David declared that love for the Lord’s courts, reliance upon His strength, and utter abandonment to His ways would develop an individual who, when traveling through parched valleys of drought and sorrow, would alter conditions and leave permanent blessings for those who might follow (Psalms 84:1-6).

Came one of those “gray” days for me—problems, pressures, and vanishing expectations. The going had been rough—the outlook was poor. I knew that situations could get worse. Then I met a friend of other days. We talked; he smiled and

reported on places he had been and things he had done. He talked of victories won for Christ. I never mentioned the things that had made my day gloomy. Fifteen minutes had passed so quickly—my friend left and I was alone again, but things seemed different. My problems were not so difficult as I had originally thought. Pressures had lowered; I saw how some things could be salvaged. It would not be a total loss. My steps were quicker—my heart was lighter—my arm seemed stronger. Yes, I had met one of those travelers who left wells in the “valley of Baca.”

It was just a usual prayer meeting—nothing outstanding about the songs, prayers, or testimonies. I had read a short scripture lesson and had given a brief message. A mediocre prayer meeting was about to become drab history when a little man with face all aglow walked in. He smiled and said, “I know prayer meeting is about over, but I would like to testify.” Everyone straightened up. The atmosphere had already begun to change. We listened with keen interest and watched his eyes sparkle as he told of the change in his life since he met Jesus. He told of his great joy in the Master’s service, and of his unchanging purpose to be true to Christ. I said, “Amen!” Others said, “Amen!” The atmosphere seemed so light and free. We stood to sing another song. Then a stranger—a lady who had never been in our church before—came to the altar to pray. In a few moments a prodigal had come home. The prayer meeting closed amid shouts of victory. T. A. Mercer had turned a “valley of Baca” prayer meeting into one with springing wells. Let me live a life that will refresh others!
Rev. Ken S. Armstrong, associate minister of First Church, Wichita, Kansas, has been accepted to the position of administrative assistant to Dr. Russell V. DeLong, president of Pasadena College, effective September 1. Until that date Mr. Armstrong may be contacted at 46 Park Avenue, Manitou Springs, Colorado.

Rev. Wayne A. Shirley has resigned as pastor of the church in Superior, Nebraska, to accept a call to pastor the church in Seaside, California.

Don Hughes, associate pastor, sends word from Pasadena, California: “March 29 was a high day in Bresee Avenue Church: 1,083 in Sunday school—broke all attendance records. Evangelist Harold Volk at his best in closing day of fruitful revival. The church recently extended a three-year call to Pastor J. G. Taylorson. Aggressive plan of evangelism being carried out to make Golden Anniversary year greatest in Bresee’s history.”

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After pastor of the Beaverton church for the past four and one-half years, Rev. Allen Cobb has accepted a call to pastor Faith Church of the Nazarene in Bay City, Michigan.

On March 21, the Sturgis, Michigan, church had a bad oil-furnace explosion which completely destroyed the heating system throughout the main building, with a resultant loss of over $5,000. The church edifice, with fixtures, with an appraised value of $165,000, is having to be completely redecorated; a new gas furnace and hot water system are being installed. Pastor Arthur W. Gould and his people thank God no one was in the building at the time of the explosion. Services are being held in the Sunday school annex building and fellowship hall.

On August 3, Rev. Joe Glyn Cordell will conclude four years of ministry with East Ridge Church in Chattanooga, Tennessee, to enter the full-time evangelistic field.

For Christ. His story ran something like this:

Three sons and the daughter of a family were walking along the beach when the youngest boy fell into deep water. All were excited. Then the oldest brother (about twelve) jumped into the water and rescued the small boy. Just then the father joined them. He was told of the near drowning and of the son who had rescued the little boy.

“And what did you do to help?” he inquired of the daughter.

“What are you doing, reader, . . . and you?”

—Flora E. Breck
THE HOLY SPIRIT:

I. A Gift to Receive

No subject can be of greater importance to the child of God than the personal ministry of the Holy Spirit. The Holy Spirit is the Third Person of the Trinity, and He is the Executive of the Godhead for this day and dispensation. All that God does for us and all that we do for Him must be done through the power of the Holy Spirit. He is the Spirit of Comfort for consolation, the Spirit of Truth for education, the Spirit of Cleansing for purification, the Spirit of Freedom for liberation, the Spirit of Power for our declaration, the Spirit of Blessing for edification, the Spirit of Conviction for regeneration, the Spirit of Pentecost for sanctification, and the Spirit of Prayer for intercession.

Jesus said, “It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you” (John 16:7). When Jesus ascended into the presence of the Father, the Holy Spirit was then given to the disciples. Someone has said that the Book of the Acts can be outlined simply as follows: Jesus went up—the Holy Spirit came down—and the disciples went out.

Too often in the church world we try to carry on the work of God without the ministry of the Holy Spirit. One of the outstanding church leaders of our day has said, “The Holy Spirit is not central in our present-day Christianity. The almost entire absence of emphasis upon the Spirit has impoverished the main stream of Christianity. It often degenerates into a mere humanistic striving to be good.” Another outstanding Christian leader and educator has said, “Most Christians are a sorry lot since they are without strong faith and without healthy doubts. They mostly just live. What is needed is that they pass on to a fuller experience of fellowship of the Father’s will. What is needed is a higher grade of experience, a filling of men’s lives by the Holy Spirit.”

While every born-again Christian has the ministry of the Holy Spirit in his life in a measure, yet the fullness of the Spirit of God must come as a gift, but this gift is for everyone. We read in Acts 2: “Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call” (vv. 37-39).

To be born of the Spirit is one thing; to be filled with the Spirit is yet another, and the Apostle Paul said, “Be not drunk with wine, wherein is excess: but be filled with the Spirit” (Ephesians 5:18). This filling of the Spirit is the need of every child of God. It is the divine enablement. No one can live a consistent Christian life without the power of the Holy Spirit operating in his life. Good intentions, resolutions, godly associates, church labors, all fall short of making you the kind of victorious Christian you need to be. There is only one sure cure for the human heart and life—the gift of the Holy Ghost.

The Christian life at its highest and best is a struggle. In the life of the most spiritual Christians there are bound to be great spiritual struggles. Even the Spirit-filled man will pass through trials, temptations, and darkness. If a man does not have the power of the Holy Spirit in his life, trials will give way to fretting, temptations to sin, darkness to despair. But with the power of the Holy Spirit working in his life, in the midst of trial there will be encouragement, in the midst of temptation there will be victory, in the midst of darkness there will be a light shining.

Shall we pray. “O God, we plead this day for the ministry of Thy Holy Spirit in all His fullness. May every child of God yield his all to Thee, that the Spirit of God may fill and control without measure, we ask in Jesus’ name. Amen.”

(Continued in next issue)

By L. GUY NEES, Pastor, First Church, Los Angeles, California

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It doesn't take much of a man to be a Christian—

But It Takes All There Is of Him

By MONNA GAY

It was Dwight L. Moody who said: "It doesn't take much of a man to be a Christian, but it takes all there is of him."

In Genesis 22:16-18 we read these words: "Because thou hast done this thing, . . . I will multiply thy seed as the stars of the heaven, . . . because thou hast obeyed my voice."

Complete obedience to the will of God is all that it takes to be a Christian.

From that day in the long, long ago when God spoke the above words to Abraham until this day, men have been learning this truth. And as Abraham learned, so shall all others learn, that when they surrender to Him the one thing above all else dearest to their hearts, that same thing is returned to them by Him a thousand times over.

Our world has become a complex world—but always our God has shown himself to be vaster and more powerful than any age of power in the past, including this age of nuclear power in which we are living. We are overwhelmed by the mammoth power man holds in his hands today, and his moral responsibility for the use of it. We are suddenly aware of a force, distance, and a consummate order in the universe which stagger our minds.

Today the world is all agog about a 185-pound ball of metal whirling 500 miles in space. Man is fearful of atomic destruction. People are banding together as never before in history to advance the cause of religion. The religious life of America is being revitalized. What is the reason? Man is afraid. Afraid of what lies out in the future! There is little doubt that the dawn of the atomic age has been accompanied by a conviction in the minds of mankind that it is time to look the future seriously in the face, time to seek God, to communicate with Him, for all of us need direct guidance in our search for help at this time.

Man has the best chance in all history to find this help, for today we have the freedom to read His Word, to attend His places of worship, to worship Him as we choose. Men were burned at the stake, persecuted in every possible way known to man, to give us this religious freedom we enjoy today.

But only as we realize this truth, as we recognize and follow God's guidance, as we place everything that we have, including ourselves, at the foot of the Cross, shall we really be the persons Christ wants us to be.

The story is told of a colored brother who, at a camp meeting, tried to give himself to God. Every night at the altar he consecrated himself; but every night before he left the meeting the devil would come to him and convince him that he did not feel any different and therefore he was not consecrated.

Again and again he was beaten back by the adversary. Finally one evening he came to the meeting with an ax and a big stake. After consecrating himself he drove the stake into the ground just where he had knelt. As he was leaving the building, the devil came to him as usual and tried to make him believe that it was all a farce.

At once he went back to the stake and, pointing to it, said, "Look here, Mr. Devil, do you see that stake? Well, that's my witness that God has forever accepted me." Immediately the devil left him and he had no further doubts on the subject.

Salvation is every man's personal concern. It is not confined to the age in which we live—"Jesus Christ the same yesterday, and to day, and for ever"—this deep spiritual truth fosters the relationship between God and man.

"The Lord knoweth them that are his. And, let every one that nameth the name of Christ depart from iniquity," (II Timothy 2:19) wrote Paul to Timothy. There are many who claim the name of "Christian" but they cannot deceive their Judge, who knoweth those that are His.

The Roman censors would not permit the wicked son of Africanus to wear a ring on which his father's likeness was engraved, for they declared, "He who is so unlike his father is unworthy to wear his father's picture." So there are many nominal Christians who are so unlike their Master that they are unworthy of bearing the name. A life which bears no resemblance to Christ's life, in its strivings, if not in its attainings, has no right to be called a Christian life.

A very ancient letter written, it is believed, in the second century after Christ to a man named Diogenet was extant until the year 1870, when it was burned in the siege of Strassburg. But copies of it had been made and it had been printed. In this remarkable letter, which belongs to the oldest...
writings of the Christian Church, there is this description of Christians of that era:

"The Christians live upon the earth, but their life is in Heaven. They obey the existing laws, but surpass them in their lives. They love all and are persecuted by all. They are not known, and yet are judged. They are put to death, and they live. They are poor, and they make many rich. They are scorned, and they bless. They do good and as evil-doers are punished with death. By the Jews they are held as strangers, by the Greeks they are persecuted, and their enemies cannot give the reason for their hostility. In short, what the soul is to the body, that the Christians are in the world. . . . The immortal soul dwells in the mortal body, and the Christians dwell in a temporal world, awaiting eternity in heaven."

In order to be a Christian, man must have the Spirit of Christ; and in order to have the Spirit of Christ, man must see what Jesus saw in a human soul; and then, as Christ gave His all, man must be willing to give his all, be it little or much.

Remember, "It doesn't take much of a man to be a Christian, but it takes all there is of him."

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**God Is with Us—All Is Well!**

Day by day the slow processions
Pass upon their solemn way;
Friends have gone, and still are going
With the closing of each day.
How we miss the cheering handclasp
Of the friends we loved to greet!
They who walked so lately with us
Walk today on heaven’s street.
Vainly our poor mortal vision
Seeks to pierce the veil between;
Vainly the imagination
Tries to capture that bright scene.
But God keeps His secrets hidden,
Since today we need not know
All the glories of that homeland
Where the saints triumphant go.
But we have this certain knowledge,
They shall know no more of pain.
Sin nor sorrow, death nor weeping
E'er shall trouble them again!
And we have this blest assurance
Ringing clearly as a bell,
Many mansions He prepareth.
God is with them! All is well!

By KATHRYN BLACKBURN PECK

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**A Night of Prayer**

By KENNETH FACH

Parton, Wainwright, Alberta, Canada

This was not the usual group of church leaders. These were not superintendents. These were not preachers. These were lay people. We had a multitude of burdens—a brother torn with cancer, a dusty altar, and men and women who needed God. And so an all-night prayer meeting was announced.

It all began with our regular midweek service. A simple message was given on the Bible’s advice in dealing with burdens. First, that we share our burdens with God: “Come unto me, all ye that labour and are heavy laden, and I will give you rest” (Matthew 11:28). Second, that we are to share our burdens one with another: “Bear ye one another’s burdens, and so fulfil the law of Christ” (Galatians 6:2). And third, that we ought occasionally to leave our minor duties, such as
eating and sleeping, in order to care for our major duty of prayer. This was based on the example given us by Jesus, who "... went out into a mountain to pray, and continued all night in prayer to God" (Luke 6:12).

Then, with that short message, we went to our knees, and as the Master did so many years ago, we "... continued all night in prayer to God."

At the usual time to close our prayer meeting, hardly anyone left. An hour went by and some had to slip away. And then it seemed as if heaven itself had settled down upon us as we prayed on into the night. It was a band of Christians, small in size but big in heart, and hungry for God and an outpouring of His Spirit.

I shall never be able to express how wonderful it was to hear my people pray as they did that night. Their prayers were beyond description. I heard a timid mother pray for the first time. I listened to some of our men cry out with prayers that gripped the very heart of God. They prayed for loved ones, for Sunday school pupils, for their business associates, for their pastor and his wife, for the general, district, and local church leaders. And as they prayed, I too prayed and wept and my own soul was dipped and bathed in the springs of heaven.

The results have been staggering. Acute stages of cancer were rendered painless by the almighty hand of God. An entire family came to God a few weeks later, and the altar is once more in use. Prayer meetings now seem too short. We love one another because we pray together. The January prayer emphasis was a success, and when one man commented the other day that we should be able to pray to God in February, it was the unanimous decision of the church board to continue the prayer emphasis throughout the entire "Golden" year with a special cottage prayer meeting every week.

We have discovered once again that prayer is our power and fortress, and we will never be the same again, because a group of lay people met together for a night of prayer.

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Pentecostal Power—and What It Does*

By T. S. Mashburn

“But this is that which was spoken by the prophet Joel” (Acts 2:16). What is the apostle here speaking of? He simply means just what Jesus had reference to when He told the disciples to tarry at Jerusalem until they be endowed with power. What power? The power of Pentecost, or the baptism of the holy Ghost, which He said they should receive not many days hence. “John ... baptized with water; but ye shall be baptized with the Holy Ghost.” What for? Not for the remission of sins, for they were already converted, but for the specific and sole purpose of cleansing and burning out all carnal, unclean, worldly, and natural inherited depravity; making their hearts pure and holy; filling and empowering them to preach a gospel of holiness to every creature—to the Jew first, and also to the Greek.

Mark the change in poor, crotchety, impulsive Peter, as he tells them that they ignorantly crucified the Lord of glory. What a marvelous contrast to his thrice denial of Jesus only a short time previously. See his extended hand as he grasps that poor lame man at the gate of the temple and bids him in Jesus’ name to arise and walk; why look ye on us, as though we by our own power made this man to walk and leap and praise God? Nay, verily, but by faith in Jesus’ name His promised power wrought this soundness in him. Let him leap, let him walk; give him this first chance he ever had. Surely it is a new world to him; old things have passed away, and behold all things are become new. I feel like helping him shout the victory.

This case is only a true type of every unconverted soul. Here they are lying at the gate of our opportunity. We see them maimed in all kinds of sin’s deformation; they are down, floundering, struggling, groaning, and crying for a hand of help and relief. The Pentecostal baptism means that we must stand ready to help them up. We must have Him, the Holy Ghost abiding, empowering, quickening, energizing, impelling, teaching, unctionizing and making us efficient co-workers with God in saving and sanctifying souls. Anything short of this is to fail of our God-given privilege, work and calling; and moreover, means eternal loss and damnation.

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*“Nazarene Messenger,” April 29, 1909.
Time to Arrest Profanity

Wars always bring increased profanity. In war people are taught to be “tough” in speech as well as in action. It is as though the bottomless pit belched verbal fire and brimstone. What is generally regarded in normal times as “bad language” becomes colloquial usage. Military camps seem to breed it and then it is carried over into civilian speech.

Thus it is that, after every war, those who stand for decency in the use of language have to wage an uphill fight to recover lost ground. Such an effort is needed now. Profanity has become so common that even children shout it at each other on their playgrounds.

The churches have been immorally silent as to this moral deterioration in our American life. Often now in Congress, legislatures, in some public speeches and in the public press vulgar and profane language seems to be taken for granted. It is a time to call a halt. We need to remind the people that decency is as much in the manner of speech as it is in anything else. Profanity is a moral menace, because it so often is a symbol of personal and public abandonment of ideals and common reverence for God, life, and persons. It is the stimulant of malice and the forerunner of violence.

Imprecations and curses are the most awful instances of profanity. Frequently do we hear men using language of the most profligate character and associating the name God with it. Many well-meaning persons err in this way and sometimes Christians interlard the name of God with trifling or worldly conversation. How common is this sin! It is one of our national vices. God’s people should lay it to heart.

The Christian position is that profanity is forbidden by God. No reader of the Bible can plead ignorance as an excuse for profanity. It strikes at the root of all reverence for religion. How can God be esteemed, and adored, and venerated if men use his name profanely? It means that there is no fear of God, no regard for his holy wrath, no respect of his majesty, no acceptance of his authority. All this encourages an irreligious state of the human heart. It destroys any pious feeling and ridicules true seriousness of character.

We have to admit that in the time in which we live men struggle to be gay in an atmosphere of fear, to be as reckless as they wish to be sensual, to be callous because they wish to be worldly. Actually it is the forerunner of almost every sin, however vile and awful. Profanity goes along with, as well as goes before, a yielding to anger, revenge and bitterness.

It is all so futile. Profanity does not gratify any passion, it furnishes no enjoyment, it produces a sense of guilt, it does not procure any advantage. It leaves men and women unclean and they are aware of it. It is a superfluity of sin, a causeless, stupid, senseless crime against God, even the true and blessed God.

The cure is to develop the spirit of reverence for God and man. Reverence is the highest religious attitude. We may also say that it is the loftiest social attitude. We degrade not only ourselves but our brethren whenever we address them with profane language. Likewise a reverence for personality increases the respect which we have one to the other. This reverence will make its influence felt on society. It will check vice and keep in bounds certain glaring and impious behavior.

Profanity curses society; it blights every lovely thing; it is fearful in its effect on the young, who soon catch the spirit and imitate what they hear. Filthiness of speech leads to filthy living.

As Christians we should contend against profane speech because of this very important consequence; it hardens the heart of the man who uses it. Perhaps that is the reason why it is employed so often in these days where there is sickness and pain when undergoing operations. Soldiers have to be hardened for the field of battle, sailors have to be toughened for the risks at sea, workers in factories have to be steeled for their dangerous vocations. All this seems to develop looseness in speech, viciousness in the employment of terms. The worst is that it excludes all excellency and opens the floodgates to vileness and hardness of heart.

That is the reason why to blaspheme God’s name was made a capital offense under the law (Leviticus 24:16). In turn, judgments have fallen instantly upon perjurers, upon wicked persons who...
have imprecated God's wrath. Heaven cannot be inhabited by the profane. It is a sin peculiar to humanity in its fallen estate. It is to be seriously doubted whether a fallen angel would ever stoop to be so vile.

Let us promote the solemn consideration of the grandeur and glory of God and the elevation of sinful man through the saving work of our Lord Jesus Christ. Advocate wherever possible that people guard their lips and watch against the rising of profanity in the heart. God's Holy Spirit can change any life and, when he does, the best speech will come from it. Further, let every Christian be a striking example in reverencing God's name. Let their conduct and influence check bold transgressors, instruct children and set before men everywhere the beauty of decent speech.—John W. Bradbury, Editor; the Watchman-Examiner, February 20, 1958.

The ANNIVERSARY ISSUE of the “Herald of Holiness” in action

“I presented the mayor of our little city a copy of the Anniversary issue of the Herald of Holiness. Mayor Jackson was thrilled with the paper, as I have been many times over in giving them out. We are putting out 1,000 copies in this eastern Oregon city of less than 10,000 population and are finding a ready response to it. In only one case out of nearly 400 have I had one refused. It is a number we are proud to present to our friends.”—G. E. Vevig, Pastor, Baker, Oregon.

“I am enjoying my copy of the Anniversary issue of the Herald of Holiness. After I read my Herald I pass it on to some friends of mine here in Wheaton, and after they have read it, they send it to their son in Seattle. I should like to keep the Anniversary issue, so am asking you to send me two more copies, one for this couple in Wheaton, and one for their son in Seattle. I have no idea what it cost to publish this issue, but am enclosing two dollars. Kindly let me know if this is not enough for the two extra copies. Thank you.”—Copy of letter received from Wheaton, Illinois.

Three-Minute Car Wash!*

By L. J. Du Bois

Actually I have no intention of writing about the business of washing cars, the quick way or the slow way. I want to direct our attention, rather, to the matter of dealing with seekers at the altar of prayer. The question is this: Are we attempting to run a “three-minute car wash” type of altar service, or are we taking the time that is necessary to deal adequately with the particular individual who is there? Putting it this way, we can see immediately that there are grave dangers in trying to push seekers too fast or in attempting to run them all through the same procedure. Let us think together as Christian workers.

1. The time factor must not be a consideration when we are dealing with souls. That is, we should not believe that we can have an altar service of only ten minutes or fifteen minutes or even thirty minutes. When people come to seek God we must cover the clock and plan to stay with them until their needs are met.

2. We must deal with each person individually in his quest for God. While we are exponents of personal salvation it is amazing how much we expect to get done on masse. Salvation is personal; it is found only as an individual meets the conditions of God for him. The choice to go with God is a personal choice; the act of complete consecration is a personal dedication. We cannot make these for the seeker no matter how keenly we might desire to do so.

3. We must see the importance of growth as well as crisis in God’s dealings with people. It is not possible for everyone to know the full light which the mature Christian has on certain phases of divine truth. It is not possible for all to have a full grasp of all the demands of God on their lives. Give God time.

4. Certain people may not yet be ready to meet the full demands which God is placing on their lives. Even though we may want ever so much to simplify this matter of seeking and finding God (and some do make it too complicated), actually many folks face involved and intricate issues which they must resolve in their own minds before they can be willing to give God right of way in their lives. Give them time.

*Editorial in the “Preacher’s Magazine”; shortened and given to “Herald” for reprinting at request of Editor S. S. White.
5. Many people need instruction in their seeking. While it is true that some need to “pray through” and any interference with this would hinder rather than help them, there are others who do need help and guidance. They can find this help only through a clear understanding of the Bible truth, an understanding of the steps they must take toward God, and an understanding of just how this all is to be practically worked out in their lives. Give them help.

6. Hurried, unintelligent praying on the part of the seeker leads to a shallow and/or ineffectual experience. Much of the sagging of Christian experiences which have been labeled as backsliding really has been poor praying to begin with. It is the responsibility of the worker to give the seeker a firm base upon which he can pray his prayer; else how can he find a sure victory?

7. We must not be afraid to urge people to go home, keep praying, and come back to pray at a later time if it seems that is what they need. Too many of us operate under the “now or never” philosophy of dealing with seekers. This actually applies to a minority of seekers. If we crowd the others at the place of prayer to give a testimony before they have faced and met the real issues, we have done them harm. Let them die out.

8. We must apply an unusual amount of wisdom in urging seekers to “take it by faith.” The holiness writers through the years have pointed out that there is a very close relationship between real surrender and full consecration and faith. Usually when one meets the conditions, clearly and definitely, his faith is not far behind. Of course, there are exceptions but with these the worker must exercise much wisdom. To be careless here is to attempt to work a formula of presumption rather than one of faith.

9. Let us follow the Spirit’s leadings in the use of music. Music can move men’s hearts. All have seen the worth of the God-anointed special song or the carefully selected invitation hymn. However, we must see that the chorus or song at the altar is used with discretion. If we are not careful we shall develop a pattern of “singing them through,” which may not have much relationship to true praying or a sound meeting of conditions. Moved emotions may be confused with the lifting of condemnation.

10. We must see the place of and the value of personal work with the seeker as a supplement to the public altar. Just because the public altar is our first choice as a method of helping people to God, let us not do away with the private place of prayer with those who have “hit a snag” in their praying. Also, some persons need the quiet of the pastor’s study or the seclusion of their own home to pray intelligently. Let’s stay with them until they find real victory.

Love worketh no ill to his neighbor, and it doesn’t do you any harm either. It is with love, like other things, more blessed to give than to receive. The woman that came and broke the alabaster box of ointment on the feet of Christ found her own reward in the bestowal of her love. She didn’t have to wait for His approval. Love has its own compensations for the one who bestows it; for the more we love, the more we really live.

I believe the more we love God, the more we love people too. I have sometimes loved people, and right while I did, have lost their friendship and discovered that while I loved them they were my determined enemies. I first thought I had loved and lost and I was distressed, and for one brief moment half wished I had not been so free with the bestowal of my trust and love. I realize now that no one will love and lose unless he loses the ability to love his enemies. Now I had rather love someone even though he might dislike me.

By B. V. SEALS
Superintendent of Washington Pacific District

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than to dislike someone who loves me with Christian love.

Love never added any darkness to any man's night. Love always makes the stars in our little world shine a little brighter. Love always discovers more fragrance in flowers. No wonder we sing,

"Blest be the tie that binds
Our hearts in Christian love,"

for it is really love that holds the Church together. No wonder Jesus said old wine is better, for it is the old friendships which are lasting and become more meaningful with the passing of years. Love will find a way, too. Dr. J. G. Morrison used to say where there is a will there are twenty ways, but where there is real love there are a hundred ways.

Love will outlive and outlast everything else in the world. When sin and heartache and death and hell are all buried in a dark, deep tomb, love will be there as a white-winged angel of mercy to place upon that tomb a rainbow wreath of bitter tears.

In the Scriptures we are taught to take our troubles, whether they be great or small, to God. He promises to be our comforter and our strength. Of the many teachings that we might quote from the Old Testament one of the best known is: "God is our refuge and strength, a very present help in trouble." In the New Testament one of the best loved of these sayings is that of our Lord: "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me . . . and ye shall find rest unto your souls." These are but two of the multitude of divine promises that God makes to His children. Why are we so slow in accepting the infinite resources He offers?—Christian Observer.

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NEWS ITEMS
from the past

HOLINESS SCHOOLS AND COLLEGES

Deets Pacific Bible College—All our friends understand that the cost of living is greater than for years, and it seems imperative to raise the price for board, furnished room, and bed laundry, fifty cents per week—and to raise the price of tuition to students boarding in their own homes. Tuition is free to students boarding in the college. ("Nazarene Messenger," July 25, 1907)

Deets Pacific Bible College—At the special request of a number of the Brotherhood, Prof. Isaiah Reid has organized a class for Bible and kindred studies, which meets in the chapel Tuesday evenings, 7:30-9:30. It is designed that the studies will be similar to those pursued in the college so far as taken up. . . . It seems to supply a missing link, and leave all without excuse who want to study. ("Nazarene Messenger," December 12, 1907)

P.C.I.—The broom business has not been carried on extensively this summer. We have, however, disposed of over fifty dozen of brooms. Prospects are bright for the broom factory this year. ("Beulah Christian," September 4, 1909)

ANOTHER HOLINESS SCHOOL—The First Holiness Church of Hutchinson has a Holiness Bible School in Hutchinson, Kansas; the object of which is: Training of Christian Soldiers for the battlefield in home and foreign lands. Mrs. Mattie Holte is its president, Rev. C. B. Widmeyer is the Professor of Bible, Theology and Music, and has a good corps of other teachers in English, German, Mathematics, History, Organ and Piano. Over 70 students last year, which was the fourth year of their work, and these came from seven states. ("Beulah Christian," October 2, 1909)

Ground has been broken for Central Nazarene University, Hamlin, Texas. All places of business were closed for the occasion, and the public school children and town officials took part. Manuela Escobar, our Spanish sister, broke the soil. Superintendent Fisher is in charge. ("Beulah Christian," December 4, 1909)
During Golden Anniversary Year...

“Bring Me Men to Match My Mountains”

By WILLIAM A. KELLY
Minister of Education, Broadway Church, Louisville, Kentucky

At the airport in Fairbanks, Alaska, stands a sign expressing the cry of that country for men to conquer her frontiers and develop her resources. In large, bold letters it pleads to those who stop to read, “Bring me men to match my mountains—Mt. McKinley—20,300 feet.” In the background rises the majestic, snow-capped peak of the highest mountain in North America.

It will take men, strong men, brave men, courageous men to meet the challenge of the vast unexplored regions of that country. The life offered is not easy. The promises of luxury are not suggested. All the potentials of silver, gold, iron, lead, zinc, and other products lie buried in this hard, frozen, rocky terrain waiting only for men who are equal to the difficult task.

As I sit here at my desk this last day of 1957 and reminisce, I cannot help but recall the recent achievements in the area of Sputniks and intercontinental missiles. Men are conquering space. It is difficult to predict the future because it is beyond our comprehension. The governments of the world are calling for youth to give themselves to the various fields of the sciences, not only to achieve, but also for the very preservation of civilization.

My mind is brought back to the great fact that 1958 is the Golden Anniversary year of the Church of the Nazarene. I ask myself, Am I ready? Will I give myself to the task of conquering new peaks in prayer and devotion? Will I accept the challenge offered by the Church of the Nazarene to prepare my heart, my mind, and my hands to meet the mountains of opportunity God has set before us?

Tonight I will go to the watch-night service at our church. Again I will hear the Church of the Nazarene calling through the voice of my pastor, “Bring me men to match my mountains.” What will be my answer? How can I say any less than Isaiah said? “Here am I; send me.”

This is the year of advance in the Nazarene Foreign Missionary Society—the year when we plan to double our Alabaster giving, extend our missionary frontiers into new regions, and increase the membership of all other fields by 10 per cent.

In the area of church schools we will work to enroll 150,000 more under the slogan of “Enroll Four More” in each of over 40,000 Sunday school classes. We will witness to one million friends during the week of October 5-12, leading to a Golden Anniversary rally on October 12. What would be more fitting than a new attendance record for our Sunday schools and a big Golden Anniversary birthday offering of fifty cents per pupil for the support of our native workers? Just think of the potential—over $300,000!

We will join the Christian Service Training program and be one of 50,000 Nazarenes who are desperately needed to train for service in the Golden Anniversary year.

Yes, I will bow my knee tonight and every night during the new year of 1958, seeking better to know His will for my life and my church as it relates to the mountainous program outlined by our leaders. Thank God for a church with a Heritage, a Vision, and a Task which challenges me to “Prepare for a Greater Tomorrow”!

It’s Me Again!

By CLARA S. HOFF

I cannot pray with eloquence of speech
Or stand before a host of eager souls
That long to reach, through me, the throne of grace.
But daily I must come and simply pray:
“Dear Lord, it’s me again; I need You now.
You know my want; You see my every thought—
Yes, all my failings, every single fault.
And this I know for sure, You truly hear
Your children when each time they come and knock!”

Old Things Are Best

By ILA R. MONDAY

Old things are best: a graceful antique chair,
An ancient oak that shades an old bench there,
A long-ago song, waft of rose perfume,
A dying fire that burnishes a loom.

So many old things are not bought or earned,
But given: smiles of those for whom one’s yearned,
The hand of an old friend . . . God’s love and grace
Shining, time-old, from every Christian’s face.

APRIL 16, 1958 • (183) 11
Entire Sanctification

According to Wesley

Reasons for Its Instantaneousness

Various reasons have been given by leaders in the holiness movement for the instantaneousness of the blessing of entire sanctification. Wesley, chiefly, emphasized one, though he did give a place to at least two more arguments. His main proof for the fact that the blessing of entire sanctification is instantaneous was that we get it by faith. It seems that from the very beginning of his Christian life, yes, even before he had a vital heart experience, he longed for a pure heart, Christian perfection, holy intentions. More than that, he thought that such a state was possible in this life. It is difficult to find a time in Wesley's religious life before he was sanctified wholly when a longing for perfect love, or Christian perfection, was not the dominant note.

He did not get it in a hurry, though. We have no reason to believe that he got it before his Aldersgate experience, or that he received it there. That experience was the bringing into his heart of a vital, Christian life. He never claimed for it more than that. It was a wonderful experience, but still it did not satisfy his heart. He continued to long for the blessing of entire sanctification. Then he gives the reason why the blessing had not yet come to him. It was because he had been trying to get it by works and not by faith.

Finally the Holy Spirit whispered to him that this blessing, just like the first, was to be obtained by faith. This brought new and glorious light to him. If entire sanctification comes by faith, then he didn't have to wait for it, he didn't have to work his way into it. He could get it just as soon as he was ready to meet all of the conditions, and the final one was faith—faith that God does it at once. From then on, Wesley taught that we get it by faith, and not by works; and if by faith, then instantly and not gradually. It was not to be a growth, but an immediate acquirement; not a plane of living that we were to come up to gradually, but a plane of living that we were to rise to immediately through the exercise of faith in God. Verses 8 and 9 of Acts 15 teach this truth: “And God, . . . giving them the Holy Ghost, . . . purifying their hearts by faith.” Likewise Acts 26:18, “. . . sanctified by faith that is in me,” that is, in Christ. This was, for Wesley, the outstanding proof for the fact of the instantaneousness of the blessing of entire sanctification.

Nevertheless, Wesley did use other arguments occasionally for the fact that entire sanctification is a second work of grace. Another one of these was experience. The people who testifying to having received this blessing always testified that they got it instantly. He just didn’t find people who had the blessing of entire sanctification who had “grown” into it. We cannot help but see the importance of this argument. However much the Bible might teach a thing, if it were never verified by experience, it would be difficult to believe it; but if the teaching of the Bible is always verified by experience, then it is easy to accept and teach it.

The third, and last, argument which Wesley gives for the instantaneousness of the blessing of entire sanctification is that it is a gift of God. There may be much preparation preceding it in which we have a part, but when it comes to the actual cleansing from sin, inbred sin, God does
The direct witness comes through the impact of the Spirit upon the heart; the assurance that the work is done is imparted to the seeking soul. The indirect witness is the fruit of the Spirit, the manifestations in our lives which indicate that we have been saved or sanctified wholly.

Wesley did not claim that the witness to entire sanctification is always clear at first, but the same holds for justification. Also, there may be variations in this witness—it may be stronger at times and then fainter or vice versa. This principle holds for both blessings—the new birth and entire sanctification.

In addition, Wesley taught that this witness may sometimes even be withdrawn. Thus Wesley put the witness to the first and second blessings on exactly the same basis. One is as reliable as the other. One need not be deceived in either case.

For Wesley, the change brought about through Christian perfection is outward and visible as well as inward. The person who is sanctified wholly will work more joyfully and intensely than he did when he was only saved. However, Wesley did not say that others would be able always to separate those who were sanctified wholly from those who were not sanctified wholly by their outward living. One cannot hope to give correct judgment as to the heart experience of others unless he has the power to view the individual from within as well as without. God does have this ability and, of course, He can judge the difference.

Thus Wesley taught that a person can't get the blessing of entire sanctification without knowing it. He does not have to be deceived as to whether he has Christian perfection, and neither should others doubt his testimony that he has it if his word would be accepted as to other matters. "If a man be deeply and fully convinced after justification of inbred sin, if he then experience a gradual mortification of sin, and afterwards an entire renewal in the image of God, if to this change immensely greater than that wrought when he was justified, be added a clear, direct witness of the renewal, I judge it as impossible this man should be deceived herein as that God should lie; and if one whom I know to be a man of veracity testify these things to me, I ought not without some sufficient reason to reject his testimony" (Wesley).

John Wesley emphasizes four prerequisites for entire sanctification: they are obedience, repentance, consecration, and faith. Regeneration, or the first blessing, was not mentioned in this list, but certainly Wesley taught that we must be born again before we can be sanctified wholly. Then after the new birth, if a person is ever sanctified wholly, he must grow in grace through a life of obedience. Wesley knew nothing about being in grace apart from growth in grace. More than that, he knew nothing about obtaining Christian perfection apart from a life which is continuing to develop in the Christian graces. No saved person is a candidate for entire sanctification who is not walking in the light and growing in the grace of God daily. Only active Christians can move on into the instantaneous work of Christian perfection.

Another fact we should remember at this point is that there is repentance, according to Wesley, in the saved life as well as in the pre-saved life. Christian conversion is supplemented by repentance as well as preceded by it. Hence, the repentance which follows regeneration is caused by the presence of the sin nature after regeneration; it provides the basis for a continuing spirit of repentance, even though this sin nature no longer dominates one's life as it did before conversion. Nevertheless, the internal warfare is still on; the flesh lusteth against the Spirit; the will of the born-again Christian is not fully given over to God. Repentance born of this condition does not of itself bring entire sanctification; however, it does keep before the believer his need of further help from God, of deliverance from the sinful nature within. A sense of condemnation accompanies the repentance which precedes the crisis of regeneration, but this is not the case with the repentance which follows the new birth and precedes entire sanctification. During this period, the process of salvation is continuing. There is obedience, which is marked by good works, or the fruits of righteousness; therefore, there is no condemnation.

There are two more prerequisites for the obtaining of the blessing of entire sanctification. Not only must there be a life of active obedience to the will of God, and an ever-increasing repentance because of the presence of the sin nature, but also before one actually gets entire sanctification there must be a complete consecration and faith that God sanctifies wholly. Paul was thinking of this when he said, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living..."
sacrifice, holy, acceptable unto God, which is your reasonable service" (Romans 12:1).

Repentance and its fruit in good works are spoken of as conditionally and remotely necessary to the obtaining of the blessing of entire sanctification, whereas consecration, and especially faith, might be thought of as immediately and directly necessary. Consecration, followed by faith that the work is done, could never develop in the heart of the Christian except where there is conviction for inbred sin, accompanied by repentance and a carefully lived Christian life. These are the soil out of which consecration and faith grow.

Wesley at times all but implies that a person will inevitably be constrained to consecrate and believe for entire sanctification if he is really and truly sorry because of the fact that he has the sin nature within, and is actually growing in grace—that is, manifesting the fruit of the Spirit. Anyway, it won’t be difficult for him to go on and meet the final conditions for the obtainment of entire sanctification if these earlier prerequisites prevail in his heart.

What about it, then, my Christian friend? Is the real reason why you are not going on and getting sanctified wholly the fact that you do not take this sin nature seriously and are not active for the Master in your present saved state? Wesley, in his teaching, implies that this is the fundamental reason why Christians do not go on and consecrate their all and get the second blessing. God help us to face this truth. It is not only Wesleyan; it is also scriptural.

**The Sunday School Lesson**

**MILTON POOLE**

**Topic for April 27:**

**God Delivers His People**

**Scripture:** Exodus 11:1-15:18

(Printed: Exodus 11:1; 12:23-28; 14:27-31)

**Golden Text:** He saved them for his name’s sake, that he might make his mighty power to be known (Psalms 106:8).

In the face of stubborn refusal to release the Hebrews from Egypt, God chose to bring a final plague to the Egyptians: “And all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh . . .”

The fateful night, the doorstep marked with the blood of the killed lamb, the passing-over of the death angel—all this was to be preserved in the memory of the Hebrews, for God had delivered His people.

But the difficulties were not over. Before them was the forbidding sea and behind them the pursuing enemy. Moses, by his obedience to God, stretched out his hand and the waters divided. What a miraculous delivery! Now Israel had seen the mighty hand of God, and once more they confidently believed in the true concern of God for them.

It is not easy to figure out the plan of God, for He moves in mysterious ways. Life’s experiences are most perplexing, and just why God permits His people to suffer may never be answered. Yet what may appear as reversals can be the deeper preparation for glorious deliverance. Are you in doubt about God’s providential care? Does it seem that every human obstacle is placed in your way? Then assert your faith anew in His mighty delivering power. Look not to your suffering but to your Saviour—and remember, God delivers His people.

God always has a way out! From your servitude of sin there is deliverance, from your carnal nature there is glorious freedom, and in your many problems there is abundant grace. Listen to the word of Moses, just for us: “Fear ye not, stand still, and see the salvation of the Lord, . . .” (Exodus 14:13).

Yes, Satan’s power may be mighty, but each day God has greater power for you. Oh, for the inflow of His power and the working out of His love! Will you follow God in spite of your hardships and it seems that every day work out His purposes through you? Will you joyfully follow His leadership? Remember, God will deliver His people!

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**A CRITICAL YEAR**

By ALPIN P. BOWES

There is an excitement in the air as we face the challenges of this Golden Anniversary year. We anticipate sharing in two record-breaking missionary offerings—not for the record alone, but in order that the world-wide ministry of the church in spreading scriptural holiness may be extended to the great lands of Brazil and West Germany. The latter is a new overseas home mission field for 1958. No one who attended the Tuesday evening service of the Evangelism Conference in Kansas City will forget the moment when Rev. Jerald Johnson, pastor at Eugene, Oregon, and a member of the General N.Y.P.S. Council, was introduced to the almost twenty-seven hundred people who filled the Music Hall auditorium as the appointee of the Board of General Superintendents to open our work in West Germany. We know our people everywhere will be praying for the Johnsons, who are now preparing to begin the work of the Church of the Nazarene.

The prospect of organizing a new church every day during 1958 has also caught the imagination of Nazarenes everywhere. In letters from around the world, encouraging messages have come and it seems that every district has laid plans to reach the goals set by the district superintendents in new churches organized this year. We believe that God’s blessings will be poured out on our church generally as a result of this missionary effort at home.

Let us not think, however, that this is simply an exciting goal for an all-out effort for achievement. There has never been a more critical year for home missions than this year. We are justly proud of the gains made in the past. In recent years, from 150 to 200 churches have been organized each year. In 1956, 29.2 per cent of all our existing churches had been organized in the previous eight years. Yet there are now in the United States alone 138 cities of 25,000 population or more in which there is no Church of the Nazarene, and 300 towns of from 10,000 to 25,000 population which we have not yet entered. There are 14 million people in these towns and cities that we are not now able to reach with the message of our church.

These cities in which there is no
Servicemen's Corner

FROM A GRATEFUL SERVICEMAN

"I want to thank you, and the Nazarenes who made it possible for me to receive this literature while in the service. It has been a blessing to me. I was converted here in England after six months of sin. I found the Lord at a Youth for Christ rally. Four months later I was called to preach on the American Gospel Team here in England made up of airmen. And a few months later God showed me the way to a sanctified heart. I found wonderful fellowship at the Nazarene church in London which Rev. E. Jorden was pastoring. I am planning, as the doors open, to enter evangelism."—John L. Camp.

A CANADIAN INFANTRYMAN WRITES

"I would like to write you personally to notify you as to my change of address and also to tell you some good news. I have been away from God and the truths of His gospel for at least five years; two years of that time I spent in Germany with the Canadian Infantry. I am still proud to be a member of it.

"Due to some wonderful, God-fearing Christian people, I received Nazarene literature overseas. On my arrival home I visited Main Street Church of the Nazarene in Toronto (my home city) for what I thought was the last time. However, God does indeed work in a most mysterious way, and I was reclaimed, repented of my sins, and saved through the blood of Christ. Since then I have tried to do all the things that He shows me by His Word and through the Holy Spirit. I have been witnessing to as many of the other soldiers at my depot as possible, and I sincerely believe that not only are we fighting for God, but are interested in the Church of the Nazarene as well. I write this with gratitude and pray that God will help you in your work. Thank God for the Church of the Nazarene and the good people who comprise it."—John D. Osborne, Pte.

APPRECIATION

"Thank you for sending the Herald of Holiness and other periodicals to me since I have been up here in Greenland. I wish to tell you that they have been a great deal of help to me since I have been here. I certainly do enjoy reading them, and then I pass them on to my friends. The Lord means so much to me, and I'm really thankful that He saw fit to save a sinner like me. Praise His precious name!"—S/Sgt. Henry T. Joekeeman.

Nazarene Servicemen's Commission

Church of the Nazarene challenge us with the need for holiness evangelism. But beyond this is the great factor of population increase and change. The population of the United States in 1956 was 167 million, and it is estimated that there will be a net increase of 60 million in the next eighteen years, for a total population of 227 million in 1975. Every minute there are five more people in the United States. Who is going to reach them for Christ? We will need a net increase of 106,200 Nazarenes in the next eighteen years, just to keep up with the population increase, and this will still leave more people unreached by the gospel than ever before.

People are also on the move. Every year more than 30 million people change their addresses. This increase and movement of people results in surging population increases in some places, particularly in the suburban sections of the metropolitan areas of the country. Yet even in the states with the greatest population growth there are whole counties with a net population decrease.

Many, many new churches are needed. A recent report called upon the Protestant churches of the United States to organize at least 2,000 new churches a year for the next twenty years to meet the needs of unchurched communities now existing or developing. We are all inspired by opportunities for missionary work in other lands, but will we open our eyes to see the home missionary opportunities right at our door? The task of reaching our neighbors in our own countries is the greatest home missionary challenge the Church of the Nazarene has ever faced. With our present 500,000 Nazarenes and all our facilities and organization, we are far better prepared to take the message of full salvation to that next community or town than were those pioneer Nazarenes who went out with only a burning compulsion in their hearts and established the churches that we now rejoice in. Do we have the same passion to reach the lost and spread scriptural holiness as they had?

Translated into these terms of human need, the great challenges of our Golden Anniversary year become more than goals and statistics—they are God's call to His Church to fulfill the Great Commission and truly represent the Church's Lord in a redemptive ministry to the people of our generation.

Prayer Answered

"In mid-November, Daniel Eugene, our three-month-old boy, had to be rushed to Anchorage for medical care of a severe skin condition—Sebcrea. The pediatrician stated that he had inherited it and would have to outgrow it in six months to two years. For three months he drank a milk substitute, nutramigen—$50.00 for twenty-four one-pound tins. Now he takes powdered milk with certain foods on a very restricted diet. His progress is surprising to both the doctor—thanks be to Jesus, our Lord! Now at seven months, Daniel's a very jolly baby with a completely clear skin except when trying a food with a rash reaction. He can wear only cotton fabrics, because of irritation. Thank you so much for your prayers on his behalf."—Rev. Edgar F. Bird, Nome, Alaska.

Newcomer

Ketchikan Parsonage Family

Esther Marie Lewis was born March 14, weighing 7 lbs. 4 oz., to Rev. and Mrs. Clark Lewis at Ketchikan, Alaska.

Overseas Fields

Boost Missionary Offerings

Our overseas home mission fields cooperate in the Easter and Thanksgiving offerings, just like the churches in the
Looking at Guatemala
By BETTY SEDAT

William has been quite ill. He spent about ten days in the hospital in Guatemala City undergoing tests to find the cause. The doctors’ opinion is that he has been overdoing, to the detriment of his nervous strength. He must curtail some of his activity for the present. Since his return to Chameco he has been decidedly better. We expect that in a week or so he will feel well enough to work a short time each day on the translation.

Naturally we are delighted to have more time to finish the translation. All the manuscripts up to the General Epistles are with the printer. We have heard that Acts is being set by the printer. The General Epistles are finished, ready for sending, and only Revelation remains. We have a full schedule planned for them and we believe that God is going to bless them.

Southern and Limpopo Districts of Portuguese East Africa
By OSCAR STOCKWELL

Four boys and one girl declared a call to the ministry during the camp meeting. Nine persons from these districts are currently full-time students in the Bible school and thirty-two are taking the correspondence course offered. Each zone has chosen two preachers each to spend one year in Bible school, and our native elders are co-operating in short spells of teaching. Each zone promotes a garden project to help the day school here at Tavane.

american bible society and nazarene missions

Betty Sedat, one of our missionaries in Guatemala, who, with her husband, is translating the Bible into the Kekchi language for the American Bible Society, writes that they have received their plastic phonograph from the American Bible Society. Not only are they using the phonograph, but they have made tape recordings of the message and are using it with the Kekchis. She says, “We expect this to be a real boon to evangelizing the Indians.”

This is just another indication of how the American Bible Society is an ally in our foreign missionary work. The American Bible Society and the United Bible Societies of other countries are worthy of our support and our regular offerings the second Sunday of December each year.

Programs with a Purpose

“Most of our societies are now participating in our new ‘Programs with a Purpose.’ Reports are coming in of enjoyment and satisfaction with our new emphasis. Chapman Memorial Church, with Pastor L. A. Richardson and President Darrell Overland, expressed sincere appreciation for the immediate lift the new programs have given to their church.”—John Harrison, District N.Y.
P.S. President, Southeast Oklahoma.
Thought for the Day
by BERTHA MUNRO

My Sunday Morning

Monday:
It began, that Sunday morning, with the singing over the radio of a simple song about Someone making the world. The One who made the world is Someone who is bigger than you, bigger than me. He, my Christ, is the One who gives me strength all through my day. It is true. "He taketh up the isles as a very little thing." He "holdeth our soul in life." (Isaiah 40:15; Psalms 66:9.)

Tuesday:
From my Bible School Journal: Why Sunday for our worship day? Because Jesus after His resurrection appeared repeatedly on the first day of the week to the little band of His own put together. He has promised to continue this rendezvous so long as time shall last. I go to church to join my fellow Christians in a personal meeting with Christ. In that presence individual problems will melt like snow. (Isaiah 18:20.)

Wednesday:
My Sunday school girls, as usual, conducted their opening exercises. (These are always a "surprise" to me and always bring a blessing and set me thinking.) This time a vocal solo by a quiet little sophomore—I think she was nervous, for she scarcely raised her eyes:

"More, so much more, . . ." 
By and by when I look on His face, 
I'll wish I had given Him more.*

It carried me back to the storm of the week before when electric power had failed and we were without heat or light. I had felt lost. How empty the days if one could not read! Then a prayer of thanks for the gift of eyes to see; and the next question. What have you done with your eyes? What are you doing? Using them always for His purposes? And your ears?

"More, so much more, . . ."
I'll wish I had given Him more.*

Thursday:
In those same opening exercises the leader suggested composite prayer: specific individual requests, and a volun-

Continued on next page

How can we know when we have fully and freely forgiven another person? We want to forgive as completely as we need to be forgiven when we come before our Heavenly Father. We can keep the injury out of our minds as much as possible, but have we really forgiven if we would be unable to trust the person again under similar circumstances?

In forgiving we must be sure that we do not have any ill feeling in our hearts toward the person whom we have forgiven. We must treat him kindly and be sure that we would not do him any injury. On the other hand, we must remember that God in forgiving us knows exactly what we are within as well as without. But we cannot see into a person's heart and know for sure his sincerity as God can. There is a very real sense in which a person must prove himself over a period of time. A man who has been forgiven of a very serious wrong which he has done to another person cannot expect to be accepted at once as if that had never happened. This doesn't mean that you would not permit him to join the church if he met the requirements of membership. Neither does it mean that you would not accept and respect his testimony. Nevertheless, he must establish his character as a Christian gentleman before, for instance, he could expect to go into your home and date your daughter who is a Christian young woman of the highest type and has been for years.

We are told to use our Bibles, plus the leading of the Holy Spirit, and so on, in order to find God's will in some certain matter. But we might read many chapters and not find a scripture that would shed light on some particular problem; so please tell us how to go about using our Bibles for this purpose. Any further suggestions you could make on helping us to learn the will of God would be appreciated.

We must remember that the Bible does not deal much with particular problems. It sets forth general principles, and then leaves us to make the specific applications with the help of our minds and consciences. Also, the Holy Spirit will aid us at this point if we are keeping up in our prayer life and Bible reading. For instance, the Bible does not say, "Do not use tobacco," but it does declare that the body is the temple of the Holy Ghost and should not be defiled. More than that, we are not to spend our money for that which is not bread. In other words, we are not to be wasteful with God's money. On these two grounds at least, we should all leave the use of tobacco in any form alone. This is a clear-cut example of what I mean when I talk about the Bible laying down general principles rather than dealing with specific problems. Most of the Ten Commandments come in this class as well as the law of love in the New Testament—love God with all your heart and your neighbor as yourself. Will this thing which I am not sure about doing violate either of these two laws of love? Again, God is not going to lead me to believe or do that which is clearly in conflict with the teachings of the Bible. It matters not how powerful the impression may be that I believe a certain thing: I know the impression is wrong if it would lead me in a direction contrary to what the Bible teaches. The voice of the Holy Spirit, the voice of conscience, and providences will not, if they are genuine, cause one to transgress the principles of righteousness which are found in the Bible.

Second Corinthians 7:1 reads: "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." Please explain this verse. What is the filthiness of the flesh, and what is the filthiness of the spirit? Explain the difference.

Those to whom Paul was writing were to cleanse away the unclean thing which, from the standpoint of the flesh, was fornication. This was very prevalent in the church at Corinth. The unclean thing, from the standpoint of the spirit, was idolatry—direct or indirect. It was also a tendency which was taking its toll in the church at Corinth. These evils were to be cleansed away, turned away from, in the fear of God. People who are to be saved from specific sins have a part to do in turning away from them. God does not assume the whole responsibility. Any move in the direction of right is a step in perfecting holiness, when holiness is used in its broader sense—to cover all spiritual progress within the heart—as it is here.
ter sentence prayer for each. A half dozen needs were mentioned: members of the class in former years, now scattered over the world; conviction of one who had asked for prayer; the healing touch on our assistant pastor’s little boy, on a desperately ill mother; the manifest presence of God in the services of the day; the revival meeting to open two weeks hence. No hesitation, either in volunteering or in praying. But the prayers did not stop with half-a-dozen, but rolled on and on, sentence after sentence, earnest, intense, until all the class of twenty had contributed, each her thread to the completed strand. The moment spoke to me of Pentecost and power: They power?

right fourteen new people joined the N.F.M.S. We love our people, and a wonderful group of teen-agers and young people make serving this church a real joy.—

best revival the church has had. On the closing Sunday there was an increase of twenty-nine in Sunday school, and seven people joined the church on profession of faith. On the following Wednesday

Nazarenes. A wave of glory has swept over both the morning and evening services. God has wonderfully blessed His Word ... sanctification and claimed God’s power to deliver them from habits of sin. We thank God for our prayer warriors. From

these weeks of revival we have received 15 new members on confession of faith. With the help of God and the faithfulness of our people, the church has in

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Rev. Paul A. McGuire writes: “After being out of the work for a time because of health reasons, Mrs. McGuire and I are quite well recovered now and would like to slate meetings. We will travel together or I’ll come alone, as the need may demand. Mrs. McGuire does children’s work and is an experienced altar worker. We are open for calls for revival meetings or holiness conventions and will go anywhere the Lord opens the way. Write us, 4510 Emerald, Boise, Idaho.”

Broken Bow, Oklahoma—Our church recently enjoyed a profitable revival with Evangelists Alva O. and Gladys Estep. The Lord met with us in the old-time way, giving over fifty seekers at the altar for pardon and heart cleansing. We greatly appreciated the constructive ministry of the Esteps; they carry the full program—preaching, song leading, and solos. The messages and special songs were made even more effective and beautiful by the use of Scene-o-felt pictures. We feel this revival brought a new day to our church. We have a great group of folks here.—KENNETH D. BAYTEN, Pastor.

Fairborn, Ohio—The Wright View Church recently closed one of its greatest revivals, with Evangelist Hugh Slater, and Jim and Evelyn Callihan, singers, as the special workers. God blessed, Brother Slater preached with the anointing of the Holy Spirit, and there were seekers in almost every service. The singing of the Callihans was not be surpassed; also they are good altar workers and carry a burden for souls. We greatly appreciated the ministry of all these workers. On the closing night we received 16 new members on profession of faith. This church was organized in July of 1953, with 17 charter members, by District Superintendent Albea; today we have 130 members—most of them “brand-new” Nazarenes. We have grown our building twice and, because of our growing Sunday school (average attendance this year, 215), we plan to start on our third building next week.—ROY J. NASH, Pastor.

Nazarene Theological Seminary

Ea ch t ransoceanic flight reaches what is called “the point of no return.” The Church of the Nazarene has reached such a point as she celebrates her fiftieth anniversary. We must either proceed to our God-appointed destination or “ditch” in the sea of formalism and fashionable respectability. Our greatest danger is not that of “structural weakness” in doctrine, but rather a “power failure” due to a lack of vitality in conversion, sanctification, and continuous consecration.—BILL CRANE, ’59.

Pixley, California

This church had its beginning following a revival meeting conducted by Rev. Walter Markham in 1944. Through his efforts and ministry, property was purchased and a small building constructed, which served the church until 1953, when the state of California purchased the buildings and property for highway purposes. Under the consecrated leadership of Rev. Bertus Rhodes, a choice location was secured and the present educational unit constructed; then a parsonage was added. A debt of $4,000 was incurred during these two construction periods. Two years ago, February 16, this debt was paid and ground broken for the sanctuary. Under the loving and prayerful leadership of Pastor Rhodes, members and friends donated many hours of labor, plus financial assistance. A total cost of $75,000 is a wonderful asset on this corner. Dr. D. I. Vanderpool and District Superintendent George Collier were present to dedicate these buildings to the service of God and to challenge our hearts in fulfilling our mission in the community. Brother Rhodes and family have now left to follow the will of God to serve in New Mexico; and Rev. Gay W. Hall, Jr., comes to lead us on in the work of the Kingdom.—ARTHUR JOHNSON, Reporter.

Stockton, California—Fremont Church recently closed the best revival of its history with Evangelist C. Wesley Brough. Our Sunday school average has been 125, and our average attendance per night during this meeting was 92. Our own people did the song leading and sang specials. Truly God blessed in a marvelous way, with 63 seekers; some saved for the first time, many reclaimed, and others sanctified. On the closing Sunday we had 160 in Sunday school, with no special drive. During our four and one-half years in this pastorate the membership has grown from 37 to 93, finances have doubled, and the church has purchased and paid for a Hammond church-model organ. Also the people have purchased a parsonage and built a complete evangelist’s apartment in the upstairs. Very shortly now we will have our four-thousand-square-foot Sunday school annex completed and plan to begin the sanctuary in a matter of weeks. Our people love one another, love the Lord and lost souls. The spirit of the church is wonderful, and it is not unusual for the altar to be lined with seeking souls.—ROBERT OWEN, Pastor.

Francisco, Indiana—The Oatsville Church recently closed a very good revival. The special workers were Rev. John O. Church, Mr. and Mrs. Alva Boswell, Edith Rose Shoaf, and Wayne Boswell. We greatly appreciated the Spirit-anointed messages and fine spirit of Brother Church. God blessed and many souls were saved and sanctified.—C. R. MITCHEM, Pastor.

Covington, Kentucky—East Side Church recently closed a one-week revival with Rev. and Mrs. Marshall Smart as the workers. We saw the largest number in Sunday school since we have been pastor; also eighteen people sought God for forgiveness or heart purity. Truly God blessed and preaching and teaching have been excellent. Our people say it was the best music and preaching they have heard. The church is growing and God is blessing.—ROY ADAMS, Pastor.

Evangelists Oliver and Ruth Morgan and daughter, Mardell, report: “Our first meeting of the year was at First Church, Rock Island, Illinois, with Pastor J. W. Brown. Many people sought and found the Lord and the pastor received a nice class of 11 new members. At Harlan, Iowa, where Rev. Ruth Willfong has been pastor for ten years, there were some seekers; and at Pana, Illinois, with Rev. H. K. Burton, God gave us 50 seekers during this Youth Week; at Daytonview Church, Dayton, Ohio, God blessed in giving 54 seekers. Rev. Max Karr has been pastor there eight years and built a beautiful new church. At East Liberty, Ohio, with Pastor E. M. Parks, the Lord gave a blessed revival with 110 seekers, and outstanding attendance in spite of zero weather. On the closing Sunday there were 511 in Sunday school, with many new people attending for the first time. At this writing we are with Pastor J. Lester Seel and First Church in Newell, West Virginia. We are doing our best to promote the Golden Anniversary program of the church and want to make this the best of our sixteen years in the field of evangelism.”

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Evangelist Joe Norton writes: "I will be closing a meeting with First Church in Salina, Kansas, on May 18; then have an open date immediately following—May 21 to June 1. I would be happy to slate this time as the Lord may lead. Also I have some open time in July and early in August. Write me, F.O. Box 143, Hamlin, Texas."

Evangelists Jack and Ruby Carter report: "The year of 1957 was one of the best and busiest in our ministry of thirty-three years. Many people sought and found God in the old-time way and the saints were helped and blessed. We worked and traveled in twenty or more states and were privileged to work with good pastors and fine people. It was a joy for us to live and work for our wonderful Lord. Currently we are in a fine revival with Pastor Robert Malone and church in Williamsburg, Indiana, and souls are praying through. If you desire our services as preacher and singer, write to 609 E. Mueller Street, Bethany, Oklahoma."

The Spirit of the Lord moved upon the people of the Hammond, Indiana, Zone during our annual youth revival, held in the Ira J. Pickwolf Memorial Auditorium, March 12 to 14. At the Thursday service, Evangelist Morgan Carroll conducted the service. The zone pastors ministered the Word, and the musical services were conducted by the Hammond High School and Hammond Nazarene College choirs. The Hammond Nazarene College choir thrilled our hearts with their singing on Tuesday and Thursday evenings. Testimonies and shouts of praise characterized the services.

Regional Church Schools Convention

The Regional Church Schools Convention for the Southwest Area was held February 27 and 28 in the Municipal Auditorium, San Bernardino, California. The host district, Southern California, had made excellent provision for the housing of the convention and its entertainment.

From the opening song to the closing benediction, the time was packed with information and inspiration for the ministers and Sunday school workers in attendance. More than eight hundred people filled the auditorium to hear Dr. Hardy C. Powers bring a challenging message on the sanctity of our task.

The three co-operating districts, Arizona, Southern California, and Los Angeles, were well represented by their pastors and church school workers. The specialists from headquarters, under the direction of Dr. A. F. Harper, Dr. Erwin G. Benson, and Dr. Kenneth S. Rice, had a program well planned and well staffed for the valuable workshop sessions, covering every area of the church school work.

This convention made a valuable contribution to the work of our leaders in the Sunday school as they launch into the Golden Anniversary year.—REPORTER.
Evangelists' Slates

A to C

Abia, Glen W. P.O. Box 527, Kansas City 41, Mo.
Adam, Mrs. Susie (Chickooff). Rt. 1, Box 230, Lindsay, Okla.
Akin, G. M. 627 Pine St., Minden, La.
Allen, G. Franklin. 2202 Ellis Ave., Boise, Idaho.
Anderson, W. Mistletoe, San Antonio. General Superintendent Vanderpool pre­
dsiding.
Antonio. General Superintendent Vanderpool pre­
tending.
Ashby, Kenneth and Geneva. Singers and Musicians, 1254 E. Williamson Rd., Indianapolis, Ind.
Baker, Ralph and Betty. Preacher and Singers, Box 527, Kansas City 41, Mo.
Belew, J. C., and Margaret and Singer, P.O. Box 527, Kansas City 41, Mo.
Berteoia, The Musical (Fred and Grace). 1349 Perimeter Ave., Research Triangle Park, N.C.
Bierse, Jack. Song Evangelist, Box 118, Idaville, Ind.
Brown, W. Lawson. P.O. Box 527, Kansas City 41, Mo.
Browning, Harold E. Song Evangelist, 3522 N. Cascade, Colorado Springs, Colo.
Boush, Mrs. 420 East 12th St., Indianapolis, Ind.
Brannen, G. 1318 W. Mountain Ave., Fort Collins, Colo.
Brocke, C. Wesley. 302 W. Bellevue, Porterville, Calif.
Buck, Mrs. W. H. First Church, F irst and Holly Sts., Medford, Oregon.
Burlington, Iowa. April 13 to 20
Burton, C. C. P.O. Box 527, Kansas City 41, Mo.
Burton, H. D. 4609 Briandent, Houston 35, Texas
Burton, R. C. Song Evangelist, 91550 First St., N.W., Canton, Ohio.
Burr, Elbert F. 2711 Danube Dr., Sacramento 21, Calif.
Burnett, D. J. 307 South Main St., Covington, Ky.
Bush, F. S. P.O. Box 536, Marion, Ohio.
Burnett, George, 125 N. Wheeler, Bethany, Okla.
Byrd, Louis H. First Church of the Nazarene, 520 N. Holly, Medford, Oregon.
Carrigan, Harry and Esther. Preachers and Musi­
cians, 168 Belmont St., Cambridge, Mass.
Carroll, Morgan. Evangelist, 205 Emerson St., Ken­
ner, Mo.
Carlsen, J. D., and references.
Carter, George. Preachers and Musicians, 156 Winn Ave., Winchester, Ky.
Carter, R. H. Song Evangelist, 13 Latonia Terrace, Covington, Ky.
Campbell, Mrs. L. 205 Emerson St., Ken­ner, Mo.
Carpenter, Harry and Ruth. Evangelists and Sing­
ers, 156 Winn Ave., Winchester, Ky.
Carroll, J. D. P.O. Box 527, Kansas City 41, Mo.
Casey, William, 1100 W. Avenue B, Temple, Texas.
Cassidy, L. B. 1601 E. Howard St., Indianapolis, Ind.
Carlsen, Harry and Esther. Preachers and Musi­
cians, 168 Belmont St., Cambridge, Mass.
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Catlin, Mrs. A. 305 W. 23rd St., Denver, Colo.
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