nights when just the youth of the church, under supervision, will go out in groups to call in the interest of the revival meeting. It often has been said that "enthusiasm begets enthusiasm." When the young people of the church become enthusiastic over the contacts established during the calling program, it will spread to the rest of the church.

Pre-campaign prayer groups. We often hear the remark from youth that they feel more at ease in praying when they are able to pray with members of their own groups. Before the revival meeting organize some cottage prayer meetings in the homes of your teen-agers. Perhaps it would be wise to have the youth supervisor or another capable leader in the groups, but it seems that more effective results will be achieved if we maintain the *status quo* of the group—a prayer meeting for the youth composed of the youth.

Just this week here in California I am experiencing what youth will do if given a chance. High school students, leaders academically, socially, and spiritually, are forsaking a part of their lunch hour and are coming in groups during the noon hour to pray in the church for the revival

*Siloam Springs, Arkansas

meeting. Are they getting results from their prayers? In the last two nights more than twenty-five of their high school friends—athletes, campus beauties, honor students—have lifted their hands and said, "I want to be a Christian; please remember me in your prayers."

Workers with youth appeal. Our church is blessed with many types of Christian workers; many of these have just the appeal that speaks to youth. Our educational institutions have many fine students who are preparing for full-time Christian service. The fact that our young people see youth who are living victoriously serves as added inspiration for them to seek Christ as their Saviour and Sanctifier. If the revival is to be for youth emphasis, let us give it the leadership of youth which is capable and energetic.

Church participation. It would amaze some of us if we knew how capable some of our young people are. We never will learn unless, as a church, we give them a chance at participating. Heretofore they have too often been merely spectators. There is much talent, perhaps some undeveloped, in the field of music in the local congregation. If unable to acquire musicians for the evangelistic program, then use what local talent is available. Last night I heard a girls' trio (only recently organized) and the people were blessed as they sang. More than that, one of their number has members of her family who are unsaved, and they may come to the service if the trio sings again.

Many of our youth have excellent ideas when it comes to advertising a meeting. Local schools feature many types of art courses and advertising programs in which our youth are enrolled. Why not consult with your youth and get their ideas about advertising the forthcoming revival meeting? A few months ago I noticed several remarkable posters placed at strategic places in the city. I made inquiry and was told that a recent addition to the youth group had volunteered to do something for the meeting.

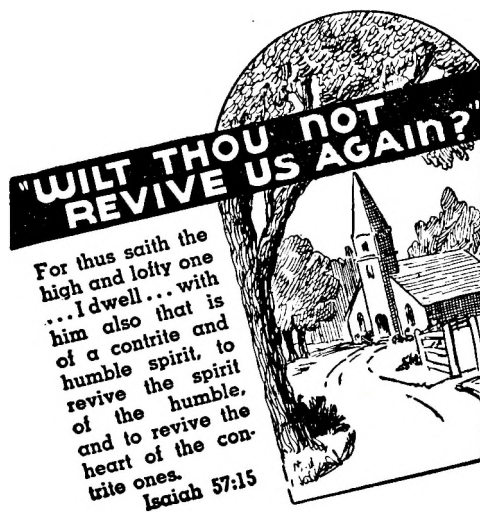
Why not talk over the financing of the meeting with your youth? Perhaps some of them would offer to pledge a percentage of their allowance, or, as many as now working, a portion of their wages. Perhaps this would serve as good training for future laymen in letting them carry some of the burden and responsibility of the finances of the meeting—no longer spectators on the finances of the church but now participants.

Every evangelistic campaign needs a pre-prayer service. I have observed in recent months at times how few of the youth seem to attend these services. Finally I ventured to ask one why their members did not attend. I learned it was not because they did not love the Lord, did not want to, but because they felt unnecessary with all the "older people" in the service. I said, "Would you like to have your own service with people of your own age?" "Oh, that would be wonderful!" she replied. A few nights after that I dropped in for a few minutes and counted twenty-

one youth kneeling in prayer. They no longer felt like *spectators*, but now were *participants*.

The Junior problem. Much of our evangelism for the Juniors is left to the attitude of "catch-as-catch-can" method. Why not an afternoon service designed with the Junior members of our congregation and church school department in mind? What a thrill last night as I asked a little lad if he would like to lead the children in an action chorus! Little hands pleadingly asked if they could sing in the "Fishermen's Quartet" tomorrow night. They also want to be participants rather than just spectators.

I think we shall have to agree with the Christian leader who said we must get their attention if we expect to get them. Thus I pray, "O Lord, help me not to monopolize the service to the extent that others must remain *spectators* rather than *participants*!"



Getting Right With God and One Another

I can give you a prescription that will bring a revival to any church or community or any city on earth. The prescription is as follows:

First, let a few Christians (they need not be many) get thoroughly right with God, themselves. This is the prime essential! If this is not done, the rest that I am to say will come to nothing.

Second, let them bind themselves together to pray for a revival until God opens the heavens and comes down.

Third, let them put themselves at the disposal of God for Him to use as He sees fit in winning others to Christ. That is all!

This is sure to bring a revival to any church or community. I have given this prescription around the world. It has been taken by many churches and communities, and in no instance has it ever failed. And it cannot fail!—R. A. TORREY.

On Turning Off the Television

By Timothy L. Smith*

Part II: Bases of Selection

I TRIED to make clear in the previous article some simple considerations affecting the whole attitude of the church towards television. Now let us proceed to think about several basic rules of the Christian life which are applicable to our selection of programs.

1) *Our time belongs to God.* It is simple to say it, but a tremendous thing to live it. Holiness rests upon full consecration, complete devotement of our all—and time is of the essence of such yieldedness. In time we must demonstrate the reality of our consecration.

Television is a robber of time. You can pray over the dishpan and sing over the laundry. You can do neither while watching the T-V screen.

True enough, a part of a Christian's time should be used, to the glory of God, in recreation. We believe there is blessing—yes, even worship—in reading, study, and quiet meditation. God is honored by hospitality when we devote some evenings each month to peaceful, friendly conversation with guests. And a day in the open country with our families, where we commune with the trees, read the eternal truth which God's finger has written in the hills, and at eventide offer a prayer of thanksgiving—such a day is strengthening to all that is sacred and holy. Recreation through television is of the opposite order.

But for the remainder, God calls me to dead-earnest service. His work must have pre-eminence with my time, or my pious professions are as empty as a tomb.

2) *The Sabbath is the Lord's day.* My own soul, and the spiritual life of the family, require the refreshment which a reverent Sabbath brings. Music in the home, for example, is an aid to reverence and meditation. The family around the piano was an older way. Just as good a time, I think, depending on one's mood, is the Sunday afternoon symphony. Music has power to stir the imagination and call forth the highest aspirations. The radio may thus be a help. But not the television set! The emphasis there is rarely on music as a spiritual thing, but more often on the skill of performance, on the motions of the conductor, and on all the glitter and finery of the concert. The visible mechanics of orchestral production are barriers to meditation and worship. I can't spend Sunday afternoons studying Toscanini's technique in swinging a baton.

That is one example. A multitude of others, less favorable to television, crowd our minds.

Perhaps we had better just leave the thing entirely off on Sundays, to be sure.

3) *The very essence of holiness is cleanness of mind.* This is fundamental in developing a Christian attitude towards television.

In the case of movies, we were never opposed to pictures moving, as such, but the pictures themselves in the average moving picture show. They are so suggestively filthy, so drenched in the shallow, anti-Christian ideals of a money-mad industry. It is the *content* of movies which contaminates. Hollywood has made many pious gestures toward "fumigation by censorship." But the selling quality of pictures still rests as ever on their ability to suggest images in the minds of the audience too filthy to be shown on the screen.

Television is already partaking fully of this vile practice. Like Hollywood, and in greater measure, it is substituting sensuality for beauty and constructive entertainment. When you see this happening, Christian, turn it off, throw a book at it, do something to choke off the sewer about to make a septic tank of your mind!

So far as I know, night-club entertainment does not contribute to clean-mindedness either. Of course I know that most of our people never have attended night clubs. But any regular attendant of them will tell you that the usual "Variety show" or "Musical" on television is simply a reproduction of night-club acts and techniques. And I think you couldn't buy a seat in a night-club where you would get all the full suggestive power of a modern dance pageant which is provided on T-V by the carefully placed cameras.

One of the major tasks of the Christian in this sensual, sex-mad age is to keep his mind free of the constant contamination about him. Achieving this was a real battle before we ever heard of broadcast pictures. Some who are weak and under pressure of temptation are going to have a struggle with their curiosity and appetite for excitement in order to turn the machine off. But we've just got to do it! Better to junk the set than to sell our souls for scrap.

4) Finally, *a Christian home should be a sanctuary from the world.* There are only a few places of refuge the Christian can find from the maddening pressures of an ungodly generation. Most important of these is perhaps the Christian home. When a man returns from his work, or children from school, they need the quietness and holiness of a worshipful home. Here they must find the strength and fellowship of family affection. Here little hearts must hear the voice of the Bible and of prayer. Little minds must frame their searching questions about life and God and eternity—and find a father ready to answer them. Friends should come to this sanctuary and find a cause for worship and better living when they go. The mother, above all others,

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must be able to set the pattern of security and faith which makes a home Christian.

At war with all these things is the one-eyed monster in the living room, calling us to forget duty and love and fellowship and to become emotional inebriates, soaked in its wine of noise and sex and bad jokes. Father, Mother, *turn it off!*

There is one more observation so important as to deserve separate statement. Television poses staggering problems to those charged with the rearing of children. Some of these we will think about next time.

(To be concluded)

The *simplicity* of the primitive Christian worship, as laid down in the book of the Acts, is worthy of particular notice and admiration. Here are no expensive ceremonies: no apparatus calculated merely to impress the senses, and produce emotions in the animal system, "to help," as has been foolishly said, "the spirit of devotion." The *heart* is the subject in which this spirit of devotion is kindled: and the *Spirit* of God alone is the agent that communicates and maintains the celestial fire; and God, who knows and searches that heart, is the object of its adoration, and the only source whence it expects the grace that pardons, sanctifies, and renders it happy. No strange fire can be brought to this altar: for the God of the Christians can be worshipped only in *spirit* and *truth*; the truth revealed, directing the worship; and the Spirit given, applying that truth, and giving life and energy to every faculty and power. Thus God was worshipped in his own way, and through his own power; every religious act, thus performed, was acceptable to him; the praises of his followers rose up as incense before the throne, and their prayers were heard and answered. As they had but one God, so they had but one Mediator between God and man, the Lord Jesus Christ. They received him as the gift of God's eternal love; sought and found redemption in his blood; and, in a holy and useful life, showed forth the virtues of him who had called them from darkness into his marvelous light; for no profession of faith was then considered of any worth that was not supported by that love to God and man which is the fulfilling of the law, which is the life and soul of obedience to the Divine testimonies, and the ceaseless spring of benevolence and humanity. This is the religion of Jesus Christ, as laid down and exemplified in this blessed book.

Ye different sects, who all declare,
Lo! CHRIST is *here*, and CHRIST is *there*,
Your stronger proofs divinely give,
And *show me where* the Christians live.

—closing paragraph in "Preface to the Acts of the Apostles," Vol. 5, page 681, *Clarke's Commentaries*.

"IT WAS HIS LOVE!" (VI.)

(A Backslider's Story)

By Joe Olson*

ONE YEAR later, on May 15, 1949, the little girl's first birthday, Ruth and I got to an altar of prayer in the Linden Church of the Nazarene, Columbus. God healed my backsliding, and Ruth found Christ as her Saviour. On that same day at the altar, God touched Ruth and healed her body. She had suffered daily excruciating pain for one year as a result of the childbearing that should have been by Caesarean operation but wasn't. The pain was taken away entirely and has never returned.

Two weeks later, May 29, 1949, at the morning service in the same church, Ruth was sanctified. I was at home, tending the baby. It was impossible for us to take the baby out because her back had been injured in birth and she could neither sit up nor bear the weight of heavy clothing on her shoulders.

When Ruth came home and told how she had said her "final yes" to the will of the Lord for her life, the baby sat bolt upright in her crib—the first time in her life. The Lord had touched the child!

That night it was my turn to get to church and my turn to get to the altar. I made as complete a consecration of my life as I knew how to make and the Lord met the need of my heart in sanctification. Truly, His grace has made me whole!

One friend—a well-meaning agnostic—to whom I told this story said to me, "You've just had a bad scare." To him I reply: "No, it was a good scare permitted by a merciful God." The surrender certainly was partly motivated by the thoughts and feelings I had that day I saw the "arm of flesh" going into the grave. But the surrender came a year after that day, after reading and meditation. The decision that I made at the altar that day I made for all eternity and it involved my whole being—my heart, mind, and strength; my emotions, intellect, and will power.

And, in the last analysis, as I'm sure many discerning readers will have discovered, it was His love that drew me home!

(The End)

*Member, Linden Church, Columbus, Ohio

Whatsoever
He saith unto you,
do it.

John 2:5

THIS issue of the **HERALD OF HOLINESS** is devoted in part to the revival meeting. The revival meeting and the camp meeting are fixed parts of the work of the Church of the Nazarene. I believe in them, and hope that our church never becomes slack in emphasizing them.

Someone may say that a certain revival meeting or camp meeting was a failure; but how does he know? Even if no one was saved or sanctified, the meeting may have been the means of preventing some hard-pressed Christian from backsliding. Further, a person often measures a meeting by his own personal spiritual condition. This barometer isn't always dependable. Just a few days ago I heard two sanctified individuals talking about a service. One thought it was cold and ineffective, while the other felt that it was an especially good service. The first person was not intending to be critical, and is a very consecrated follower of Christ. Still, that morning, for various reasons, there was a lack of susceptibility to the impact of a spiritual atmosphere. This was not true of the individual who was conscious in a very special way of the presence of God in the message and the service. Our sensitivity to the presence and work of God is not always the same, even when we are in a good state of grace. Therefore, we ought to be careful as to how we judge a meeting.

I might even go further and assert that when we are the most open to feel the presence of God we might not be able to evaluate fully what has been done. Only God and eternity can reveal what is accomplished in any service or revival meeting.

In what has been said, my purpose is not to excuse anyone. I am a strong believer in numbers. We must go in for quality, but we cannot ignore quantity. We must see to it that a thorough work is done when people come to the altar and profess to get saved and sanctified. However, this thorough work must be done in the heart of someone; and the more people who have been thus helped, the more quality we are going to have. There cannot be quality without some quantity. Yes, there must be quantity as well as quality; and quantity is a better measuring stick for us than quality, because it is more concrete and definite. Still, we must always remember that we can never know for sure either the number of people who have been helped or the exact quality of the help received by those benefited.

Hurrah for the Evangelist!

THIS issue of the **HERALD OF HOLINESS** gives me an opportunity to express my appreciation for the evangelists in our church. I can sincerely say: "Hurrah for the evangelists of the Church of the Nazarene!" I have done enough evangelistic work across the years to know that it is real work.

Much is required of the evangelist. He must preach well, his sermons must be brief, he must get results, he must take what is given him and say nothing, and stay where he is entertained without complaints. He must preach needy souls to the altar and then help to pray them through after he gets them there. He is the only man in our church who works without a fixed salary, and he is not provided with any unemployment compensation when he is not engaged in a meeting. And, while he is expected to succeed in a meeting, we all know that often the success of a meeting depends more on what the pastor and his people did before he came and while he was there than on the evangelist.

We may say what we please, but an evangelist does not have an easy place to fill. Further, his responsibilities are increasing all the time. From now on, he is going to have to give himself to personal evangelism—get out into the homes during the meeting—more than ever before, as well as carry on his mass evangelism in the regular services.

Much is expected of the evangelist today. With this in mind, pastors and churches should be sure that they are fair to the evangelists. They should take as good care of them as possible, and remunerate them in such a way as to make it possible for them to live as they should. On the other hand, I might add that those who enter the field of evangelism should be aware of what they will face. They must determine to make the best of the situation as it is if they really believe that God has called them to such a difficult task.

Personal and Mass Evangelism

The new emphasis upon personal evangelism which the Mid-Century Crusade for Souls is creating is boosting the revival and camp meeting as nothing else has done for years. True personal evangelism prepares the way for mass evangelism as represented by the revival meeting. Neither personal evangelism nor mass evangelism can function effectively without the other. One is not the rival of the other, and neither can one take the place of the other. Personal evangelism finds its fullest fruition in mass evangelism, and mass evangelism is crippled or anemic without personal evangelism. A new day is dawning for us as we combine these two great types of evangelism. Only a few hours ago, I heard one of our

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leaders say that our church is on the march. And he did not mean that this is the result of human effort alone, but rather the outcome of co-operation with God in genuine personal and mass evangelism.

How Readable Is Your Life?

WE HAVE been told that a teacher who succeeds must have a zest for his work, flexibility and control in his attitude, and clarity, or lucidity, in the presentation of his material. In two previous articles, I have applied the first two characteristics to Christian living. In order to live for Christ successfully, one must have zest for Christian living and manifest flexibility and control in his life attitudes. Now I am interested in the third essential—clarity, or lucidity.

CERTAINLY, the subject matter which is taught must be clear if the teacher is to be successful. The same is true as to the Christian's life. The message of his life

Making Sense

must be unambiguous. If he is an epistle known and read of all men, his life should not only make sense; it should make the right kind of sense. The message of his life should not only be readable, or understandable; it should also reveal what he professes to be.

There are quite accurate tests now for the readability of written material. The product of the pen which would rank high according to these tests must use words that are simple and understandable, avoid too many extra-long sentences and paragraphs, and deal as much as possible with that which is concrete—that which has to do with persons rather than events or abstractions.

Likewise, one's life as a Christian should be clear and unambiguous. In addition, it should speak of Christ and holiness, and not of their opposite. Spurgeon defined simplicity as the ability to take something which you have studied all of your life and make it understandable to someone who has never studied it. This is what our lives should do. There should be something about them which would point the soul in darkest heathendom to Christ. Truly, we should be living epistles of Christ, known and read of all men.

NOT long ago I read an article by a good man. It had some important truth in it, but it was not clear and unambiguous. If I had used it as it

A Foggy Article and Life was, some would have been sure to misunderstand it. Moreover, they would have criticized both the *HERALD OF HOLINESS* and him. How many times have our lives caused some sinner to misunderstand and criticize our Christ?

Only yesterday I heard a man tell of a difficult situation in his life. He was not backslidden and he did not backslide, but he manifested enough impatience in this crisis to disappoint a sinner friend who was watching him. The sinner had known Nazarenes before and was impressed with the way they met trying times in their lives. Unknown to the Christian, this sinner had found out that he was a Nazarene and was expecting of him what he had seen in the lives of the other Nazarenes. But, alas, this sanctified Christian failed him. Soon after that, the two were separated, and the Christian does not know today—and may never know until the judgment—the result of this failure on the life of his friend. How many of us have been guilty of breaking down somewhat when someone was watching us? The testimony of our lives has not been clearly for Christ and holiness.

Manuscripts which set forth ideas that are foggy are dangerous; and the same is true of Christian living. God help us not only to have good hearts but also as much good judgment as possible. Also, may He help us to keep prayed up and thus make as few mistakes as possible and not become impatient under pressure.

Proneness to Wander Taken Out

WHEN the saved individual is cleansed from all sin, or sanctified wholly, the proneness to wander is taken out. That tendency which the old song refers to—"Prone to wander, Lord, I feel it; prone to leave the God I love"—is done away with. But someone may say that to claim this for the blessing of perfect love is to hold too high a standard for it. This is not the case.

Suppose I went about the house singing, "Prone to wander, Wife, I feel it; prone to leave the wife I love." What would my wife think about it? Now, I do not know for sure what your wife would say about it, but I am pretty sure as to what my wife would say under such circumstances. If she thought that I meant what I was singing, she would say, "Wander on, brother, wander on." She would not countenance such unfaithfulness on my part. Further, I believe that she would have a right to feel that way about it. When I married her I pledged that from then on she would be the only woman in the picture. In other words, I promised at that time that I was through with the proneness to wander. Again, I can assert for myself and for her assurance and comfort that I have lived up to my marriage vows.

Doesn't God, then, have a right to expect me to get to the place in my relationship with Him

where I can be as true to Him as I have been to my wife from the standpoint of my domestic life? Shouldn't religion be able to reach as high a level of devotion as marriage? I cannot see how anyone can answer these questions otherwise than in the affirmative. Therefore, this means that entire sanctification should take the proneness to wander out of one's heart.

On the other hand, this does not mean that it is impossible to backslide from either the mar-

riage devotion or entire sanctification. There are still natural, or legitimate, desires which may lead to the return of a proneness to wander in the heart of a truly devoted husband or a person who is entirely sanctified. When this happens, the person has backslidden in heart. He has exchanged his high state of grace for no grace at all. I might add, however, that deliverance from the proneness to wander indicates clearly that one does not have to backslide. He can; but, thank God, he does not have to.

FOREIGN MISSIONS

Prayer Request

Rev. and Mrs. Everett Howard arrived in Kansas City on April 23 on an emergency visit to the States because of Mrs. Howard's health. A very serious heart condition developed which called for an immediate trip. Please pray for these faithful missionaries.

Missionaries Arrive

The following missionaries arrived for furlough during the month of April:

Miss Neva Flood, Nicaragua—April 7

Miss Jean Darling, India—April 22

Rev. and Mrs. Earl Mosteller, Cape Verde Islands—April 23

Permit Received

The Lord gave me a good year in the hospital at Bremersdorp while waiting for my residence in Portuguese East. The days are also full there with many and varied experiences arising each day. Most of the time the hospital was full and overflowing. This does not only mean the responsibility of caring for the sick but a far greater responsibility of ministering to the lost and never-dying souls of mankind.

On October 21 my permit for Portuguese East arrived and I lost no time in getting to the station. I had a month to study the Shangaan language and have my first examination out of the way. Since then I have been caring for the medical patients and doing various other things that fall to the missionary to perform.—FAIRY COCHLIN, *Africa*.

Missionary Convention

The very first day of this new year was marked by the outstanding enthusiasm of our grand crowd of Nazarenes. We do wish you could have attended one of the greatest conventions this district has ever known. From early until late it seemed the atmosphere was electrified with a

glory which only God's children could revel in. Early comers felt a shout of victory as they heard incoming truckloads of Christians singing their favorite choruses.

After a feast of spiritual songs and prayer, Rev. Hermit Hansen, guest speaker of the morning, spoke earnestly of "Man's Responsibility in the Program of Missions."

In the afternoon service a unique program was presented by the women, featuring the progress of the W.F.M.S. throughout the past twenty-five years. A great silver wheel rotated as the report was given, and a joyous chorus was given from each local church. Two new societies were reported for the Jubilee Year.

After presenting their "1951 missionaries" with silver flowers, the W.F.M.S. presidents, attired in white, sang "God of Years." Being led by the missionaries, the great Hallelujah March began. Once more the Alabaster Boxes were piled high and this faithful, self-denying people brought in nearly \$200 to be placed in the manse fund for the building of small parsonages for our national pastors.

Please join us in prayer that during this Silver Jubilee Year the Barbados District will see much accomplished for God and His kingdom.—Mrs. A. O. HENDRICKS, *Barbados*.

Revival in Binalonan

For some time now we have been concentrating in a revival meeting in Binalonan, a good-sized town about forty miles from Baguio. The Lord has been blessing us. The people have been very friendly. While I was there Mr. Pattee and I stayed in the home of the Aglipian priest. His wife is the ex-mayor of the town.

The Aglipians have broken away from the Roman Catholic church. Their priests marry, but they have their images and pray to Mary just as

the Catholics. Since these people have been so friendly to us, we hope we can be a blessing to them and see some of them really saved. The priest's wife has offered to give to us a very nice lot in another large barrio probably about ten or fifteen miles from Binalonan if we will put a church on it. It is a large lot and in a splendid location. We will go there soon with the tent for a meeting; and if the Lord leads and gives us many souls, we can have a church there also.

We started the meetings in the public park. The mayor was very kind and gave us permission. Each night we loaded the jeep with generator, projector, folding table, and one folding chair. We set up the generator and strung the lights. We used an army blanket with a sheet over it pinned over the railing of the grandstand to show our slides of *Pilgrim's Progress* and the life of Christ. After the slides we had preaching services. We had between four hundred and five hundred people each night. They stayed with us until the preaching was finished. Most of them just squatted on the grass while some sat on the stone benches. At first we did not give an altar call—not so easy in a public park. The people listened so well and seemed so hungry we started giving altar calls. There were anywhere from fifteen to thirty-five seekers each night. Many prayed through to victory. Our altar was on the grandstand. We knelt on the cement out under the stars.

The Roman Catholics did not like our being in the park and tried to disturb our meeting by putting on their loud-speaker. Ours was the strongest, so they went to the mayor and complained. The mayor, due to their complaint, told us we would have to stop, as it was unconstitutional to have the meetings in the park. The priest's wife and ex-mayor knew the constitution and, when she heard the mayor had asked us to stop, she went to him and brought him and the postmaster and other town officials to the meeting that evening. In the middle of the service after we had

announced it would be our last night in the park, the priest's wife sent word up to the front for Mr. Pattee. She introduced him to her friends and said, "The mayor has given his consent for you to continue in the park for another month or year." We con-

tinued until we were able to rent a building. Now we are having services every night in the rented building, which holds 150. It is full with sometimes nearly two hundred on the outside. We have discontinued the slides and are trying to get the converts

established. Last Sunday in our first Sunday school there were 108. During the preaching we have a separate service for the children, as the building is not large enough for both at the same time.—LILLIAN PATTEE, *Philippine Islands*.

THE SUNDAY-SCHOOL LESSON

By Norman R. Oke

Topic for May 27: Transformed by Divine Power

**Scripture: Heb. 2:11; Eph. 4:20-24; Acts 4:31-32;
Rom. 5:1-2; 1 John 4:16-18**

GOLDEN TEXT: *For both he that sanctifieth and they which are sanctified are all of one; for which cause he is not ashamed to call them brethren* (Hebrews 2:11).

Those who oppose the Wesleyan teaching regarding entire sanctification shout out loudly that sanctify means only to consecrate. They insist that the only meaning of sanctify is to set apart. We agree that this meaning was prominent in Old Testament times, but even in the Old Testament the ethical and inner meaning of sanctify became more and more pronounced. When we come to the New Testament, purging was more often the meaning than setting apart. Entire consecration and entire sanctification are two distinct aspects of the experience we know as holiness of heart; and confusion in these terms, or any inclination to make them mean the same, clouds the issue. Seekers who have not a clear idea what to ask will grope in a spiritual fog and frequently grasp the first object they find. Either they will miss the way and give up in hopelessness, or else they will enter the gate of psychological exhilaration and think they have found the way of salvation.

We simply urge a carefulness in the usage of these terms that are common to our beloved way of holiness. Consecration is our human act and by so doing we prostrate ourselves on God's spiritual operating table. But sanctification is God's act whereby we are made every whit whole.

The path to perfection must not be made indistinct. At least let it not happen at our hands. May our preaching and our witnessing always be so plain that no honest seeker will miss the way. We appreciate the Revised Standard Version of the New Testament. It is undoubtedly a fine asset on the study shelf, but until it is further revised it will bring little

spiritual help to holiness people. It stands condemned before the bar of

sanctified judgment for mutilating many of our best holiness texts, and this mutilation was done without rhyme or reason. In at least twelve of our strongest holiness texts the words *sanctify* and *consecrate* are mixed hopelessly. We love our Bibles too much to let such a thing pass without protest. It is our prayer that this damage may be repaired in the near future; otherwise the Revised Standard Version is of dubious assistance to us who love the doctrine and experience of entire sanctification.

Home Missions and Evangelism

Roy F. Smee, Secretary

**Regional Conference on Visitation Evangelism
For Pastors, Evangelists, and Ministerial Students**

Eastern Zone

At Eastern Nazarene College
Wollaston, Massachusetts

June 5-7, 1951

Speakers

General Superintendent G. B. Williamson

Dr. Roy F. Smee

Dr. E. O. Chalfant

Rev. T. E. Martin

Dr. Edward S. Mann, Chairman of the Steering Committee

Ten Days On the Illinois District

Beginning the sixth of April, I was privileged to be with District Superintendent W. S. Purinton in a money-raising home missionary tour in southern Illinois. In all of my experience, I never have conducted a more satisfactory tour. Although it rained every day except one during the time, in most places I spoke to full houses, and the pastors were there with their people. This indicates a real heart interest in the cause of home missions. It is a fact everywhere that if the pastors are interested in planting new Nazarene churches it is not hard to interest our lay people. Home missions has a practical appeal to practical-minded laymen. But it is hard to interest the people if the pastor co-operates halfheartedly and has no vision beyond the four walls of his own church. With very few exceptions, the pastors and people of the Illinois District

carry a real burden for the extension of our work into new fields everywhere.

There is no better field for home missions than can be found in this district. There are thirty-one county seat towns and cities in this one district without a Church of the Nazarene. In many of them there is no holiness church of any kind. Besides these, there are large cities with great areas not touched by our work, with hundreds of lesser towns and rural areas ripe for us to enter. The Nazarenes of southern Illinois propose to enter these open doors.

Brother Purinton challenged the people with the proposition that if they would give him \$10,000 he would start ten new churches. They accepted the challenge, and before the ten days were over we had in cash and pledges \$12,500. Next Sunday (this was April 22) is home missions Sunday, when every pastor is supposed to preach on home missions

and urge those who did not attend the rallies to add their contributions. On top of this, every Sunday school is to give the entire offering this one Sunday of the year to home missions. I fully expect that these efforts will

raise the total amount to at least \$14,000.

The people called Nazarenes of this great district not only say they love the church and are interested in its promotion, but they "put their money

where their mouth is." They love their district superintendent and he is doing a wonderful job in leading them to undertake great things. I expect big things from Brother Purinton and his people.

The Young People's Society

L. J. Du Bois, Secretary

Laws of the Church

The laws of the church, and more particularly the general and special rules which are pointed to giving guidance for conduct, are the voice of Christian consciousness coming to us from the past history of the church. In a great sense, they are not legislated, as are civil laws, but are discovered, as are moral laws. They are a part of the revealed law given to us from God in His Word. They reflect God's laws, so that you can see them and participate in them.

Consequently, when one takes the vow of church membership and pledges that he will build his conduct after these rules, he is not alone taking a vow before men but before God. The general and special rules of the church do not bend with private interpretation. We cannot "take them or leave them" as we individually choose.

To have such rules is not inconsistent with the Protestant philosophy. To claim the right of individual interpretation in certain phases of belief and practice does not allow for individual interpretation on the basic truths of God's Word or the basic principles of conduct. The man who is the most free is the one who has aligned himself with God's will and who the most completely lives in accord with the principles of right.

We must not allow our spirit of informality and absence of ritual in some areas of Christian worship to rob us of the obligation to follow rigidly the laws of God and carefully follow the laws of the church.

News of Youth

Your General Secretary has participated in two Mid-Century Crusade regional conferences recently. At Sioux Falls, five districts came together for study and inspiration with the Crusade as the theme. A fine crowd was present in spite of the preceding bad weather. At Nashville, Tennessee, the Trevecca College Zone came together for a similar conference. In both instances a fine spirit prevailed, and evidences of the worth of the Crusade in terms of increased

church attendance and souls saved were many. Let our young people everywhere take active part in this Crusade.

Prayer Tower Requests

May 20-26 School Graduates

About five thousand young people from our church will be graduating from high schools this spring, and about 550 graduating from our Naz-

arene colleges. Let us pray for those from our own church particularly and all of them generally, that God will direct them in planning their further education and finding a vocation, and that in all of their plans they shall seek God's will.

May 27-June 2 Our Servicemen

More and more of our young men are being called into the service. Nearly all have had their education and their life plans disrupted. Let us pray for these fellows from our churches and homes this week and every week. Let us pray during this Memorial Day week for God's comfort to enter every "gold star" home.

THE QUESTION BOX

Conducted by Stephen S. White

Q. Will you please explain I John 3:6, which reads as follows: "Whosoever abideth in him sinneth not; whosoever sinneth hath not seen him, neither known him?"

A. If you read this verse in its context—which is the whole chapter, or better, perhaps, the whole epistle of I John—you will see that the writer is teaching that a Christian doesn't sin. As one commentator gives the latter part of this verse—"whoever sinneth hath not seen him, neither knoweth him"—this truth is seen very clearly. The teaching of this epistle is definitely against a sinning religion.

Q. Please explain Ezekiel 22:30.

A. The verse referred to in the question reads thus: "And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none." The prophet Ezekiel was talking about Jerusalem in this verse. It had become so wicked that there was no one upon whom God depended to do it who would stand out in the defense of righteousness. Therefore, the judgment of God fell heavily upon that city. In that day, or in that situation, then, God found none who would make up the hedge and stand in the gap. And if we who profess the name of Jesus are not careful, it will be the same today with our cities,

and country: God will be unable to find anyone who will make up the hedge or stand in the gap.

Q. Is the Bible crystal-clear on the doctrine of the eradication of the carnal nature? Or do we have to assume that certain scriptures mean eradication?

A. Dr. Albert F. Harper, editor of the Bible School Journal, gives an excellent answer to your question in the lesson for April 15. Here he says: "Paul's answer rings out clearly. 'God forbid. How shall we, that are dead to sin, live any longer therein?' . . . Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin' (Rom. 6:2-6). The personification, 'our old man,' refers to the carnal mind, the sinful nature inherited as the result of Adam's fall. As surely as Christ was crucified on the Cross and died, just so surely is carnality to be crucified and destroyed. The Wesleyan teaching of eradication has abundant support in God's Word. Dr. Daniel Steele has noted that there are many Greek words describing repression, and that ten or more are used in the New Testament translated as to bind, bruise, cast down, bring into bondage, repress, hinder, restrain, subdue, take by the throat. Yet none of these

is ever used of inbred sin. The words used as to carnality are to cleanse, to purify, to mortify, or to kill, to crucify, and to destroy. Entire sanctification is God's second work of grace, by which the soul is made free from sin."

Q. Do you believe that Jesus Christ was with God in the beginning before the world was made and then was born of the Virgin Mary, or did He begin when Mary gave Him birth?

A. The traditional Christian Church has always believed that Jesus Christ was with God in the beginning, before the world was made, and then was born of the Virgin Mary. It rejects the idea that He began when Mary gave Him birth. In other words, the Christian Church down across the years has believed in the pre-existence of Jesus Christ, as far as His divine being is concerned. Christ has been the Son of God from all eternity, and when He was born of the Virgin Mary He became the Son of Man as well as the Son of God. His divine and human natures were united in one person.

There are many scriptures in the New Testament upon which this truth rests. In John 1:1-3 we have these words: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made." Here the term Word begins with a capital W and refers, undoubtedly, to Jesus Christ. This is proved by the fifteen verses which follow the three verses that I have quoted. The most significant of these, for our purpose, is the fourteenth, which reads thus: "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." The same truth is brought out in Colossians 1:13-17, where we find these statements: "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear son: in whom we have redemption through his blood, even the forgiveness of sins: who is the image of the invisible God, the firstborn of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him and for him: and he is before all things, and by him all things consist."

NEWS OF THE CHURCHES

Evangelist J. R. Faver and wife write: "We have some open time in the fall of 1951, which we'd be glad to slate with any church as the Lord may lead. We preach and sing and do children's work. Write us, 517-12th Street, Henderson, Kentucky."

Pastor A. J. Tosti writes from Mesa, Arizona: "If you have friends or relatives stationed at Williams Air Force Base, a few miles from Mesa, and you would like to have them contacted for the church, please write me, P.O. Box 785."

Clayton, Indiana—Evangelists Jimmy and Fern Heasley were with us recently for a two-week meeting—by far the most successful evangelistic campaign in the fourteen-year history of this church. Whole families found God, the altars were lined, people prayed all night, young and old alike sought God. Our church has been greatly strengthened. The preaching was pure, essential, scriptural holiness, and the singing was inspired and inspiring. God uses these consecrated evangelists in a mighty way.—Robert Liggett, Pastor.

San Fernando, California—Easter Sunday marked the close of an outstanding revival in our church. Evangelists C. W. and Florence Davis gave leadership that was repaid in the results of the meeting. The people got under the burden and God answered prayer. There was pungent conviction, with clear conversions and sanctifications.—Kenneth P. Smith, Pastor.

Otsego, Michigan—God is giving times of victory and spiritual refreshing in the church here. Although a relatively new work, the church is growing and the members have a will to work. Recently the Lord gave us a very helpful meeting with Rev. and Mrs. C. F. Farmer, of Grand Blanc, as the special workers. Brother Farmer's messages were timely and resulted in serious thinking. New contacts were made, many souls found help at the altar and in their homes, and seven new members were added to the church. This church stands as a tribute to the heartfelt emphasis upon home missions by the Michigan District and our good superintendent, Rev. Orville Maish.—Marshall J. Taylor, Pastor.

Arnold, Nebraska—The Lord has visited us here with an outpouring of His Spirit. We have had a profitable meeting with Evangelists W. W. and Wilma Geeding as special workers. Large crowds attended the services, and all previous Sunday-school records were broken on the last Sunday. Under the anointing of the Holy Spirit, Brother and Sister Geeding brought messages that filled the altar

time after time, until sixty souls had found God in saving or sanctifying power. A nice class of seven was added to the church membership. Finances came easily, with a nice love offering given to the pastor. We praise God for this refreshing visitation of His Spirit which met many spiritual needs.—Milton E. Scott, Pastor.

Fairbanks, Alaska—This church has enjoyed a very fine revival period under the Spirit-anointed ministry of Dr. Russell V. DeLong. Our services were the Nazarene contribution to a city-wide effort in which ten churches conducted simultaneous evangelistic services under the united slogan, "Christ for the Arctic." Dr. DeLong rendered valuable service for our church in the many public appearances, outside the services in the church. He was the special speaker for the one union service of the campaign, and at one of the ministerial association's downtown Holy Week services; also he addressed the University of Alaska student group, participated in a forum at the University, made a radio appearance, and addressed the Kiwanis' Club. All these efforts were well received, and paved the way for a more general acceptance of our church. We marvel at the way God used Dr. DeLong in the meetings at the church. Crowds were the best we've ever had, altar services were blessed of God, and many new people found help. Since the close of the meeting, we have received thirteen members into the church, and the spirit of the revival continues with us. The outlook for our Fairbanks work is good. We face the problem of a constantly moving population, but God is using the church as a salvation agency. We are constantly receiving contact from people in the States concerning those in whom they are interested who are stationed either at Ladd or Eielson Air Force Base. We encourage those who may read this to continue to do so. Also, if you have someone in whom you are interested in the 4th Infantry at Ladd, you may contact us and also Chaplain Conley D. Pate, % that outfit. He is a fine Nazarene elder and is of great assistance to us here at Fairbanks. Pray for this "farthest north Church of the Nazarene on earth."—J. Melton Thomas, Pastor.

ARE YOU USING THIS?

Helps for the Cradle Roll supervisor are given each month in the *Church School Builder*. Other helps are also available free upon request.

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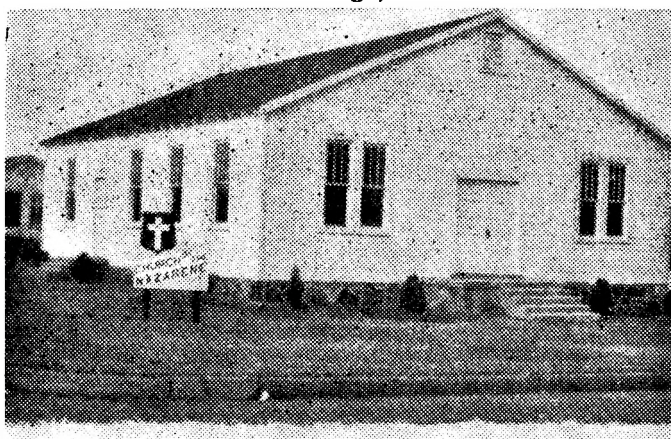
Department of Church Schools

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The dedication of our new church was held on April 8, and the building was filled to hear District Superintendent Orville Jenkins bring a great message. Surely God has worked a miracle in the planting of the Church of the Nazarene in Breckenridge. Our building is only five blocks from the center of town. It was a great joy to be able to dedicate the building free of debt; this was made possible through donated labor by some of our fellow pastors on the district. In addition to the sanctuary, the church owns a five-room parsonage, located fifty feet south of the church. It is a joy to work with our fellow pastors and to see the work of the district move forward under the capable and godly leadership of Superintendent Jenkins.—L. V. Reazin, Pastor.

Breckenridge, Texas



Pastor P. L. Liddell writes from Golden, Colorado: "We shall be happy to call on anyone who may be coming to reside in or near our community. Likely new people will be coming in for new atomic energy plant. Also, we shall be glad to hear of any boys who may be attending the School of Mines here in Golden; or happy to call on any of your friends who may be at the Fitzsimmons Hospital, near by. The address of our church is 1010 Washington Avenue."

Greenville, South Carolina—This is rather a new church, and is the only one near the large air base (Donaldson, formerly known as Greenville). If you have friends in this community, please send us their names and addresses and we shall be glad to contact them for the church. Our church is located at 54 Third Avenue, Judson, Greenville. Our pastor's name is Rev. Ken Quick.—Reporter.

Pastor R. D. Bredholt reports: "Leaving our Olivet Nazarene College in 1947, we spent three years with our church at Three Rivers, Michigan. Never were we received better than in this city. The Sunday school reached its highest average attendance, and the per capita giving reached to better than \$200. We made many contacts for the church, Mrs. Bredholt having charge of the Red Cross Home Service department, and before leaving the city I was appointed assistant to the city manager. It was with deep regret that we left Three Rivers and our many friends. Upon receiving a unanimous call, we came to the church in New Lothrop last August, and here we have found a faithful and loyal people, with a fine spirit of unity. We have fine co-operation in all departments of the church, and the Sunday school has had a wonderful attendance during the winter months. Finances have come easily, and the pastor and family

have been treated graciously. We have a nice parsonage, and the pastor has been given an increase in salary. Recently we received a unanimous call for another year. We thank God for His goodness to us."

Ritzville, Washington—On April 15 our church closed a blessed revival with Evangelist G. Franklin Allee as special worker. We appreciated his timely, scriptural messages, along with his interesting program of illustrated hymn-singing, readings, object lessons, a wonderful contest among the Sunday-school classes which brought in good crowds, and his own books made available to our people. A good spirit prevailed throughout the services, and a fine number of seekers found victory in Jesus both in saving and sanctifying grace. We give God praise for the visitation of His Spirit upon us.—Edwin Zimbelman, Pastor.

Evangelist C. E. Toney writes: "I came to Louisville, Georgia, early in April to begin a revival meeting, and in the first week about forty souls sought God. God blessed and gave some old-fashioned praying through, with confessions and restitutions made. God still gives old-fashioned revivals. Write me, % General Delivery, Melbourne, Florida."

Evangelist G. H. Chapman reports: "Just recently had two very wonderful revival meetings. At First Church, Mansfield, Ohio, with Pastor Rood and his fine spiritual people, God met with us in every service and many souls were saved and sanctified. At Galena, Illinois, we found a fine group of people led by Pastor Mathews. Many souls were blessed, and they gave us a unanimous call to return. Many Juniors were saved during Mrs. Chapman's object-lesson services. From May 1 to 13 we will be in a meeting with Pastor Qualls at Lexington, Oklahoma. We have some open time for this summer and fall; will go anywhere for freewill offerings. Write us, Box 434, Lexington, Oklahoma."

GOD'S MELTING POT

By Raymond Browning

A book designed to strengthen the hope and courage of God's people. In it is related the miraculous healing of the author's only son, who was afflicted with a malady pronounced incurable.

This message has been preached in revivals and camp meetings to encourage the faith of those who were undergoing fiery trials and severe testings.

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Linton, Indiana—Our church has had a good revival with Evangelist E. C. Tarvin, who preached forceful messages under the anointing of the Holy Ghost. The services were well attended with seekers at the altar, and seven members were added to the church. This is our first year here, the Lord has blessed, and the spiritual tide is rising. New people are praying through in the regular services, and the church has had a good increase, especially in the attendance at the evening services. We have been given a call for another year.—Evert Baker, Pastor.

Evangelists Ira and Naomi Fowler report: "Revival fires are burning, souls are seeking and finding God in saving and sanctifying grace, new churches are being organized, old churches are being revived, and members are being added to the Church of the Nazarene. We praise God for the privilege of working for Him. At this writing we are in the midst of a good revival in Ryot, Pennsylvania. We have a couple of open dates for this fall, one of them due to a cancellation; we'd be happy to slate them as God may open the doors. We carry the complete program of preaching, singing, music, and poems. Write us, Hollywood, Maryland."

San Antonio, Texas—Grace Church is praising God for the rich blessings He is bestowing upon us. Pastor I. W. Justice and his faithful wife are in the fifth year of their ministry here, and have been used of God in a marvelous way. Recently we enjoyed an old-fashioned revival, and Evangelist Russell Bowman proved to be God's man for the time and place. Many times the altar was lined with seekers, and we rejoiced in the shouts of happy finders. A fine group of adults was received into church membership. Brother Bowman preached the gospel without fear or favor, and God honored his ministry with us. Captain C. N. Snow and Private Earl C. Moorhead very capably handled the music. Finances came easily, and a love offering of \$135 was raised for Brother and Sister Justice in less than two minutes. On Easter Sunday, we broke all records, and with 536 in Sunday school we had the largest attendance in the largest state. With our General Budget already overpaid, our Easter offering amounted to \$528. In spite of all extra giving, our regular tithe offering did not decrease. We are located in a very "white" field of labor and have a loyal band of Nazarenes who are not afraid to do personal work. Our large group of spiritual young people, who have a special Saturday night prayer meeting, are eager to work for their Master. If you have loved ones in the army or air force stationed in San Antonio, send their names and addresses to our pastor at 310 Preston Avenue, and let us help to minister to them.—Church Secretary.

GENERAL ASSEMBLY INFORMATION

The General Assembly Commission, consisting of five district superintendents from representative areas of the church and the Board of General Superintendents, have met and duly considered the location for the thirteenth general assembly of the Church of the Nazarene to be held in 1952. By unanimous vote, Kansas City, Missouri, was selected as the location for the coming general assembly.

The assembly will convene on June 22, 1952, in the Municipal Auditorium in Kansas City, Missouri. It is expected the sessions will conclude not later than June 28, 1952.

The pre-assembly conventions of the auxiliary organizations of the church will convene on Thursday, June 19, and continue through Saturday, June 21.

The housing of delegates and

visitors will be handled by a competent committee from the Chamber of Commerce. All requests for hotel accommodations must go through this committee; otherwise confusion and uncertainty will result. The committee has advised us that no application for rooms can be received until after November 1, 1951, since hotel commitments are not available until after that time. We are asking our people to cooperate fully with this suggestion of the committee.

In ample time complete announcement covering details of registration and room reservation will be made by the entertainment committee of the General Assembly. Such announcements will be made in the *HERALD OF HOLINESS*.

S. T. LUDWIG
General Church Secretary

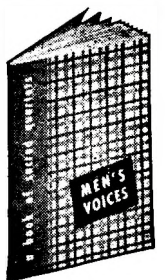
Selma, Alabama—First Church recently had an unusual six-day revival with Evangelist Carmon Sloan, with the altar lined with seekers on Sunday night, and three adults joining the church. A "singing" was held on Monday night, under Brother Sloan's leadership, and several persons bowed at the altar, without a sermon being preached. We came here last October, and God has been blessing in every way. We are now installing new pews, redecorating the church on

the inside, and arranging for more Sunday-school rooms. A fluorescent-lighted bulletin board and outdoor chimes also have been installed since we came. The church has given us a call for another year, which we have accepted. We are near Craig A.F.B. and several of our air force boys attend our services. If you have friends there, send us their name, rank, and squadron number, and we shall be glad to contact them.—E. J. Miller, Pastor.

NEWEST EDITION TO "THE LILLENAS LINE"

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Most of the 62 favorites contained in *MEN'S VOICES* have never before been published in a male quartet arrangement. A brand-new collection that will be valued by every church and radio men's ensemble. Here are just a few of the numbers:

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THE RICHES OF HOLINESS

By Henry E. Brockett

This book is a witness to, and an exposition of, full salvation.

Mr. Brockett emphasizes that full salvation does not rest upon one or two overworked texts rigidly enforced. It is, rather, the full and final expression of the work of God in the soul of man, as set forth in the Scriptures and verified in the humble testimony of a multitude of believers.

The message is given as a personal testimony of the author's search for the truth concerning holiness of heart and the steps by which he was led into this experience.

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Angola, Indiana—Recently we enjoyed an old-fashioned revival with Evangelists Alva O. and Gladys Estep as the special workers. A number of seekers found God in the old-fashioned way, either for the new birth or holiness of heart. The good preaching of Brother Estep, together with Sister Estep's fine singing, was much appreciated and used of God. The beautiful Scene-o-felt pictures were enjoyed by all in each service.—H. W. Spencer, Pastor.

Pastor Glenn A. Roberson, of Glendale, Arizona, reports: "Recently we had a splendid revival meeting with Evangelist H. N. Dickerson. A great number of seekers sought God for pardon or heart purity, with only two or three barren services in the meeting. This was one of the outstanding revivals of our church. Folks appreciated the old-fashioned preaching of Brother Dickerson, which brought light and conviction to every age. Sister Dickerson was an inspiration in the services. Mr. and Mrs. D. O. Essley, loyal and faithful members of our church, presented the gift of a beautiful new Hammond electric organ to the church; it was installed before Easter Sunday and our revival. The Sunday-school attendance of 292 on Easter Sunday exceeded all previous records. We are serving our second year with these fine folks, whom we love dearly. In February the church gave us a three-year call, raised our salary, and gave us a part-time office secretary. God is blessing, shouts of victory are heard, and souls are praying through with liberty and freedom in the regular services. A fine spirit is in our midst. Luke Field, an air force base, is located nine miles west of Glendale. If you have friends there, we'd be happy to contact them for God and the church. Address us, 340 West B Avenue."

Midland, Texas—This church was organized in 1942 under very meager circumstances. In July of 1945 Rev. F. W. Rogers, our present pastor, came; and during his stay a modern, fully-equipped church has been constructed. At the time of construction, with a Sunday school ranging from thirty to forty, the people could not understand the need for building an auditorium that would seat two hundred people; but the church is now considering plans to enlarge the seating capacity. Brother Rogers instituted an organized visitation program that has worked wonders. The average attendance last year was 89; and for March of this year the average was 114. Our Easter offering was \$350. Brother Rogers is respected among the businessmen of the town, and is now serving as president of the ministerial association. We have had good revivals, and also many people to pray through in our regular services. God is leading the way and the people are following.—Morris C. Matson, Reporter.

Akron, Ohio—In April, Springfield Heights Church had a fine revival with Evangelist R. J. Smeltzer. God's presence was manifest in every service from the first night. There were a few occasions when the Holy Spirit came in such power that the evangelist did not preach, and souls came to the altar. Brother Smeltzer's ministry was anointed of God, his messages were a blessing to the church, and all who heard him appreciated his work. The church board voted unanimously to have him return next year; they also voted a fine increase in salary for the pastor. It will be six years in August since we came here, and God has been most gracious; souls have found the Lord at the altar, and we have received eighty new members into the

church. God has blessed this church with a loyal group of hard-working, faithful Nazarenes who had faith, vision, and a desire to have a new church building; they worked, prayed, and gave until it was accomplished. We now have a beautiful, new church, built at a cost of \$25,000; already \$17,000 has been paid, leaving a mortgage of only \$8,000. During this building program last year, the church gave the most it ever has given for missions in one year—a total of \$1,518 was given for general interests. Our Sunday-school average for the year is 162. We give God all the glory for the wonderful way He has blessed the work here.—LeRoy M. Hastie, Pastor.

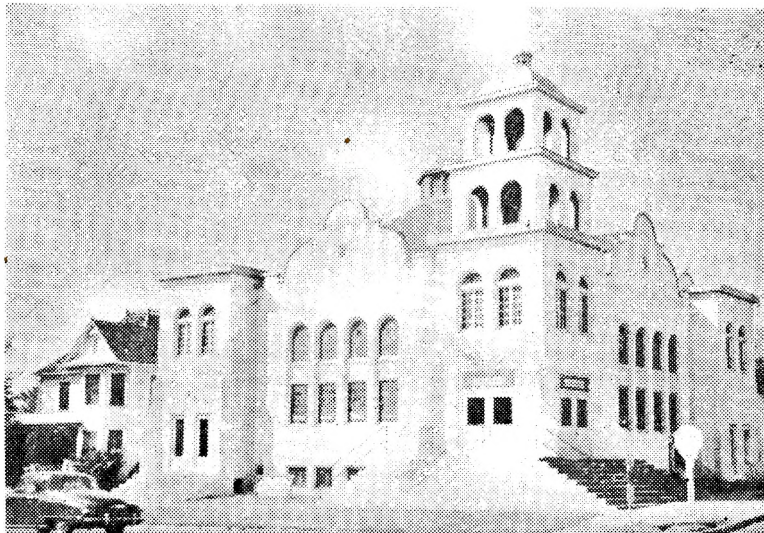
Jackson, Ohio—These are days of blessing for our church under the efficient leadership of Rev. and Mrs. A. E. Pusey. They, with their family, came to us more than three years ago, and under their faithful ministry the church has grown in every department both spiritually and numerically. On March 11 we closed a revival with Evangelist D. E. Patrone, in which sixty-one souls sought God at the altar for pardon or heart purity. Brother Patrone's violin playing and dynamic messages from night to night attracted large audiences, and the revival fires continue to burn in our midst. Brother Patrone is a man of prayer, carries a burden for souls, and is a wonderful worker among the young people. His ministry with us was a great blessing, and we have given him a call to return in '53. On Easter Sunday we broke all previous records in Sunday school with 346 in attendance. This department is growing until it necessitates our building a new annex, which we hope to be able to do in the near future.—Marjorie Dobbins, Reporter.

New Kensington, Pennsylvania—In March our church had a wonderful revival meeting with Rev. Twyla Pittenger as the evangelist. This was our first revival in our new church. The Lord blessed and gave sixty-one seekers at the altar, some for the first time. We praise God for giving us such times of refreshing.—Charles W. Watts, Pastor.

Norfolk, Virginia—The young people of the Portlock Church borrowed a chapel in the country, about four miles from the church, and sponsored a revival. There was good attendance at each service, with an overflow crowd one night. Brother Robert Hamilton, local N.Y.P.S. president, led the service, with Dorsey Smith in charge of the singing, and the pastor of the church, Rev. Robert Rapalje, did the preaching. Several people sought God at the altar, and many friends were made for the Church of the Nazarene. At the close of the revival a Sunday school was organized at the chapel. We give God praise for His blessings.—Church Secretary.

Church and Parsonage, El Reno, Oklahoma

This church and parsonage property was purchased from the Methodists three years ago; there are four auditoriums and sixteen Sunday-school rooms. We owe only \$6,000 on the entire property. Since our moving here, God has blessed and given a marked growth. Last year our Sunday school averaged 194, and this Easter we broke the record for years past. The March average was 224, with 277 present on Easter, and 237 present on April 1. Also, we raised \$450 in the Easter offering, from all departments. We are on the last half of our sixth year with these fine people, and on April 15 they gave us another good three-year call. God has helped us to carry on a "center-of-the-road" Nazarene program. We have nearly ninety young people of N.Y.P.S. age attending regularly, most of whom are members of our church. Since last September, more than 150 people have prayed through at our altars. We have 142 members, and have 100 HERALD OF HOLINESS subscriptions. It is a joy to serve the loyal



Nazarenes of El Reno, and to be associated with the good people of the Southwest Oklahoma District.—J. Louis Emmert, Pastor.

The Groves Sisters, singers and chalk artist, write: "We felt led to reserve the months of June and July for daily vacation Bible schools. Would like to slate the date of June 18 to July 1 somewhere in or near Illinois. Write us, Bruceton Mills, West Virginia."

Evangelist Don S. Scarlett writes, "Due to a change in my slate, I have an open date, June 20 to July 1. Write me, 901 South 4th Street, Terre Haute, Indiana."

Evangelist J. D. Havener writes that he has an open date, June 20 to July 1. Write him, Box 401, Bourbonnais, Illinois.

Rev. and Mrs. Ted Hollingsworth, preacher, singer, and musicians, write that they have had an unexpected change in plans and would like to slate the last half of June and all of July in the Great Lakes area. They carry the whole program for the meeting. Write them, 102 West 30th, Austin, Texas.

Indio, California—Recently we had a very good revival with Evangelist A. F. Balsmeier and wife; the workers could not have been better. The closing service was very unusual, continuing until after midnight, with some real praying through at the altar. One young woman, under conviction for a long time, came to the altar and after a long and determined struggle struck fire and found gracious victory. Immediately she began to help others to get through to God, and the service closed in a downpour of blessing and victory. The Balsmeiers were a real blessing to our young people. We want them to come back.—K. Hawley Jackson, Pastor.

West Helena, Arkansas—In closing my first year as pastor here, I am happy to report one of the best years of my entire ministry. There has been a substantial increase in every department of the church, with a considerable uplift in the spiritual tide. Our recent revival was one of the best in the church's history. Rev. Agnes W. Diffie was the evangelist,

with Brother W. A. Blount as the singer. We greatly appreciated the ministry of both these workers. The largest crowds in the history of the church came to hear them, and many remained to pray and find God in pardon or heart purity. There has been about a 40 per cent increase in Sunday-school attendance. We have been given a unanimous call for three more years.—Leslie C. Poe, Pastor.

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Evangelist Robert E. Mortensen reports: "These are good days for me in the field of evangelism. God is honoring my singing, my poetry, and my emphasis in preaching upon the distinctive doctrine of our church. I am now in my seventh campaign since the first of the year, laboring at this writing with Rev. William Restricks and his fine Eastport, Maryland, church. I have some open time in the near future and during the summer, which I shall be happy to give to any church in the East or Midwest. I have a good fall slate and am dating in '52. I am happy for the privilege of serving God and our church in these challenging days. Write me, 106 E. Pierson Avenue, Somers Point, New Jersey."

Young People's Convention Southern California District

The first Southern California District young people's convention opened at First Church, Long Beach, on April 19. Delegates were welcomed by the Honorable Burton W. Chace, mayor of the city of Long Beach; Carleton G. Ponsford, host pastor; and James A. Upton, host N.Y.P.S. president.

Rev. Orval J. Nease, district president, presided. Rev. Mark R. Moore, superintendent of the Northwest Oklahoma District, brought challenging and uplifting messages centered about the convention theme, "Youth Lifting Christ."

The enthusiasm of a new district was evidenced from the opening session to the closing prayer. There were 460 present for the banquet on Thursday evening; and more than five hundred gathered from all over the district for the youth rally on Friday night to hear the Pasadena College

cappella choir under the direction of Professor Chester Crill, and Rev. Mark Moore in his closing address. At this service, the new officers for the coming year were installed by District Superintendent R. J. Plumb.

Rev. Orval J. Nease was re-elected president of the district N.Y.P.S. with an excellent vote, and he and his wife were enthusiastically received by the convention. The other officers elected are: Jack Morris, vice-president; Doris Upton, secretary; Agnes Foster, treasurer; Frank Watkins, teen-age supervisor; William Howard, Junior supervisor; Bob Enslow and Karen Hughes, teen-age members at large; H. E. Burton, Booster page editor; Harold Sanner, B. Edgar Johnson, and Hugh Hines, ministerial members at large; and Milton Poole, Harold Sanner, Frank Watkins, Carleton Ponsford, B. Edgar Johnson, and Hugh Hines, Institute board.

WILLIAM D. HOWARD, Reporter

Bethany, Oklahoma

April 1 to 15 will be long remembered as the period when God broke in on us in mighty convicting power—such confessing and forsaking of sins! About 1,890 people came to the altar seeking God for salvation, reclamation, and sanctification. Some came more than once, but others prayed through in classrooms, faculty offices, homes, and other places. For years some of the most spiritual people of Bethany have been praying for a revival of such proportions. We have had good college revivals, and where some of the church members would be revived and built up. This, however, is the first revival in a long time that stirred not only the college and

First Church, but also reached out into the community and brought in souls who would not attend church. Middle-aged and older people were swept into the fold as a result of this evangelistic campaign. Some of the people fasted and prayed for days during the revival. The early morning prayer meetings were attended by from one hundred to three hundred people.

Divine healing. The first Saturday morning a divine healing service was held. Among the cases was a man who received hearing in one ear, in which he had been deaf since a boy. Another outstanding case was the divine healing of a young lady who had tuberculosis of the skin. She had been a student here and had had to go home because of this sickness. The doctors had given her up to die, but the Lord definitely touched her body, raised her up, and she is returning to the college.

The revival was supposed to be one week, but at the close of this period there was a unanimous opinion among the college and the four churches to continue the revival and make the last week a union revival. Scenes about the altar would be hard to describe. Services would begin at 9:10 a.m. and continue until 1:30 or 2:00 p.m. The night service would begin at seven-thirty and sometimes continue until after one o'clock in the morning. Homes were re-united; calls to the mission field and other Christian work were accepted.

Dr. Russell V. DeLong was the evangelist for the campaign, and he was at his best. He insisted that he should not get the credit, but that the Holy Ghost was responsible. Dr. DeLong kept out of the way of the Holy Spirit.

President R. H. Cantrell of Bethany-Peniel College, Pastor E. S. Phillips of the College Church, Pastor Jonathan Gassett of Eastside Church, Pastor Leo Lawrence of Jernigan Church, and Pastor Frank McConnell of the Williams Memorial Church, in the second week of the revival, united the four churches into a city-wide campaign. Extra chairs had to be carried in almost every day after the revival fires started burning. The final Sunday night of the revival the church auditorium overflowed, with people in every available space and some in the basement.

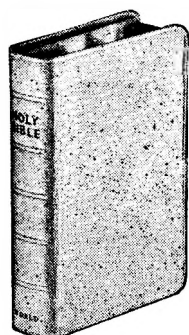
Motorcades came from the Houston District the first week, and the Kansas District the second week. Several of the young people from both districts found God. People came from all the surrounding cities and states, and some came from as far east as Atlanta, Georgia.

The altar, which will take care of forty seekers, was sufficient for only two services; improvised altars were used in all the other services.

Northwest Nazarene College Church challenged our Sunday school for a ten-week contest, which closed the second Sunday of the revival. On

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that day, 1,621 were present in Sunday school, which broke all records. Bethany defeated Northwest on eight of the ten Sundays and by a margin of 80 per cent.

At the beginning of the revival, Dr. DeLong had a prayer chest which was soon filled with more than eight thousand petitions. These were burned on the last Sunday night as incense to the Lord. Perhaps the majority of these requests were answered, with people being saved and sanctified hundreds of miles away. Hundreds of letters were written during the revival telling about these services. These letters were read in the various home churches, and numerous revivals broke out as a result.

Many of the leaders in our church, among them such "old-timers" as Dr. C. A. McConnell, Dr. B. F. Neely, and Dr. A. S. London, said this was the greatest Holy Ghost revival they ever had witnessed.

We had testimonies from people that as far as we know all students were saved except for two young men.

We give God the glory for everything that was accomplished.

JAMES R. GARNER, Reporter

Illinois District Preachers' Meeting

The eighth annual preachers' meeting of the Illinois District convened at Olney Church of the Nazarene, April 2 to 4. The host pastor, Rev. H. M. Foster, the local church, and the city gave us a real welcome and entertained us royally. A number of homes in the city were opened for our entertainment. A representative of the Olney Ministerial Alliance spoke words of welcome. It was a joy to have present with us a number of preachers from other districts, including District Superintendent E. O. Chalfant of Chicago Central, and District Superintendent E. D. Simpson of Missouri.

The ministry of the special workers, Dr. Hardy C. Powers and Rev. E. D. Simpson, blessed, encouraged, and inspired our hearts. Dr. Powers' message on his African trip was one of the high lights of the convention.

A fine program had been arranged by District Superintendent W. S. Purinton. Two papers and a round-table discussion were presented by pastors of the district. Brother Purinton conducted an open forum on the Mid-Century Crusade for Souls. Olivet Nazarene College was ably represented by Rev. Charles Ide, field representative. District interests and projects were presented by the district officers.

Best of all, God met with us throughout the convention. It was the general feeling that this was one of the best preachers' meetings we had had. A wonderful spirit prevails in our midst. District Superintendent W. S. Purinton and his wife are deeply loved and appreciated, and God is blessing the work of the district under their leadership. Plans for

district advancement include the organization of ten new churches by assembly time.

GEORGE H. D. READER, Reporter

DEATHS

GEORGE A. MILLER was born May 4, 1890, in Kansas, and died April 13, 1951, in Ada, Oklahoma. He was converted at the age of sixteen, and sanctified a few months before entering World War I; at that time he united with the Church of the Nazarene. He was a churchman—serving as Sunday-school superintendent of the Church of the Nazarene in Montrose, Colorado, for thirteen consecutive years. Ten useful years were devoted to this same job in the Church of the Nazarene in Ada. He also served in district offices. He was a successful businessman, a devoted family man, and a great friend to God's servants. He was preceded in death by his father, one brother, and one sister. He is survived by his mother, his wife, one son, one daughter, two brothers, and four sisters. Funeral service was held in the Ada church, with Dr. B. F. Neely in charge, assisted by Rev. Glen Jones, Rev. S. H. Owens, Rev. Lum Jones, and his pastor, Rev. J. E. Lansdowne.

MRS. NETA WESTERFIELD, age fifty-four years, died March 16, 1951. She had been a member of the Mt. Carmel, Illinois, Church of the Nazarene for several years. She is survived by her husband, four sons, and two daughters; one son, Loy, is Sunday-school superintendent at the local church. Funeral service was conducted by her pastor, Rev. G. A. Smith, assisted by Rev. Kunkle.

MRS. NETTIE FLORENCE EASTMAN was born March 27, 1882, in Hagerstown, Maryland, and died March 14, 1951, in a hospital in Dodge City, Kansas. After she was united in marriage to Henry E. Eastman, they moved to a homestead in Gray County in 1904; here they remained until Mr. Eastman's death in 1935. About one year later, Mrs. Eastman moved to Cimarron, Kansas, where she resided until her death. In 1943 she transferred her membership to the Cimarron Church of the Nazarene. She loved God and was faithful in her service to the community and to the church; she had a passion for the cause of missions. She left a clear, definite testimony that she was ready to meet the Lord. She is survived by two sons, four daughters, two sisters, and three brothers. Funeral service was held in the Cimarron Methodist church with Rev. Archie N. Norsworthy officiating. Interment was in the Fairview cemetery.

P.F.C. ANDREAS C. THIEL died of injuries received in Korea, March 31, 1951. He was a member of the N.Y.P.S. of the Yonkers (New York) Church of the Nazarene, a sincere Christian and a generous soul. He was a veteran of World War II, saw active duty in the United States and in Alaska. He enlisted in the Army Reserve Corps and in the fall of 1950 was called back into active duty. He was the eldest son of Andreas A. Thiel, of Yonkers, New York. His loss is deeply mourned by his family and by his church.

LORA MARGUERITE STEVENS was born July 14, 1911, and died March 12, 1951, at Seymour, Missouri. She was converted and sanctified at the age of eight years, and had been a member of the Dogwood Church of the Nazarene for a long time.

MRS. LAURA MILLER (nee Tewksbury—Beamish) was born September 19, 1885, in Illinois, and died March 27, 1951, at Daytona Beach, Florida. She was converted when a girl, and became a charter member of First Church of the Nazarene at Daytona Beach in April of 1941. Her husband, Roy, preceded her in death on January 8 of this year. Together they had worked hard for the church of which they were members, and had given of their time and means for all phases of Christian work. She is survived by four children and one stepson. Funeral service was held at Daytona Beach, with Rev. G. D. Urschel of St. Petersburg, officiating.

ANNOUNCEMENTS

RECOMMENDATION—This is to recommend Rev. C. A. Sando, % Olivet Nazarene College, Kankakee, Illinois, an elder on our district. He has served as pastor for several years and has since been employed at our Olivet Nazarene College. He is now entering the evangelistic field and should be used by our people. He is a loyal and faithful Nazarene and preaches the gospel of full salvation. Give him a call.—W. E. Albee, superintendent of Western Ohio District.



Word has come to us of several of our men who have been called upon to take charge of religious services at places where no regular chaplain is stationed. Lt. (J.G.) Elgin Purdy (Kansas City) on board the U.S.S. "Alstede" has been conducting services on his ship regularly for some time. God bless these men who are letting their Christian testimony ring out while in the service of their country. Pray for them.

"I am happy to receive *Conquest, Come Ye Apart, Herald of Holiness, and Standard* and I can't really tell you how good it makes me feel to have these coming my way. There are other Nazarene boys here serving God as well as our country and sometimes we have some real old-fashioned times together. I don't think I have ever seen an air force base that has the facilities for serving Christ as well as we do here.

"I have had a small taste of soul winning in leading one of my buddies to Christ. What a wonderful blessing that is I can never tell.

"I would like to make a personal prayer request that I be remembered in prayer, as well as the rest of the Christian people and servicemen here on this base.

"It means much to a fellow to have a Christian mom and dad and to know they are praying as well as other church members and Christians.

"I have had a chance to visit the Nazarene mission at Baguio. What a blessing it is to worship with these people! The need for missions is great here in the Philippines, and I am sure if anyone ever visited a mission field it would put a little more enthusiasm in them to work for our Master.

"I think many times of the nickels, dimes, and quarters that were put into missions when I was younger; and now to see the fruit that was produced, it kind of makes a person feel good and yet insignificant to think that at one time you may have had a small part in winning some lost native to Christ.

"We have some wonderful Nazarene missionaries here in the Philippines, and they deserve every bit of respect and honor bestowed upon them."

CPL. RICHARD L. SAVAGE
Clark Air Force Base
Philippine Islands

Olivet Nazarene College Library

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WEDDING BELLS

Miss Nancy Ann Frey and Mr. John Cresswell were united in marriage on April 21 in the Church of the Nazarene at Schuylkill Haven, Pa., with the pastor, Rev. Mrs. Mildred Hoffman, officiating.

Miss Dorothy Schumm and Mr. Max Treadway of Arlington, California, were united in marriage on April 21, in First Church of the Nazarene, Riverside, California, with their pastor, Rev. J. E. Smith, officiating.

Miss Doris Cameron and Mr. Gene McNerlin were united in marriage on April 20 at the Church of the Nazarene in Atascadero, California, with the pastor, Rev. B. W. Culbertson, officiating.

BORN—to Mr. and Mrs. Veryl D. Hinshaw of Kansas City, Missouri, a son, Stephen Wayne, on April 21.

—to Mr. and Mrs. Harold (Marty) Martsof of New Galilee, Pennsylvania, a daughter, Karen Elaine, on April 18.

—to Rev. and Mrs. Howard F. Welches of Fort Wayne, Indiana, a son, Jay Keith, on March 18.

SPECIAL PRAYER IS REQUESTED by a mother in Louisiana for her son in Korea;

by a lady in Missouri for two women in a t.b. sanatorium, for their bodies; also one of them, with her husband, needs salvation.

by a widowed mother in Indiana for the salvation of her son who is under conviction, for a backslidden son, also for the salvation of other unsaved loved ones;

by a Christian mother whose son died in March and left a wife and three little girls, that God may help and comfort all their hearts;

by a Nazarene lady in Virginia for a young woman who is very much confused, that God may get to her heart with salvation and help her to straighten up her life;

by a mother in Iowa for her daughter and son and their companions—all in sin;

by a mother in New Mexico for her son who is in great need of earnest prayer, with faith, that he might be delivered from alcoholism, also that he and his wife may become Christians;

by a lady in California for a beloved aunt who is seriously ill, that she may be all right spiritually and that the Lord will help her physically if it is His will;

by a lady in Indiana, living in the country, who can get to services only on Sunday morning—she needs God's help both for herself and also for her husband.

DIRECTORIES

GENERAL SUPERINTENDENTS

Hardy C. Powers:

Office, 2923 Troost Ave., P.O. Box 527, Kansas City 10, Mo.

Assembly Schedule

Eastern Michigan	June 13 to 15
New England	June 20 to 22
West Virginia	July 5 to 7
Alabama	July 11 to 13
Central Ohio	July 18 to 20
Illinois	August 1 to 3
Missouri	August 8 to 10
Northwest Indiana	August 15 to 17
Western Ohio	August 22 to 24
Chicago Central	August 29 to 30
East Tennessee	September 5 and 6
Tennessee	September 12 to 14
Eastern Oklahoma	September 19 to 21

G. B. Williamson:

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Assembly Schedule

Northwest	May 23 to 25
Rocky Mountain	June 20 to 22
North Dakota	June 27 to 28
Canada West	July 4 to 6
Northeastern Indiana	July 11 to 13
Nebraska	July 18 to 20
Kansas	August 1 to 3
Iowa	August 8 to 10
Northwest Oklahoma	August 15 to 17
San Antonio	August 22 to 24
Kansas City	September 5 to 7
Abilene	September 12 to 14
Arkansas	September 19 to 21

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Assembly Schedule

Oregon Pacific	May 23 to 25
Los Angeles	May 29 to 31
Arizona	June 7 and 8
New Mexico	June 13 and 14
South Dakota	June 20 and 21
Minnesota	June 27 and 28
Colorado	July 4 to 6
Michigan	July 11 to 13
Pittsburgh	July 18 to 20
Kentucky	August 8 and 9
Northwestern Illinois	August 15 and 16
Southwest Indiana	August 22 to 24
Indianapolis	August 29 to 31
Louisiana	September 5 to 7
Southwest Oklahoma	September 19 to 21

D. I. Vanderpool:

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Assembly Schedule

Southern California	June 6 to 8
Nevada-Utah	June 27 and 28
New York	July 4 to 6
Maritime	July 11 and 12
Albany	July 18 to 20
Washington-Philadelphia	August 1 to 3
Virginia	August 8 and 9
Wisconsin	August 16 and 17
Dallas	August 22 to 24
Houston	August 29 to 31
North Carolina	September 26 and 27
South Carolina	October 3 and 4
Georgia	October 10 and 11
Mississippi	October 17 and 18

District Assembly Information

NORTHWEST—Assembly, May 23 to 25, at Yakima Church of the Nazarene, Second at "B" Street, Yakima. Rev. Milo L. Arnold, 804 South 16th St., Yakima, entertaining pastor. Dr. G. B. Williamson presiding.

OREGON PACIFIC—Assembly, May 23 to 25, at Moreland Church of the Nazarene, 7805 S.E. 17th Ave., Portland, Oregon. Rev. Ira Paul Dumas, 7517 S.E. 17th Ave., Portland, entertaining pastor. Dr. Samuel Young presiding.

LOS ANGELES—Assembly, May 29 to 31, at Pasadena First Church, 260 North Raymond Avenue, Pasadena, California. Entertaining pastor: Dr. Hen-

ry B. Wallin, 1466 E. Mountain Street, Pasadena. Dr. Samuel Young presiding.

SOUTHERN CALIFORNIA—Assembly, June 6 to 8, at San Diego First Church, 936-14th Street, San Diego, California. Entertaining pastor: Rev. Joseph F. Morgan, 3605 Texas Street, San Diego 4. Dr. D. I. Vanderpool presiding.

ARIZONA—Assembly, June 7 and 8, at Phoenix First Church, 441 W. Monroe Street. Entertaining pastor: Rev. Andrew Young, 441 W. Monroe Street, Phoenix. Dr. Samuel Young presiding.

NEW MEXICO—Assembly, June 13 and 14, at campground near Capitan (12 miles southwest of Capitan on State Hi-way 37). Pastor: Rev. T. A. McClain. Dr. Samuel Young presiding.

EASTERN MICHIGAN—Assembly, June 13 to 15, at Pontiac First Church, 60 State Ave., Pontiac. Pastor: Rev. R. C. Johnson, 46 Norton St., Pontiac. Dr. Hardy C. Powers, presiding.

NEW ENGLAND—Assembly, June 19 to 22, at Eastern Nazarene College Church, 37 E. Elm Avenue, Wollaston, Mass. Entertaining pastor: Dr. J. Glenn Gould, 29 Dunbarton Road, Wollaston 70, Mass. Dr. Hardy C. Powers presiding.

SOUTH DAKOTA—Assembly, June 20 and 21, at Mitchell Church, corner Ninth and Lawlor, Mitchell, South Dakota. Entertaining pastor: Rev. Edgar A. Kincaid, 114 East Ninth, Mitchell. Dr. Samuel Young presiding.

ROCKY MOUNTAIN—Assembly, June 20 to 22, at Billings First Church, Third Avenue North at 33rd Street, Billings, Montana. Entertaining pastor: Rev. Murray J. Pallett, 444 Yellowstone Avenue, Billings. Dr. G. B. Williamson presiding.

MINNESOTA—Assembly, June 27 and 28, at First Church of the Nazarene, 12th Street and 7th Avenue, Minneapolis, Minn. Entertaining pastor, Rev. Wm. F. Clay, 5005 Columbus Avenue. Dr. Samuel Young presiding.

NEVADA-UTAH—Assembly, June 27 and 28, at Lee's Canyon, Clark County Recreational Park, Las Vegas, Nevada. Entertaining pastor, Rev. Robert Lundgren, P.O. Box 1192, Las Vegas. Dr. D. I. Vanderpool presiding.

NORTH DAKOTA—Assembly, June 27 and 28, at Nazarene Campgrounds, Sawyer, North Dakota. Entertaining pastor, Rev. Michael Varro, Box 202, Sawyer. Dr. G. B. Williamson presiding.