

*Shining Lights
on Sunday Nights*

HERALD of
HOLINESS

1961 SPECIAL ISSUE



Evangelism FIRST

Evangelism was first with Christ. Evangelism is also first in the Church of the Nazarene. This has challenged us to designate this four-year period, 1960-64, as "Evangelism First."

Witnessing to two million souls last November was one phase of this tremendous endeavor. Our goal of one hundred thousand people seeking Christ and twenty-five thousand new members by profession of faith during the period of October through January was a vital part of our soul-winning emphasis. These new Christians have entered our fellowship and have taken their place among us as we continue in our endeavor to make this the greatest soul-winning time in our history.

We are now working to utilize our Sunday night service to the fullest extent for evangelism. Next year the church moves ahead in a Personal Evangelism and Family Evangelism emphasis. Along with this will be an effort at strengthening the family unit as a place of great importance for the church and society.

In 1963 we climax the four years of planning and working by using the total force of the church in "By All Means" evangelism.

Throughout all four years, each Tuesday from 6:00 a.m. to 1:00 p.m. and each Saturday from 6:00 p.m. to midnight, Nazarenes and Christian friends over the earth will be praying during all or part of these periods. The ministers, missionaries, and faculty members of our educational institutions are banded together as the "Praying Preachers" on the first Wednesday of each month from 12:00 noon to 1:00 p.m.

Surely, friend, you too can have a part in this tremendous endeavor for the spiritual welfare of mankind. Seek to know Christ. Pray, boost, attend our services, and witness to others. We welcome you to put "Evangelism First."

THE DEPARTMENT OF EVANGELISM

Shining Lights on Sunday Nights

IN THE CHURCH OF THE NAZARENE the quadrennium 1960-61 has been designated as the quadrennium of evangelism. The disciples of the Early Church and the stalwart Christian leaders in each succeeding generation have been passionately evangelistic. The measure of a denomination's spiritual program can always be determined by her attitude toward evangelism. "Evangelism First" is imperative.

The pioneers of the Church of the Nazarene, both ministers and laymen, were sacrificially committed to aggressive evangelism. This has been the genius of the church and we have always made the best progress spiritually, numerically, and financially when our evangelistic program was the most intense. In this area the church has given evidence of efficiency.

We are calling every Nazarene to be keenly alerted to the task of evangelism. By evangelism we mean giving the heart-changing gospel of Christ to lost men everywhere. This is to be done in every way possible—in sermon, song, or lesson, either from the pulpit or printed page, or over the ether waves. We are aware that the fervent, life-changing gospel of Christ does not spring from cold hearts or formal programs.

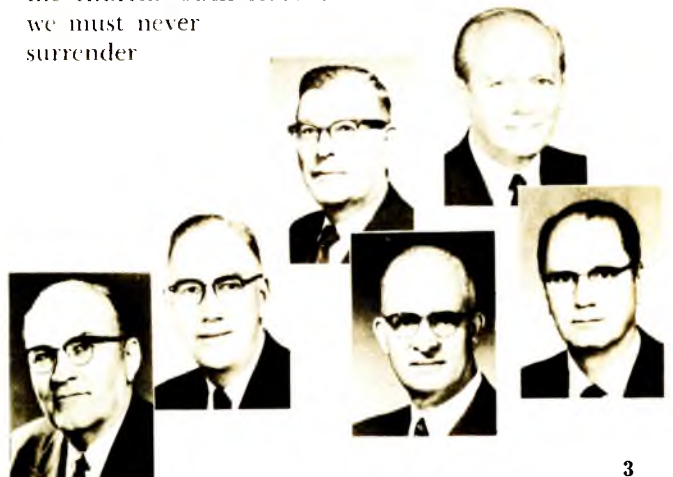
We are sounding the trumpet, calling pastors and church board members everywhere to give attention to the theme for 1961, "Shining Lights on Sunday Nights." The Sunday night service must be recognized as "harvest night" in the soul-winning business. Nothing should be allowed to invade that service that would hinder its purpose. The pastor, the choir, the personal workers, and the church membership must make prayerful preparation for the harvest. Indifference and lukewarmness must be banished forever.

There are a number of factors that challenge the church to have the lights shining every Sunday night and for our people to be at the peak of efficiency in every service. The host of savable people that gather in our church on Sunday nights from different areas form a challenge that cannot be

bypassed. They come from among people contacted through the Sunday school, the visitation program of the church, the N.Y.P.S. with its visitors, and also members from other churches where the lights are out on Sunday nights. Added to these are visitors needing spiritual help or looking for a church home, who were attracted by the shining lights and joyful singing.

There is a tremendous potential in the Sunday night congregation. It is like a white harvest field at reaping time. Ministering properly to that Sunday night crowd alone, justifies our existence as a church. The glorious victories emanating from Sunday night services of the past present a challenge that should thrill the heart of a pastor and strengthen his faith for the crusade. Doubtless in the past more people have sought and found Christ in the Sunday night service in the Church of the Nazarene than in all of the other services combined. The Holy Spirit has moved in times past upon minister and congregation until the Sunday night services became mighty seasons of salvation. Great and small, young and old are brought to Christ in such services.

A man in a Sunday night service cried out of his heart, "I have a million sins! I have a million sins!" Soon afterward, with rejoicing he cried, "God has forgiven them all! God has forgiven them all!" Similar events have happened thousands of times in Sunday night services throughout the church. Such seasons we must never surrender



Left to right: **Hardy C. Powers, G. B. Williamson Samuel Young, D. I. Vanderpool, Hugh C. Benner, V. H. Lewis**



When I Think of Him

By
KATHRYN BLACKBURN PECK

*When'er I think of Him who left His throne,
 And took upon himself our human woe,
 Walking with weary feet earth's toilsome ways
 The common lot of mortal men to know,
 I weep with shame; and when His cross appears,
 I hide my eyes—my sin did nail Him there.
 "Father, forgive," He cried in death's dark hour—
 It was for me He prayed that dying prayer.*

*He whose word kindled blazing suns and stars,
 Whose hand held fast the keys of life and death,
 Whose home and whose dominion were in heaven,
 Could have destroyed the aliens with a breath.
 Yet love constrained Him—wondrous love divine
 Of depth and height and breadth surpassing all
 The love which mortal heart can ever know,
 Spanning the chasm deep of Adam's fall.*

*Oh, when I think of Him, and see His eyes
 Of tender love and sadness looking down
 Upon the sin-sick world He died to save,
 I count as naught such pain as I have known,
 And from my heart of hearts goes up a prayer:
 "My life is Thine; hear Thou my solemn vow—
 Use my small strength some dying souls to bring,
 That they may love Thee as I love Thee now."*

or forget. The debt we owe to others challenges us to reserve Sunday night for evangelism. Joyous gospel singing, praying, Spirit-anointed gospel preaching, with open altars every Sunday night, is a must in the Church of the Nazarene. There are those under the thrall of sin. They stagger in the dark. We hear their clanking chains. We know One who can break every chain and light every dark pathway. Can we be guiltless and not give evangelism our best? We must give Christ to the world.

A noted leader of a sister denomination once complimented our church, saying, "The Church of the Nazarene knows that the world's problem is sin, that the remedy for this problem is Christ, that the technique for bringing these two together is the altar. The Church of the Nazarene majors in the altar." It is at the altar that eternal decisions are made and the problem of sin is solved. Self-preservation as a church hangs in the balances. With us it is evangelize or fossilize. Inside compulsion that gives the church a mighty thrust into the next fifty years is our hope. The church slogan must ever be "On with Evangelism—Have Shining Lights on Sunday Nights."

D. I. Vanderpool

For Board of General Superintendents

HERALD OF HOLINESS

Volume 50, Number 28 September 6, 1961 Whole Number 2576
 W. T. Purkiser, Editor in Chief; Velma I. Knight, Office Editor. Contributing Editors: Hardy C. Powers, G. B. Williamson, Samuel Young, D. I. Vanderpool, Hugh C. Benner, V. H. Lewis, General Superintendents, Church of the Nazarene. Published every Wednesday by the NAZARENE PUBLISHING HOUSE, M. A. Lunn, Manager, 2923 Troost Avenue, Box 527, Kansas City 41, Missouri. Subscription price, \$1.50 per year, in advance. Second-class postage paid at Kansas City, Missouri. Litho in U.S.A.

IT HAPPENS ON SUNDAY NIGHT

Evangelism has been brought into focus in recent years through the international influence of the Billy Graham crusades. This represents something that has always held high priority in the Church of the Nazarene.

The success of such crusades should be a source of encouragement to us, confirming what we have suspected all along. Evangelism in the Sunday night service is of tremendous importance to the future of our church.

One of our most successful efforts in this regard was a "Ten Week Loyalty Crusade" which was sponsored by our church in Baltimore a few years ago. A number of "Crusade Captains" were appointed, each one given the responsibility for nine persons beside himself. Each Sunday night the captain counted the number of persons present from his group and handed in a report. At the close of the ten weeks the final results were tabulated; the winning captains were announced and suitably rewarded.

Our Sunday night attendance increased at least one-third during this time and remained consistently higher than it had been. Interest was intensified and spiritual results were realized. The church has never lost sight of the value of an interesting and inspiring evangelistic service on Sunday night. We feel that it is an expression of an interest in souls that is not seasonal and spasmodic but permanent and perennial.

JAMES R. BELL, Pastor
 First Church, Baltimore, Maryland





Evangelism for this troubled world

By JOHN L. KNIGHT, *District Superintendent, Florida District*

There is hope for every troubled person in the world! It matters not about your past, nor how dark your present, nor how terrifying the thoughts of your future! There is hope for you through Jesus Christ, our Lord.

The human mind cannot fully understand how God loves a person so full of sin, but He does! "For God so loved the world, that he gave his only begotten Son, that *whosoever* believeth in him should not perish, but have everlasting life" (John 3:16). "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Romans 5:8). In every Church of the Nazarene around the world this glorious message of salvation, that triumphantly meets the needs of this troubled world, is proclaimed.

Our message of evangelism triumphs because it is Christ-centered! Jesus Christ meets the needs of sinful hearts. "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Hebrews 7:25). Seated on the right hand of the Father, Jesus, our Saviour, is praying for the sinner. And the Bible says, "Him that cometh to me I will in no wise cast out" (John 6:37). "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matthew 11:28). "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isaiah 1:18).

Sinner friend, there are hope and pardon and salvation for you through the blood of Jesus Christ. Will you not now call upon the Lord and trust His Word this moment? Nor is that all.

The Church of the Nazarene proclaims the message of purity and power for the born-again Christian. Jesus commanded His disciples to "... tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24:49).

Here is power for victorious living, power that brings purity of heart and life, power to overcome evil, power for service, and power to witness. "Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

The Bible, speaking of the disciples' experience at Pentecost, says: "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, *purifying their hearts by faith*" (Acts 15:8-9).

Having been born again, and the heart purified by the fiery baptism of the Holy Spirit (Matthew 3:11), the Christian is ready to share in evangelizing the lost. For the work of "evangelism is not complete until the evangelized become evangelists."

"After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come" (Luke 10:1). Here, then, is the method Jesus used to evangelize. The message of full salvation from burning hearts in the pulpit, and from "*house to house*," meets the need of this troubled world.

Thus the friendly Church of the Nazarene in five thousand communities around the world stands with open arms saying: "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely" (Revelation 22:17). Reader friend, won't you—

Hear the invitation.

Come, "whosoever will."

Praise God for full salvation

For "whosoever will"!

WHAT IS

SIN?

By **RICHARD S. TAYLOR**
Principal, Nazarene Bible College, Sydney, N.S.W., Australia

SIN is the cause of every heartache in the world. There is not a tear-stained cheek, or a lump-filled throat, or an anguished mind, but can be traced directly or indirectly to this monstrous foe of the human race—sin.

Even the calamities which are apparently due to wild nature have their true origin, not in the storm that rends and destroys, but in the dislocation of nature known as the "curse," which God mercifully imposed as a partial discipline for Adam's disobedience.

But by far the greater number of sorrows are man-made. Every broken home, every war, every act of oppression or atrocity or immorality, bears testimony that something is twisted and wrong inside of man.

What is this wrongness which we call sin? For one thing, it is an inherited tendency toward selfishness. As a result of this evil bias, man suffers from moral impotence. He is unable to live up to his ideals. He lacks the thrust upward in ethics which he has in material achievements. He becomes enslaved to inward contradictions and tensions. As Paul said, "For the good that I would I do not: but the evil which I would not, that I do" (Romans 7:19). This is what Paul calls *in-dwelling sin*.

This inner bias gives rise to many active per-

versions. Unable to keep on the right path, man goes the wrong way. Evil habits are formed, unclean practices domineer, wrong attitudes possess. The problem is not ignorance, for man intuitively knows that some things are wrong—yet he *cannot* stop. It is also true that he *will not* stop. He loves and hates the wrong at the same time.

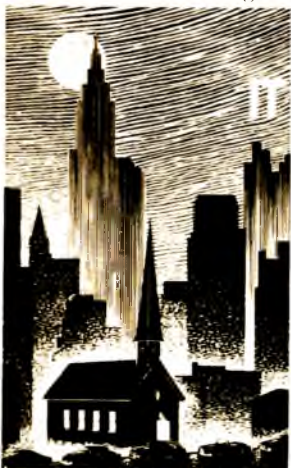
Thus he who inherits a sinful nature becomes a sinner in willful act. The specific sins which we denounce, such as stealing and lying, are but visible shoots springing from the one inner root.

The term sin implies God. If there were no God there could be no sin. There might be error, mistake, social wrong, physical violence—but it would not be sin. Sin is not mere wrong; it is wrongness of or by a morally accountable being who sustains a moral relationship to God, his Creator and Judge.

This makes sin ten thousand times more terrifying. It has not only earthly effects but cosmic. It brings disturbance not only into time but into eternity. It not only hurts ourselves and our fellow men, but it hurts God. It violates His law, His rule, His will. As such it hides His face and alienates us from His approval. We come under His wrath.

From one aspect we call sin unbelief—the refusal to accept the truth. From another aspect we call it pride—the refusal to bow in humble dependence. From yet another standpoint it is idolatry—the worship of the creature rather than the Creator. But when we have studied all of its facets we are forced back to the one word—sin.

For those who have heard the gospel, sin converges on their relationship to Jesus Christ. The Holy Spirit, Jesus said, would convict of sin "because they believe not on me" (John 16:9). Those who want to be freed from sin will accept Jesus the Saviour. Those who neglect or reject Jesus as personal Lord and Saviour clearly desire to continue in sin. Therefore, no matter what other means of culture or self-improvement they adopt, they are sinners still. Their failure to enthrone Christ becomes their chief sin, and the sin which above all others will banish them eternally.



HAPPENS ON SUNDAY NIGHT

The Sunday evening "Gospel Hour" brings to a fitting close the Lord's day. This is the time when the choir sings with freedom and liberty. The orchestra plays to assist the congregation in joyous singing. Occasionally prepared three-minute testimonies shed light on Christian experience, and sometimes spontaneous testimonies from the congregation give voice to the joy of the Lord in the heart. Always the voice of the preacher calls us to repentance and faith in the Lord Jesus Christ.

Especially has my heart been thrilled with "Summer Sunday Evenings with Jesus," a theme we have used at our church during the heart of the summer, when some denominations are on a reduced program, to exalt the reality of Christian experience in the heart of the twentieth-century modern.

KENNETH VOGT, *Pastor*
North Sacramento Church, California



HEBREWS 13:10 We Have an Altar

The writer to the Hebrews in urging them to be steadfast makes the statement, "We have an altar." I would like to lift this scripture out of its setting and apply it to the Church of the Nazarene.

An altar is not mandatory for our church, but we have one in all our sanctuaries. Not that we believe that there is any virtue in the altar, but because we believe it is a wonderful place to pray. If a test were made, you would find that three-fourths of the members of our church were converted at an altar of prayer.

Names

This place of worship has been referred to as an altar, a penitent form, and a mourners' bench. In our nicer buildings it is a nice railing at which we kneel; in others, a plain, wooden, backless bench; in others, the front bench or pew is used.

Always Open

The altar is always open in the Church of the Nazarene. Often before the preaching or in the midst of the sermon, convicted men and women will come to the altar to pray.

Not Essential

Our church does not consider the altar as essential. God will meet a soul anywhere. I have known people to be converted in a saloon or theater. I would not recommend such a place to search for God, but if an individual should be in such a place and want God, He will meet him there. Men have found Him in the field, on the highway, deep in the mines of earth, high in the skies above the earth.

Revival

In my campaigns I have known people to be converted in their seats or in the aisle as they came forward for prayer, but I have known far more who were saved at the altar.

We do not claim the altar of which we write is specified in the Scriptures, but we do insist that the Bible does not speak against it, and God has certainly placed His blessing upon it.

Convenient

We have an altar because it is a convenient place to pray. It is located at the front of the church where the unsaved can meet with the Christians and pray and counsel together. I know of no better place.

By

JARRETTE AYCOCK

District Superintendent
Kansas City District

A Humble Place

We have an altar because it is a humbling place. You don't often find pride, haughtiness, and scoffing at the place of prayer.

When a sinner steps out before a crowd, walks down a long aisle, and humbly kneels at an altar you will most always find he is sincere, earnest, and hungry for a better life.

Less Confusion

Contrary to the opinion of many people who are not used to an altar, there is very little confusion. In spite of those kneeling around, it is possible to shut out the world and close yourself in with God.

Alone with God, the world forbidden;

Alone with God, O blest retreat!

Alone with God, and in Him hidden,

To hold with Him communion sweet.

A Grand Scene

One of the grandest sights in any church is to see groups of sinners at an altar with the people of God kneeling about them praying for their salvation.

We have an altar where in revivals and camp meetings all over the world thousands of believers have knelt and consecrated their lives to God and were filled with the Holy Spirit.

We have an altar where thousands from every walk of life have knelt and found forgiveness for their transgressions.

We have an altar, but it did not originate with the Church of the Nazarene. It has been used by many of God's people of various denominations for centuries, but our church certainly has adopted it and today we use it as much as any other group of people, if not more.



It can happen to **YOU!**

YOU
can be
saved!

By PAUL MARTIN

Pastor, Chinese Church, San Francisco, California

The Bible tells of a jailer who asked the question, "Sirs, what must I do to be saved?" (Acts 16:30) God had spoken to him through the singing of the apostles in the midnight hour. God had spoken to him through the earthquake, through the thoughtful consideration of prisoner saints for his life. He felt again the misery of his sins, and the troubled feeling of just not being ready for the emergencies of life. He hurried to the cell of Paul and Silas and exclaimed, "Sirs, what must I do to be saved?"

Such a question has pressed itself upon many men. Perhaps the very fact that you have stopped to read these words suggests your concern for this question. Some have expressed it this way: "Oh, to be saved *from* the continuing guilt of sin!" While others have said, "Save me, dear Lord, *from* a fruitless, frustrated life." And many a man in his deep agony has cried, "O dear God, save me *from* hell!"

And God will save you! He will save you to

YOU
can be
sanctified!

By FLETCHER SPRUCE

Pastor, First Church, Canton, Ohio

"Entire sanctification is that act of God, subsequent to regeneration, by which believers are made free from original sin, or depravity, and brought into a state of entire devotement to God, and the holy obedience of love made perfect. . . . This experience is also known by various terms representing its different phases, such as 'Christian Perfection,' 'Perfect Love,' 'Heart Purity,' 'The Baptism with the Holy Spirit,' 'The Fullness of the Blessing,' and 'Christian Holiness'" (*Manual, Church of the Nazarene*). May I suggest six steps to entire sanctification:

Step One: Be sure you are a saved person, a born-again Christian with an up-to-now experience, for sanctification is for believers (Acts 19:2). Do not say you were saved one year ago. You must know that you are saved *now*, that all sins are covered by

peace, and joy that fills and thrills the soul. He will save you *to* a useful, meaningful life. He will save you *to* eternal friendship with Jesus, and with loved ones who have taken Christ with them. For “if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness” (I John 1:9).

The first step to salvation, then, is to *confess your sins*. Confession opens the heart, relieves the burden, and the Lord who hears it will forgive. True confession means forsaking your sin. “He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy” (Proverbs 28:13). True repentance and godly sorrow for sin invariably demand that we “straighten every crooked path.” A short man named Zacchaeus spent a short time with Jesus and was wonderfully saved, and said, “Behold, . . . if I have taken any thing from any man by false accusation, I restore him fourfold” (Luke 19:8).

The next step, in the words of St. Paul to the jailer, is to “*believe* on the Lord Jesus Christ, and thou shalt be saved” (Acts 16:31). What is this faith that saves? It is faith in the Word of God: that as I meet the conditions of God’s promises, God will stand by His Word. Then I can claim these promises for myself and believe that Jesus saves me. Also, the faith that saves is trust and confidence that wells up in the heart when confession is fully made. It is not an intellectual assent to a doctrinal statement, but a childlike trust in a wonderful Lord! For the faith that saves is faith in a Person, in your Saviour, the Lord Jesus Christ. It is taking into your experience a new Friend. Visit Him faithfully. Talk to Him naturally. Walk with Him closely. If you have dealt with your sins in seriousness and turned from them, if you believe God’s promises are true, then you can take Jesus as your Saviour, and know that He takes you.

the blood of Jesus Christ *now!* Sanctification is a second definite work of grace.

Step Two: As a Christian, recognize that your heart still has a spiritual need (I Corinthians 3:1-4). Do you sometimes become angry, pout, say unkind things? Have you a carnal pride of face, race, or grace? Are you jealous of the person who was elected in your place? Admit your need to yourself, and to God.

Step Three: Determine to be holy (I Peter 1:16). Renounce these inner sinful traits that terrify. Refuse carnality a harbor in your heart. Do not condone—*disown* these hateful conditions! Vow to God that you will keep seeking until He cleanses them away and fills you with His fullness.

Step Four: Yield yourself to God (Romans 6:13). Sign the blank check and let Him fill in the amount.

Surrender your time, talents, money, ambition, family, future, your *all* into His care. Consecration is not so much giving what you have to God as it is taking hands off that which already belongs to God.

Step Five: Sanctification, heart purity, comes by faith (Acts 15:9). Having met all other conditions, *trust* God to sanctify you wholly (I Thessalonians 5:23). Jesus died to do it (Hebrews 13:12). Believe He does it *now!*

Step Six: When you meet God’s conditions He does the wonderful work. Your heart is made pure (Matthew 5:8). Your sins are cleansed away (I John 1:9). The root of sin is taken out (Hebrews 12:15). Your heart is filled with the Holy Spirit (Acts 2:4). You are ready for service unashamed (Ephesians 5:25-27). Your soul is fit for heaven (Hebrews 12:14). And you know it (Romans 8:16)! You can be sanctified today!

the Church in the NEWS



1 Nazarenes pour out all the exits from Kansas City's Municipal Auditorium as the Arena and auxiliary auditoriums were filled to 16,500 capacity for the Sunday morning Communion service of the Fifteenth General Assembly last June 19. Auditorium management stated this was the largest convention ever to use the building's facilities. The quadrennial gathering launched a four-year emphasis on evangelism.

2 Brass trio from Nampa Christian High School, Nampa, Idaho, includes Ken Tippitt, trombone; Merlyn Tubiens, trumpet; Jim Gillespie, saxophone; with Carolyn Younger, accompanist. These Nazarene young people won first place in a district Youth for Christ talent contest and have played in many conventions, including the General Nazarene Young People's Convention in Kansas City last June.

3 Dr. Richard S. Taylor speaks at the dedication of the new building for the College Church of the Nazarene, Thornleigh, Sydney, Australia. Dr. Taylor has served as organizer and principal of Nazarene Bible College for eight years. He has also served as pastor of a church at the college since it was organized in 1954. A dozen churches in Australia and New Zealand are served by ministers trained at Nazarene Bible College at Sydney.

4 A view of the student commons building at Pasadena College, Pasadena, California, an example of the building surge that has taken place on all six college campuses of the Church of the Nazarene in the United States. In five years college enrollment has increased by one-fourth and this trend is expected to continue for the next fifteen years. The colleges have been raising one-half million dollars annually for capital improvements, with a major emphasis on added dormitory space. College-level enrollment is expected to reach 5,000 this year.

5 The Sunday school of the Chinese Church of the Nazarene in San Francisco, California, in session. During the school year the church operates a Chinese language school weekday afternoons, enrolling well over 100 boys and girls. Rev. Paul Martin is the pastor. This is a fully organized church of the Northern California District.

6 Bethel Church of the Nazarene, Spokane, Washington, is one of over 400 churches that have received building loans from the Division of Church Extension. The congregation bought new property in a growing residential section of Spokane, under the leadership of Pastor Neal Dirkse. A mortgage from a local bank provided half the building cost. A short-term church extension loan cared for the completion of the building above the amount raised by the congregation.

7 The church at Gusukuma, Okinawa, dedicated last year, only three years after the Church of the Nazarene entered this new mission field. A Christian Okinawan remodeled his home in 1958 to provide the first meeting place. Through the generosity of a district in the United States, money was provided for this beautiful chapel. Rev. and Mrs. Doyle Shepherd and Rev. and Mrs. Higuchi pioneered the work on Okinawa, where there are now five churches.





An Invitation to Our Sunday Night Services

By **WENDELL WELLMAN** Pastor, First Church, Atlanta, Georgia

Something has happened to Sunday night! Churches that are buzzing with life Sunday morning are strangely quiet and dark Sunday night. We're rapidly becoming a nation of *Sunday morning saints!* This is not good!

The Church of the Nazarene in your community is open every Sunday night. And you're invited!

An invitation to our Sunday night service is an *invitation to informality*. It is not a carbon copy of the morning worship service. The whole atmosphere is different. A wholesome informality characterizes this hour.

There is more *participation* on the part of the congregation in our evening services.

The accent is on *friendliness*. Warm handshakes are still very much in order. You'll be greeted by friendly ushers who will go out of their way to make you feel comfortable and at home. We think you'll enjoy this friendly atmosphere.

An invitation to our Sunday night service is an *invitation to inspiration*.

There's music. Lots of it! The Church of the Nazarene is a *singing church*—and especially so on Sunday night. The songs we sing are the songs you know and love. There are songs like these: "Since Jesus Came into My Heart," "The Old Rugged Cross," "There Is a Fountain Filled with Blood." Yes, our hymnal is full of such heart-

warming songs as these. If you like to sing, if you like to hear others sing, you'll enjoy Sunday nights at the Church of the Nazarene.

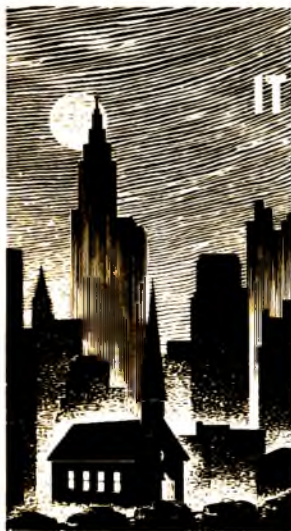
There's the ministry of the Word. There is clear-cut, sane, Christ-centered preaching, evangelistic preaching that lifts up Christ as the only answer to the heart's deep longing. You won't be bored by essays, book reviews, or dry-as-dust lectures on current events! If you enjoy Bible preaching, you'll enjoy our Sunday night services.

There are special features. Special musical selections, both vocal and instrumental, are enjoyed in these services.

Personal testimonies are given frequently. You'll enjoy hearing your neighbors and friends witness to the power of Christ in their lives. If you are a Christian, you'll enjoy sharing with us what Christ means to you.

And always there is the opportunity to pray: for those weighted down by guilt to pray for forgiveness; for those facing some serious problem to pray for grace and guidance; and always an open altar where anyone with any kind of need may kneel and find the answer!

Yes, the Church of the Nazarene in your community is open Sunday nights. And we extend to you a warm invitation, an invitation to *informality* and *inspiration*.

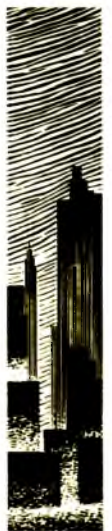


IT HAPPENS ON SUNDAY NIGHT

Organ prelude, well-filled sanctuary, reverent expectation, the choirs (senior and junior) opening with their theme, "Sing, sing, . . . let us sing, sing, sing." For several minutes the congregation lifts the evangelical songs of the church. After prayer, the Chorales, six teen-agers, sing "In the Center of His Will." When the male quartet sings "The Saints Come Marching In," one can see that the songs are reaching the hearts of the people.

Several testimonies follow, preparing the way for the choir to burst forth with "Springs of Living Water." A soloist sings "My Wonderful Lord," and the congregation is now ready for the pastor to preach on "Hosea's Message of Love and Salvation." As the choir sings the invitation, several souls slip forward to find God's will for their lives. The Spirit of the Lord has fellowshiped His people again. Our congregation faces a new week uplifted and encouraged, for we met God again this Sunday evening.

A. E. WOODCOOK, Pastor
First Church, Muncie, Indiana



EDITORIAL

By W. T. PURKISER

"The Light Shineth in Darkness"

A church lighted at night is an oasis in a desert of darkness. The light shining from its windows is an expressive symbol of the light that "shineth in darkness" (John 1:5).

The Bible speaks much of light, from God's first word in Genesis 1:3, "Let there be light," to the last chapter of Revelation, which tells of the city where the Lord himself is the Light.

Light in the Scriptures means the grace and power of God, the influences which come into human life from the divine. While this light may be reflected in the lives of those who have come to know the Lord (Matthew 5:14), it is God himself who is its source.

In black contrast is the darkness of this world, the gloom of its moral evil, the night of its hopelessness. No figure could better show the effects of sin and selfishness in human life than that which likens evil to darkness. A midnight blackness darkens the life of man on earth, gripped as it is in "the power of darkness" (Colossians 1:13), under the sway of "the rulers of the darkness of this world" (Ephesians 6:12).

Through the Church the light shines in the darkness. All the light there is in these dark days comes directly or indirectly from the gospel of Christ. Jesus said, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life" (John 8:12); and, "I am come a light into the world, that whosoever believeth on me should not abide in darkness" (John 12:46).

There are some interesting points of likeness between what light means in the natural life of man and what it is in the spiritual and moral realm. Life itself as we know it could not exist without light. As the radiance of the sun in the heavens is "the light of life" to plants and animals on earth, so the radiance which shines from the cross of Christ is the light of life to the soul.

Christ, who is the Light that came into the world, "came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1:11-12).

Light not only sustains life; it shows the nature of things around. Light is the source of sight.

Those who stumble and fall in the dark may walk with firm and steady tread in the light.

In matters of conscience, the light of Christ shows the difference between right and wrong. Sin cannot be seen in the darkness for what it really is. "In the night all cows look alike." But when the light of the gospel shines into the soul, it reveals the awful blackness of the worldly and sinful life.

Then light also purifies. Before chemical anti-septics, the surest way to cleanse from disease germs was to expose an object to the bright light of the sun. So we have God's promise: "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (I John 1:7).

This promise is to those who have come out of the darkness of sin into the light of Christ. It is the promise of a cleansing that is complete, and a cleansing that is continual. Only by living in the light may one be cleansed and kept free from all sin in a world which is no friend to grace.

Best of all, the light is still shining in the darkness. The darkness has never been able to put it out. All it has meant to multiplied thousands throughout the Christian centuries it will mean to you if you too will come to the light which is shining for you.

The light which shines in the darkness cannot be ignored or refused. To glimpse the light and draw back into the darkness brings even deeper shadow to the soul. Christ said, "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil" (John 3:19). The church lighted at night calls all to come out of the darkness into "the light of the knowledge of the glory of God in the face of Jesus Christ" (II Corinthians 4:6).

W. T. PURKISER
elected editor of the
HERALD OF HOLINESS
at the
General Assembly
in 1960



Prayer Pentecost Propagation

By E. S. PHILLIPS
Pastor, First Church, Bethany, Oklahoma

Prayer, Pentecost, propagation or evangelism—this seems to be the order of the Lord's procedure. This order has been verified by the Master's statement: "Tarry [or pray] until [Pentecost comes], then go [and evangelize]."

This order has been verified by the disciples' experience—through prayer they had come into personal accord with each other, and on the Day of Pentecost they came into personal accord or harmony with the Holy Spirit. On that very day they began to evangelize, and three thousand people were added to the Church.

This order has been verified by historic awakenings. In the second chapter of Acts we have the record of the coming of the Holy Ghost. Immediately thereafter in chapters three and four we have an account of the first great revival. The scripture says, "And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, . . . And the multitude of them that believed were of one heart and of one soul" (Acts 4:31-32).

"When they had prayed, . . . they were all filled with the Holy Ghost"—these functions have been integral parts of every subsequent revival from the days of the Acts of the Apostles to the present days of Evangelist Billy Graham. Prayer and the Spirit's presence are still essential factors in all evangelism—whether it be "mass" or "personal." Therefore Pentecost and evangelism are inseparable; but without prayer, Pentecost and evangelism are impossible.

Though we may not understand much of the mystery of prayer, yet we do know that our praying and asking have a tremendous effect on God. Something happens to us and to others when we pray. Abraham prayed and Lot was spared; Moses prayed and Israel was delivered; Elijah prayed and God gave rain; Solomon prayed and the Temple was filled with God's glory. It was through prayer that Pentecost was ushered in; through prayer prison chains were stricken off, and people were brought forth from dungeons; through prayer evil spirits were cast out, hardened sinners were softened into repentance, and the kingdom of Heaven has been populated.

It is reported of Constantine the Great that he was looking at some statues of notable men—they were all sculptured in a standing position—and he said, "I shall have mine cut in a posture of kneeling, for it was on my knees that I rose to eminence."

Praying will not assure us of a place of eminence among the great of the world, but it will give us the power of God in our lives and an influence on our fellow men.

I GO TO CHURCH SUNDAY NIGHTS



FIRST: I go to church on Sunday night because when I was saved I united with the church and I promised, according to the church covenant, to attend the services of my church. If I do not attend, unless providentially hindered, I break that covenant.

SECOND: I go to church Sunday night because I have an appointment with Jesus in His church that I must keep. If I am not there, He is disappointed.

THIRD: I go to church on Sunday night because I love lost souls, and I want to be present on Sunday night with my fellow Christians to help win the lost to Christ. When our churches are filled on Sunday night with Spirit-filled Christians, the lost will be saved. We say the unsaved people will not come to church. How can we expect them to come when the church members won't come?

FOURTH: I go to church on Sunday night be-

cause I want to see the doors of the church kept open. Each time I am absent I am casting my vote to close the doors of the church. How many times have YOU voted to close the doors of the church? The doors of the church will remain open only as long as the members come on Sunday night. You don't want to live in a city of no churches, but *what are you doing to keep them open on Sunday night?*

FIFTH: I go to church on Sunday night because the picture shows and other places of amusement are open and I don't want anyone to question my allegiance to Christ. I do not say that all people who do not go to church Sunday night are in one of these places. Many of them are, but I am saying that by your absence from church on Sunday night you may cause someone to doubt your love, loyalty, and allegiance to Christ, His Kingdom, and His Church.

—*The Temple Messenger*



IT HAPPENS ON SUNDAY NIGHT

Our Climax to the Lord's Day

Our Sunday evening "Evangel Hour" is not an afterthought, but a blessed climax to the Lord's day. Our prayers and labors throughout the entire Sabbath are in anticipation of this service. A teen-age choir meets in the afternoon to prepare special music for the evening. An orchestra also rehearses to make a vital contribution to the vitality and singspiration of this service. The most important moments of preparation, however, are spent during the 6:00 p.m. pre-prayer service. This service of prayer generates an atmosphere of evangelism and expectancy which is most necessary to the evening.

The "Evangel Hour" itself is one of spontaneity, inspiration, and praise. Variety is maintained by inviting occasional outside musical talent or speakers into the service. Visitors are encouraged to attend and are made to feel they are a vital part of the worship. Because our purpose during this hour is primarily for evangelism, we come prepared and expecting to find souls stepping forward to make their eternal commitment unto God. God does not let this kind of faith go unrewarded. Such a service gives our people great satisfaction and a sense of meaning to the Lord's day. Needless to say, we go to our homes after such a day "with gladness and singleness of heart."

HERBERT L. ROGERS, *Pastor*
East Rockaway Church, Lynbrook, New York



The New Birth

Sanctification

“THERE WAS a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again.

“If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life” (John 3:1-7, 12-16).

“SANCTIFY THEM through thy truth: thy word is truth. And for their sakes I sanctify myself, that they also might be sanctified through the truth. And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith. I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

“But unto every one of us is given grace according to the measure of the gift of Christ. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. But as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy. And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it” (John 17:17, 19; Acts 15:8-9; Galatians 2:20; Ephesians 4:7, 11-13; I Peter 1:15-16; I Thessalonians 5:23-24).



IT HAPPENS ON SUNDAY NIGHT

That which sets apart a service as outstanding is the conscious knowledge, in both saints and sinners, of the manifest presence of God.

Recently, after the singing of a beautiful solo, several people gave spontaneous testimony to what God had done for them. Among them was a new convert. Expressing first his love for Christ, he then requested prayer for a perplexing personal problem, saying, “I don't want to leave an atmosphere like this without asking the prayers of my fellow Christians.” He knelt at the altar, and nine others came seeking God for pardon, heart purity, or grace to face a problem. How rich and how wonderful was that service!

Few people remember what song was sung or who sang it. Few remember the pastor's text or his sermon. But all remember that night when God came in great blessing upon us.

JAMES D. HAMILTON, *Pastor*
South Side Church, Denver, Colorado



Agreed STATEMENT OF BELIEF



1. In one God—the Father, Son, and Holy Spirit.
2. That the Old and New Testament Scriptures, given by plenary inspiration, contain all truth necessary to faith and Christian living.
3. That man is born with a fallen nature, and is, therefore, inclined to evil, and that continually.
4. That the finally impenitent are hopelessly and eternally lost.
5. That the atonement through Jesus Christ is for the whole human race; and that whosoever repents and believes on the Lord Jesus Christ is justified and regenerated and saved from the dominion of sin.
6. That believers are to be sanctified wholly, subsequent to regeneration, through faith in the Lord Jesus Christ.
7. That the Holy Spirit bears witness to the new birth, and also to the entire sanctification of believers.
8. That our Lord will return, the dead will be raised, and the final judgment will take place.

—MANUAL, Part Two

THE HERITAGE BIBLE



The Bible you'll enjoy.

with its

NEW simplified reference system
amazingly readable print
Indo-Text Imperial paper

Everything about it makes it a Bible of beauty and usefulness . . . including semi-overlapping covers . . . presentation page and family register* . . . 16 full-color religious pictures* . . . all Messianic prophecies indicated by a star . . . page headings . . . self-pronunciation helps . . . center-column references . . . 126-page concordance . . . 22 pages of Readers' Aids . . . 8 full-color maps . . . all in newly set type . . . 1,536 pages, 4 11/16 x 7 x 1" . . . boxed.

*Except B-807C

Available in a wide variety of bindings:

No. B-807C	Genuine morocco . . . leather-lined . . . gold edges . . . silk marker	ONLY \$10.00
No. B-857C	Same as B-807C with words of Christ printed in red	\$10.50
No. B-801C	Genuine leather . . . paper-lined . . . gold edges . . . silk marker	\$ 7.50
No. B-851C	Same as B-801C with words of Christ printed in red	\$ 7.95
No. B-803C	Same as B-801C with imitation leather . . . red edges	\$ 5.00
No. B-853C	Same as B-803C with words of Christ printed in red	\$ 5.50
No. B-805CZ	Same as B-803C with ZIPPER	\$ 6.00

Order the Bible you'll ENJOY reading—using—carrying TODAY

NAZARENE PUBLISHING HOUSE

2923 Troost, Box 527, Kansas City 41, Missouri

Needing

SOME GOOD BOOKS
A BIBLE CHURCH EQUIPMENT
SUNDAY SCHOOL SUPPLIES
RELIGIOUS GIFTS—AWARDS
SACRED MUSIC

Send for our

FREE 1962

**Master
Buying
Guide**



Fully illustrating
the latest in religious merchandise

Clip and mail AT ONCE

Please send your new 1962 Master Buying Guide

Name _____

Street _____

City _____ Zone _____

State _____

**NAZARENE
PUBLISHING HOUSE**

2923 Troost, Box 527, Kansas City 41, Mo.

In Canada:

1592 Bloor Street, West, Toronto 9, Ontario

OFFICIAL DIRECTORY

International Headquarters, 6401 The Paseo, Box 6076, Kansas City 10, Missouri

General Superintendents

Hardy C. Powers Gideon B. Williamson Samuel Young D. I. Vanderpool Hugh C. Benner V. H. Lewis

Executive Secretaries and Directors

George Coulter	Foreign Missions	Dean Wessels	Stewardship
Roy F. Smees	Home Missions	Paul Skiles	Nazarene Young People's Society
Dean Wessels	Ministerial Benevolence	Mary L. Scott	Nazarene Foreign Missionary Society
M. A. Lunn	Publications	T. W. Willingham	Nazarene Radio League
S. T. Ludwig	Education	Bennett Dudney	Christian Service Training
Albert F. Harper	Church Schools	Paul Skiles	Service-men's Commission
Edward Lawlor	Evangelism	O. Joe Olson	Nazarene Information Service

Educational Institutions

Bethany Nazarene College	Bethany, Oklahoma	Northwest Nazarene College	Nampa, Idaho
British Isles Nazarene College	Manchester, England	Olivet Nazarene College	Kankakee, Illinois
Canadian Nazarene College	Red Deer, Alberta	Pasadena College	Pasadena, California
Eastern Nazarene College	Wollaston, Massachusetts	Trebecca Nazarene College	Nashville, Tennessee
	Nazarene Theological Seminary		Kansas City, Missouri

District Superintendents

ABILENE—Raymond W. Hurn, 3515 43rd St., Lubbock, Texas
AKRON—C. D. Taylor, Nazarene District Center, Canton-Alliance Rd., Route 1, Louisville, Ohio
ALABAMA—L. S. Oliver, 5401 Tenth Ave. So., Birmingham, Alabama
ALBANY—Renard D. Smith, 5216 S. Salina St., Syracuse, New York
ALASKA—Bert Daniels, 106 W. King Edward Ave., Vancouver, B.C., Canada
ARIZONA—M. L. Mann, 6801 E. Coronado, Phoenix, Arizona
AUSTRALIA—A. A. E. Berg, 89 Grenfell St., Mt. Gravatt, Brisbane, Queensland, Australia
BRITISH ISLES NORTH—George Frame, 126 Glasgow, Garrowhill, Baillieston, Glasgow, Scotland
BRITISH ISLES SOUTH—J. B. MacLagan, 48 Loxley Road, Wandsworth Common, London, S.W. 18, England
CANADA ATLANTIC—Bruce Taylor, Box 234, Oxford, Nova Scotia, Canada
CANADA CENTRAL—H. Blair Ward, 42 Ellendale Dr., Dorset Park, Scarborough, Ontario, Canada
CANADA PACIFIC—Bert Daniels, 106 W. King Edward Ave., Vancouver, B.C., Canada
CANADA WEST—Herman L. G. Smith, 2236 Capitol Hill Crescent, Calgary, Alberta, Canada
CENTRAL OHIO—Harvey S. Galloway, 4100 Maize Rd., Columbus 24, Ohio
CHICAGO CENTRAL—Mark R. Moore, 1394 Blatt Blvd., Bradley, Illinois
COLORADO—E. L. Cornelison, 1765 Dover St., Denver 15, Colorado
DALLAS—Paul H. Garrett, 2718 Maple Springs, Dallas 9, Texas
EAST TENNESSEE—Victor E. Gray, 4000 Sunset Ave., Chattanooga 11, Tennessee
EASTERN KENTUCKY—D. S. Somerville, 2717 Iroquois Ave., Ashland, Kentucky
EASTERN MICHIGAN—W. M. McGuire, 450 Eileen Dr., Pontiac, Michigan
FLORIDA—John L. Knight, 2115 Hawthorne Trail, Lakeland, Florida
GEORGIA—Mack Anderson, 927 S. McDonough St., Decatur, Georgia
GULF CENTRAL—Warren A. Rogers, 7429 Wykes Ave., Detroit 10, Michigan
HAWAII—W. S. Purinton, Box 8158, Honolulu, Hawaii
HOUSTON—W. Raymond McClung, 525 Hohldale, Houston 18, Texas
IDAHO-OREGON—I. F. Younger, 324 Holly St., Nampa, Idaho
ILLINOIS—Harold Daniels, P.O. Box 72, Springfield, Illinois
INDIANAPOLIS—Luther Cantwell, 4740 East Washington, Indianapolis, Indiana
IOWA—Gene E. Phillips, 1102 Grand Ave., West Des Moines, Iowa
JOPLIN—Dean Baldwin, 1614 Mimosa, Carthage, Missouri
KANSAS—Ray Hance, 457 Lexington Road, Wichita 8, Kansas
KANSAS CITY—Jarrette E. Aycok, 2923 Troost Ave., P.O. Box 527, Kansas City 41, Missouri
KENTUCKY—D. L. Lewis, 2230 Alta Ave., Louisville, Kentucky
LOS ANGELES—Shelburne Brown, 1373 Bresee Ave., Pasadena 7, California
LOUISIANA—T. T. McCord, 1611 Henry St., Pineville, Louisiana
MAINE—Joshua C. Wagner, 72 Purinton Ave., Greenwood Acres, Augusta, Maine
MICHIGAN—Orville L. Maish, 200 Francis St., S.E., Grand Rapids, Michigan
MINNESOTA—Roy F. Stevens, 6224 Concord Ave. So., Minneapolis 24, Minnesota
MISSISSIPPI—Otto Stucki, P.O. Box 10507, Westland Station, Jackson 9, Mississippi
MISSOURI—E. D. Simpson, 12 Ridge Line Dr., St. Louis 22, Missouri
NEBRASKA—Whitcomb Harding, 803 North Briggs, Hastings, Nebraska
NEVADA-UTAH—Raymond B. Sherwood, Box 510, Fallon, Nevada
NEW ENGLAND—J. C. Albright, 19 Keniston Road, Melrose, Massachusetts
NEW MEXICO—R. C. Gunstream, 215 57th St. N.W., Albuquerque, New Mexico
NEW YORK—Robert Goslaw, 27 Wilson St., Beacon, New York
NORTH ARKANSAS—J. W. Hendrickson, 1922 Jefferson, Box 907, Conway, Arkansas
NORTH CAROLINA—Lloyd B. Byron, 1240 Pinecrest Ave., Charlotte, North Carolina
NORTH DAKOTA—Harry F. Taplin, 302 W. Thayer Ave., Bismarck, North Dakota
NORTHEAST OKLAHOMA—I. C. Mathis, 6502 West 51st, Rt. 9, Box 656-C, Tulsa, Oklahoma
NORTHEASTERN INDIANA—Paul Updike, 840 Kem Road, Box 987, Marion, Indiana
NORTHERN CALIFORNIA—E. E. Zachary, 100 Beulah Park Dr., Rt. 4, Santa Cruz, California
NORTHWEST—Raymond C. Kratzer, 4305 Snow Mountain Rd., Yakima, Washington
NORTHWEST INDIANA—Arthur C. Morgan, 60 Northview Dr., P.O. Box 350, Valparaiso, Indiana
NORTHWEST OKLAHOMA—Jonathan T. Gassetta, 505 N. Donald St., Bethany, Oklahoma
NORTHWESTERN ILLINOIS—Lyle E. Eckley, 116 W. Beverly Court, Peoria, Illinois
NORTHWESTERN OHIO—Carl B. Clendenen, Box 286, St. Marys, Ohio
OREGON PACIFIC—W. D. McGraw, Jr., P.O. Box 5205, Portland 16, Oregon
PHILADELPHIA—Wm. C. Allshouse, 26 Ridge Road, West Chester, Pennsylvania
PITTSBURGH—R. B. Acheson, Castle Heights, Box 367, Butler, Pennsylvania
ROCKY MOUNTAIN—Alvin L. McQuay, 346 Wyoming Ave., Billings, Montana
SAN ANTONIO—James C. Hester, 434 Furr Dr., San Antonio, Texas
SOUTH AFRICA (European)—C. H. Strickland, Box 48, Florida, Transvaal, Union of South Africa
SOUTH ARKANSAS—A. Milton Smith, 1523 Fair Park Blvd., Little Rock, Arkansas
SOUTH CAROLINA—Ben F. Marlin, 511 Dogwood Street, Columbia, South Carolina
SOUTH DAKOTA—Albert O. Loeber, 715 W. Havens, Mitchell, South Dakota
SOUTHERN CALIFORNIA—Nicholas A. Hull, 1423 Westwood Ave., Santa Ana, California
SOUTHEAST OKLAHOMA—Glen Jones, 1020 East 6th, Ada, Oklahoma
SOUTHWEST INDIANA—Leo C. Davis, 228 Westwood Dr., Edgewood Addition, Bedford, Indiana
SOUTHWEST OKLAHOMA—W. T. Johnson, Box 249, Duncan, Oklahoma
SOUTHWESTERN OHIO—M. E. Clay, 8339 Winton Road, Cincinnati, Ohio
TENNESSEE—C. E. Shumake, 1342 Stratford Ave., Nashville 6, Tennessee
VIRGINIA—V. W. Littrell, Rt. 2, Box 283, Fairfax, Virginia
WASHINGTON—E. E. Grosse, 144 Clearview Rd., Hanover, Pennsylvania
WASHINGTON PACIFIC—B. V. Seals, 12515 Marine View Dr., Seattle 66, Washington
WEST VIRGINIA—H. Harvey Hendershot, 5008 Virginia Ave., Charleston, S.E., West Virginia
WISCONSIN—D. J. Gibson, 5709 Pleasant Hill Rd., Madison, Wisconsin
NORTH AMERICAN INDIAN—G. H. Pearson, 4229 No. 16th Dr., Phoenix, Arizona
PUERTO RICO EAST—Harold Hampton, 16-09 George St., Fairlawn, New Jersey
SOUTHWEST MEXICAN—Ira L. True, 1490 N. Wesley Ave., Pasadena 7, California
TEXAS-MEXICAN—Everette Howard, 1007 Alametos St., San Antonio 1, Texas

Revive Us Again

WM. P. MACKAY

J. J. HEMMEL

1. We praise Thee, O God, For the Son of Thy love, For Je - sus, who
2. We praise Thee, O God, For Thy Spir - it of Light, Who has shown us our
3. All glo - ry and praise To the Lamb that was slain, Who has borne all our
4. Re - vive us a - gain; Fill each heart with Thy love, May each soul be re -

REFRAIN

died And is now gone a - bove.
Sav - iour And scat - tered our night, Hal - le - lu - jah! Thine the glo - ry! Hal - le -
sins And has cleansed ev - ry stain.
kin - dled With fire from a - bove.

lu - jah! A - men! Hal - le - lu - jah! Thine the glo - ry! Re - vive us a - gain.



INVITATION

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;
for I am meek and lowly in heart;
and ye shall find rest unto your souls.

For my yoke is easy, and my burden is light.

Ho, every one that thirsteth, come ye to the waters,
and he that hath no money; come ye, buy, and eat;
yea, come, buy wine and milk without money and without price.

Incline your ear, and come unto me:
hear, and your soul shall live; and I will make
an everlasting covenant with you, even the sure mercies of David.

Seek ye the Lord while he may be found,
call ye upon him while he is near:

Let the wicked forsake his way, and the unrighteous man
his thoughts: and let him return unto the Lord,
and he will have mercy upon him;
and to our God, for he will abundantly pardon.

And the Spirit and the bride say, Come.
And let him that heareth say, Come. And let him that is athirst come.

And whosoever will, let him take the water of life freely.