

Herald of HOLINESS

The Time Perspective of the Sanctified

By General Superintendent Powers

ONE OF the many blessings which come to the pure in heart is that his time perspective includes eternity. He sees God.

In small children the time perspective is very short, and they live from hour to hour, or at most from feeding time to feeding time. Hence, small things such as irregularities in feeding habits cause them to go into tantrums. In adults, the time perspective is greater, and hence they are affected very little by the aggravations of childhood. The principle involved here is simply this: the greater the time perspective, the more momentary setbacks one is able to endure.

The same is true of the spiritual man. The unsanctified react to disappointment, criticism, et cetera much as a child would. They retaliate, pout, or in some manner give evidence of being too much concerned with the things of time and sense. But with the wholly sanctified it is different. The time perspective has been clarified and he sees not only time but eternity in its proper perspective. Hence he is able to endure momentary setbacks with calm and poise. Stephen, the first Christian martyr, facing death at the hands of his cruel and unjust persecutors, displayed a shining face and a spiritual poise that can be explained only by his own testimony, "I see the heavens opened, and the Son of man standing on the right hand of God."

The pure in heart have taken eternity into their plans; they are living for another world; they have set their affections on things above. They know that life here is a fleeting thing and that its treasures cannot be held for long; hence they are busily engaged in laying up treasures in a world "where neither moth nor rust doth corrupt, and where thieves do not break through nor steal."

OFFICIAL ORGAN
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AP 17 50

April 10, 1950

TELEGRAMS

Dayton, Ohio—Western Ohio preachers blessed with great outpouring of Holy Ghost during district preachers' meeting at Norwood, Ohio. Dr. O. J. Nease and Dr. T. M. Anderson used of God. Six-thousand-goal surpassed in district HERALD OF HOLINESS campaign.—W. E. ALBEA, District Superintendent.

NEWS IN BRIEF

Rev. Edward K. Hardy, pastor of First Church, Nashville, Tennessee, reports an unusual visitation of the Lord in a few days' meeting with Dr. T. M. Anderson. The church was crowded from the first to the last service, and several hundred people found their way to the altar of prayer.

Nazarene Theological Seminary Easter vacation, March 30 through April 10; and because of this several of the faculty members conducted Easter revivals and conventions:

Dr. H. C. Benner, a revival at Henryetta, Oklahoma;

Dr. L. A. Reed, city-wide Passion Week services at Garden City, Kansas, with eighteen churches co-operating, and a counseling program in the Junior College;

Dr. Ralph Earle, a revival at Valparaiso, Indiana;

Dr. Russell V. DeLong, a revival at Kansas City First Church, continuing through April 16;

Dr. Mendell Taylor, a revival at El Centro, California.

Dr. Paul S. Rees of Minneapolis, Minnesota, conducted the John Gould Memorial lectures, also a holiness convention, at Eastern Nazarene College, Wollaston, Massachusetts, March 20 to 24.

Dr. Erwin G. Benson, field representative for the Department of Church Schools, spent Sunday, April 2, with First Church, Hammond, Indiana; and from April 3 to 7, conducted a training class at First Church, Flint, Michigan.

The winter quarter at the Western School of Evangelical Religion at Jennings Lodge, Oregon, was marked by two special lectureships. Dr. Emory W. Petticord brought a series of eight lectures on Evangelism; and Dr. C. W. Butler gave a two-week ministry, with chapel and classroom lectures, enriched by discussion groups, on the general theme "Holiness." The enrollment at the school this spring is the largest in the three-year history of the school.

The Old Refrain!

"They won't miss me!" said the mother, as she repeatedly left her children for rounds of teas and parties. The devil did not "miss" the children either.

"They won't miss me," said the policeman as he skipped a round on his patrol for a game of poker. But that night the store was robbed.

"They won't miss me!" said the soldier as he went AWOL. But he spent thirty days in the guardhouse after that.

"They won't miss me!" said the man on the assembly line, as he slipped away without permission. But that airplane crashed and killed his brother—for lack of a single nut.

"They won't miss me!" said the sentry, as he slipped away from duty. But the enemy surprised and massacred his comrades that very night.

"They won't miss me," said the church member as he omitted worship one Sunday, and another, for trivial reasons, and then wondered why he no longer enjoyed a victorious Christian life.

"They won't miss me!" said the Christian worker as he shed his responsibilities in a day of crisis, and then wondered why his country gave way to softness and demoralization.—*Messenger*.

Beware lest any man spoil you (Colossians 2:8).

We must study the inevitable influence of others on our lives and act accordingly if we are to escape calamity and achieve success.

—E. F. WILDE

HERALD OF HOLINESS

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150,000 HERALDS in 1950
NOW, EVERYONE. BOOST!

Illinois District. April 1 to April 30 is the date of their HERALD OF HOLINESS campaign. Earl Smith is the campaign manager. W. S. Purinton is the district superintendent.

Idaho-Oregon District. They are talking about "Insiders" and "Outsiders" up in this Northwest section. Two competitive groups are working in the district HERALD OF HOLINESS campaign. The Boise and Nampa churches make up the "Insiders"; the rest of the churches are the "Outsiders." The "Outsiders" are out to turn the "Insiders" inside out!—hmmmm, I wonder what will happen.

Texarkana, Texas. Pastor Fletcher Spruce won the Stetson hat given by the district superintendent, Paul Garrett, for the first pastor to report over one hundred HERALD OF HOLINESS subscriptions.

"A HERALD for Every Nazarene" is the campaign slogan for the Tennessee District. "A HERALD for Every Member of the Church" is the way they are putting it down on the San Antonio District. They are trying also to get every church on the "Over the Top" list.

"Over the Top"

	Members	Subs.
Columbus, Wisconsin	27	51
Viroqua, Wisconsin	6	13
Shadyside, Ohio	59	51
Phenix City, Alabama	14	10
West Lafayette, Ohio	66	97
Denver, Central, Colorado	28	21
Bad Axe, Michigan	14	10
Jackson, Georgia	66	56
Leesville, Louisiana	17	12
Logan, New Mexico	4	3
Fargo, North Dakota	26	25
Grand Forks, North Dakota	28	23
Bunola, Pennsylvania	20	25
Butler, Pennsylvania	124	121
Greenville, Pennsylvania	22	29
Kane, Pennsylvania	15	26
Victoria, Texas	3	4
Ridgevale, Tennessee	24	16
New Cumberland, West Virginia	27	30
Bryan, Ohio	40	40
Cincinnati, Norwood, Ohio	179	202

THAINE F. SANFORD,
Sales Promotion Manager

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EDITORIALS

Stephen S. White, Editor

The Evolution of a Great Revival

IN a recent article the involution of a great revival was emphasized. Its purpose was to show that a revival must be involved before it can be evolved. This principle holds good for all revivals—they must come upon, or within, the heart before they can be manifested, or expressed. The outpoured Spirit at Pentecost was used to illustrate this truth. Now the revival movement which followed Pentecost will be discussed, and also a similar movement.

THE unfolding of this revival began when the devout Jews from all over the world heard those who had been filled with the Holy Ghost speak in their tongues “the wonderful works of God” (Acts 2:11). Some said, “What meaneth this?” while others mocked and said, “These men are full of new wine” (Acts 2:12-13). Then Peter took the witness stand and, after denying that they were drunk on the ground that it was only the third hour of the day, he declared: “But this is that which was spoken by the prophet Joel” (Acts 2:16). At last the prophecy of Joel as to the pouring out of God’s Spirit upon all flesh had been fulfilled; the Holy Ghost had come.

THE NEXT stage in this evolution was Peter’s sermon. The man who was a coward not long before not only testifies to the fact that Pentecost has come, but he also preaches **A Great Sermon** es to the assembled multitude one of the greatest sermons ever recorded. This very fullness of the Holy Spirit has put new courage in him, and now he boldly declares the unsearchable riches of the living Christ. He preaches Christ—Christ crucified, Christ resurrected, Christ ascended, and Christ exalted and glorified. Much of the sermon dealt with the resurrection of Jesus; and Peter boldly declared that he and those with him were witnesses of the same. He also gave us these words as to the outpoured Spirit: “Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear” (Acts 2:33).

PETER’S SERMON ended, but the revival continued to unfold. Mighty conviction seized upon the people who listened—“They were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?” (Acts 2:37). This was in accord with the words of John when he

said, “And when he is come, he will reprove the world of sin, and of righteousness, and of judgment” (John 16:8). The Holy Spirit that came upon those in the Upper Room convinced the onlookers of their great need. Many of these hungry hearts responded to Peter’s exhortation to repent, and “they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls” (Acts 2:41). The description of the life of these newborn souls which follows in the remaining verses of the second chapter proves that a real revival was evolving, or manifesting itself. There were steadfastness, unity, praise, and gladness, spontaneous and continuous worship among the new converts, wonders and signs by the apostles, fear upon those who stood about, and souls saved and added to the Church daily. What a revival! The kingdom of God was truly on the march.

AND THE end was not yet! In the third chapter of Acts, the revival was still moving on. Peter and John met the lame man at the gate of the Temple, **Healing, Imprisonment, Prayer** and he was healed. They did not have any silver and gold for the beggar, but they had something much better—strength for his feet and ankles. In the name of Jesus Christ of Nazareth they called upon him to rise and walk. “And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God” (Acts 3:8). The remainder of the third chapter of Acts is taken up with another sermon by Peter. The healing of the lame man brought a crowd together, and Peter used the opportunity to preach the crucified and resurrected Christ to them. In the course of the sermon he also called on them to repent and be converted.

In the fourth chapter of Acts we find that the leaders put Peter and John in prison, “being grieved that they taught the people, and preached through Jesus the resurrection from the dead” (Acts 4:2). In spite of all this, there were results—the men alone that believed were about five thousand. The next day Peter and John were brought before Annas the high priest and others who were rulers with him and questioned. The Holy Spirit came upon Peter afresh, and he preached the crucified and risen Christ to these men. The listeners marveled at the boldness of Peter and John and “took knowledge of them, that they had been with Jesus” (Acts 4:13). Annas and those with him were dumfounded all the more by the presence of the man who had been healed (Acts 4:14). Finally, Peter and John were warned not to speak or teach any more in the name of Jesus, but they answered: “Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard” (Acts 4:19-20).

Peter and John, when they were freed, went to their own company and told them what they

had been ordered not to do. Then the crowd began to pray mightily as one man to God, and the chief burden of their prayer is found in these words: "And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word" (Acts 4:31).

The remainder of the fourth chapter gives a description of Christian unity and fellowship which has never been outclassed. The first verse of this section reads thus: "And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common" (Acts 4:32). It is no surprise that "with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all" (Acts 4:33). Such unity and fellowship would inevitably produce such power.

These closing verses of the fourth chapter of the Acts of the Apostles provide a fitting climax to one stage of this ongoing revival. Its further development through the Book of Acts cannot now be followed. Instead, a twentieth century revival movement will be briefly reviewed.

THE Welsh Revival occurred during the early years of the present century. Dr. G. Campbell Morgan tells us of one day which he spent in the midst of it. In the

The Welsh Revival morning he attended a chapel which was crowded with people. During the service there were singing, praying, and personal testimony, but no preaching. "It was a meeting characterized by a perpetual series of interruptions and disorderliness. It was a meeting characterized by a great continuity and an absolute order. You say, 'how do you reconcile these things?' I do not reconcile them. If you put a man into the midst of one of these meetings who knows nothing of the language of the Spirit, and nothing of the life of the Spirit, one of two things will happen to him. He will either pass out saying 'these men are drunk,' or he himself will be swept up by the fire into the kingdom of God. If you put a man down who knows the language of the Spirit, he will be struck by this most peculiar thing. I am speaking with diffidence, for I have never seen anything like it in my life; while a man praying is disturbed by the breaking out of song, there is no sense of disorder, and the prayer merges into song, and back into testimony, and back into song for hour after hour, without guidance." Evan Roberts, the chief human leader of the Welsh Revival, was not even present in this service.

In the afternoon, Dr. Morgan attended another chapel which was filled with people. Evan Roberts was there, but his message—if it could be called such—was not longer than six or seven minutes, according to Dr. Morgan. In the evening there was exactly the same type of service, and Dr. Morgan sums up his impression thus: "I can tell you no more, save that I personally stood for three solid hours so that I could not lift my

hands at all because of the crowd." Thus largely in the words of Dr. Morgan, one of England's greatest preachers, you have the unfoldment or evolution of the Welsh Revival.

WHAT WAS the origin, cause, or involution of this great revival? Here is Dr. Morgan's answer to this question: "All over Wales—I am

The Cause giving you roughly the result of the questioning
Of the Welsh Revival of fifty or more persons at random during the week—a praying remnant have been agonizing before God about the state of the beloved land, and it is through that the answer of fire has come." Elsewhere in his discussion of this revival he describes it as a veritable Pentecost, an outpouring of the Holy Spirit which came as a result of the persistence of the praying remnant.

This word of caution should be added. No two revivals ever evolve or unfold in exactly the same way. Our God is all-wise and infinitely versatile and cannot be regimented. Therefore, let us pray, believe, and work until the revival is involved, and then co-operate with God in whatever way He may choose to manifest it, or bring it to pass.

Chosen unto Sanctification

By W. B. Walker *

We are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth (II Thess. 2:13).

THE APOSTLE is writing to those who already had been converted; he calls them "brethren beloved of the Lord." They were converted, regenerated, justified, and adopted into the family of God. The end to which they were called was salvation; it was salvation complete—deliverance from the corruption and misery of sin. Sin exists in the soul after two forms or modes: actual sins, which require forgiveness or pardon; and the pollution of the nature, which stands in need of cleansing or purity. We need salvation from both forms of sin. Only salvation that saves to the uttermost will enable us to be wholly pleasing to God.

The means to this glorious end is the "sanctification of the Spirit and belief of the truth." Our part is to believe the truth. The Bible is the truth of God. The narrative informs us that Jesus prayed for His disciples to be sanctified wholly. He commands us to be holy; He promises to send holiness to us; He chose us unto holiness; He died that we might enjoy it; and He will give us power to overcome evil. Our part is to believe the truth, and the Lord's part is the

*Superintendent of Abilene District

sanctification of the soul through the baptism with the Holy Ghost.

The Lord tenderly calls believers to this blessing: "Whereunto he called you by our gospel"; "For God hath not called us unto uncleanness, but unto holiness"; and "Faithful is he that calleth you, who also will do it." There are more than one hundred passages in the New Testament urging upon believers their privilege and the duty of entire sanctification. The Lord has richly provided the experience through the death of Jesus on the cross, and He calls us unto it; but He does not force the blessing upon us. Truly, all believers are called to this glorious grace of holiness; and this call is as binding to believers as the call to repentance is to sinners.

There are many reasons why believers should seek and obtain this experience of full salvation. Their safety depends upon it; no man or woman is safe whose heart is full of depravity. "My people are bent to backsliding." One reason why so many believers are weak, faltering, and finally backslide is because they do not go on unto perfection. Paul says, ". . . establish your hearts unblameable in holiness."

Our own usefulness is greatly lessened by the shortcomings and inconsistencies caused by carnality. A great express train was being pulled across the prairies on one of our Pacific railroads by a massive engine; but suddenly the train came to a standstill between stations. The surprised engineer jumped off and inspected the oil cup, and found it well supplied with oil; yet the engine would not go ahead. He took the oil out of the cup and found a fly at the bottom that stopped the flow of oil to the machinery, and for sheer want of lubrication the piston rod had heated and expanded and stopped the train. So, the deadly fly of carnality in many a heart has stopped the flow of divine grace.

The glory of Christ is involved in the believer's call to holiness. I heard of a poor German mother who had a boy who was born with a club-foot. When he was nearing his teens, his mother sent him to one of the great institutions for deformed children. The doctor fell in love with the bright boy and did his best to cure him. The boy said to the doctor, "Doctor, if you cure me, the world will never hear the last of it." He was graciously cured, and when the day came for him to go home his mother met him at the train. She stood back and watched him come down the steps of the car, and stooped and kissed his foot, saying in tears, "Oh, my boy can walk as other boys now!" But the boy said, "O Mother! you ought to know my doctor!" How little glory the Great Physician gets out of these limping, half-starved, erring, and backsliding Christians!

We are told that the Lord has a grand prize in store for those who have been sanctified wholly. The narrative says, "The obtaining of the glory of our Lord Jesus Christ." It was a great day in London when the Crimean War came to

an end in 1855. Great galleries had been erected for Parliament and the royal family. Queen Victoria sat on her throne; Her Majesty, through the secretary, gave out the medals to the heroes of the war. One soldier lost his leg, but took hold of a tree, drew his sword ready to fight and die, when another cannon ball took off the other leg. He was carried to the hospital to die—but he did not die. He was carried before the queen on a stretcher; his face was thin and pale. The queen arose from the throne, and with her own hand pinned the medal on his breast, while her tears of grateful love fell on the brave soldier's face. Multitudes waved their hands, wept, and shouted, "God save the queen!"

One of these days the sanctified heroes of holiness will come from the battlefields of earth, and will march in grand review before the Lord Jesus Christ. With His own nail-pierced hands He will give out the crowns of glory. Then we will cast our crowns at His glorious feet, and crown Him Lord of all! *

Lord, Keep Us Protesting!

By Robert E. Mortenson *

A WHILE AGO I attended, in the community in which Eastern Nazarene College is located, a service of a convention where a number of churches of a certain large denomination were represented. My principal reason for going to this meeting was to hear an address given by an outstanding educator in one of our great Eastern universities. He is an outstanding teacher in his denomination—a different one from that represented by those to whom he was to speak.

At the conclusion of the educator's brilliant address (it had to do with, as he put it "Making the Church Christian"), there followed a question and answer period, led by the speaker. One of the first questions put to him had to do with the evil effects of certain movies upon the children of today. The speaker answered that he felt the Church should do something about shielding children from such a pernicious influence.

Then a man arose who said something like this: "Doctor, we have in our community a college with five hundred students, none of whom will enter a motion picture theater. What do you think of an attitude like that?"

Since I knew the question referred to Eastern Nazarene College, my alma mater, naturally I was immediately "all ears." I wondered what the educator's reply to this question would be. I knew that the speaker was acquainted to some extent with the work of Eastern Nazarene College. As nearly as I can recall it, this, in essence, was the speaker's reply:

"I can't say that I'm entirely in sympathy with the sweeping position that the college you refer

(Continued on page 8)

*Pastor, Bluefield, W. Va.

Distinctions with a Tremendous Difference

V. Infirmities and Sins (Part Two)

By Harry E. Jessop*

We give three authoritative quotations:

John Fletcher, the saintly vicar of Madeley, wrote:

"An *infirmity* is a breach of Adam's paradisaical perfection, which our covenant God does not now require of us; and, evangelically speaking, a sin for a Christian is a breach of Christ's evangelical law of Christian perfection; a perfection this, which God requires of all believers.

"An *infirmity*, considering it with the error which it occasions, is consistent with pure love to God and man; but a sin is inconsistent with that love.

"An *infirmity* is free from guile, and has its roots in our animal frame; but a *sin* is attended with guile, and has its roots in our moral nature, springing either from the habitual corruption of our heart, or from the momentary perversion of our tempers.

"An *infirmity* unavoidably results from our unhappy circumstances, and from the necessary infelicities of our present state; but a *sin* flows from the avoidable and perverse choice of our own will.

"An *infirmity* has its foundation in an involuntary want of light and power; and a *sin* is the wilful abuse of the present light and power we have.

"*The one* arises from the involuntary ignorance and weakness, and is always attended with a good meaning, a meaning unmixed with any bad design or wicked prejudice; but *the other* has its source in voluntary perverseness and presumption, and is always attended with a meaning altogether bad; or at least, with a good meaning founded on wicked prejudices."

In his *Plain Account of Christian Perfection*, John Wesley wrote:

"Question: Do you affirm that this perfection excludes all infirmities, ignorance and mistake?

"Answer: I continually affirm quite the contrary, and have always done so.

"Question: But how can every thought, word, and work, be governed by pure love, and the man be subject at the same time to ignorance and mistake?

"Answer: I see no contradiction here. A man may be filled with pure love and still be liable to mistake. Indeed I do not expect to be freed from actual mistake till this mortal puts on immortality. I believe this to be a natural consequence of the soul's dwelling in flesh and blood. For we cannot now think at all, but by mediation of these bodily organs, which have suffered equally with the rest of our frame. And hence we

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cannot avoid thinking wrong, till this corruption shall have put on incorruption.

"We carry this thought farther yet. A mistake in judgment may possibly occasion a mistake in practice And a thousand instances there may be even in those who are in the highest state of grace. Yet where every word and action springs from love, such a mistake is not properly a sin. However, it cannot bear the rigor of God's justice, but needs the atoning blood."

Daniel Steele, onetime professor of theology at Boston University, treats this subject in his *Milestone Papers*:

"1. *Infirmities* are failures to keep the perfect law of obedience given to Adam in Eden. This law, no man on earth can keep, since sin has impaired the powers of universal humanity. *Sins* are offences against the law of Christ, which is thus epitomized by John, 'And this is his commandment, that we should believe on the name of his Son Jesus Christ, and love one another' (I John 3:22).

"2. *Infirmities* are an involuntary outflow from our imperfect moral organization. *Sin* is always voluntary.

"3. *Infirmities* have their ground in our physical nature, and they are aggravated by our intellectual deficiencies. But *sin* roots itself in our moral nature 'springing either from the habitual corruption of our hearts or from the unresisting perversion of our tempers.'

"4. *Infirmities* entail regret and humiliation. *Sin* always produces guilt.

"5. *Infirmities* in well instructed souls do not interrupt communion with God. *Sin* cuts the telegraphic communication with heaven.

"6. *Infirmities*, hidden from ourselves, are covered by the blood of Christ without a definite act of faith, in the case of the soul vitally united with Him. On the great Day of Atonement the errors of the individual Hebrew were put away through the blood of sprinkling, without offering a special victim for himself.

"'But into the second tabernacle went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people' (Heb. 9:7).

"*Sins* demand a special personal resort to the blood of sprinkling and an act of reliance on Christ.

"7. *Infirmities* are without remedy so long as we are in the body. *Sins*, by the keeping power of Christ, are avoidable through every hour of our regenerate life. Both of these truths are in Jude's ascription, 'Now unto him that is able to keep you from falling (into sin, or, as the Vul-

gate reads, 'Sine peccato'—without sin) and to present you faultless in the presence of his glory with exceeding joy'

"Jude understood the distinction between faults or *infirmities*, and *sins*. In his scheme of Christian perfection, *faults* are to disappear in the life to come, but we are to be saved from *sins* now.

"8. A thousand *infirmities* are consistent with perfect love, but not one *sin*."

All this is confirmed in that wonderful *sin-killing epistle*, the letter to the Romans, where

we are exhorted to "reckon ye also yourselves to be dead indeed unto sin" (6:11); but assured that our *infirmities* call for the *help* of God's Spirit (8:26). Receiving the divine *cleansing*, we may rely upon the divine *help*.

Lord, create within us a greater capacity for divine comprehension; for in such degree as we grasp the vastness of Thy infinite love for us shall we in turn be enabled to expand our own finite devotion to Thee.—MARY SANDERS.

JOIN THE RANKS!!

WHEN SOLDIERS are needed, it is the policy of our government to enlist those who will volunteer. The emphasis is placed on the fact that strong, red-blooded men are needed to protect and insure the safety of our country. Having lived through two world wars, it has been impressed upon us that more men volunteer when confronted with an urgent need than at any other time. Men who volunteer know they must leave their homes, friends, loved ones, and businesses. They accept the fact that sacrifices must be made; many have willingly offered the greatest of all personal sacrifices, their lives, for the freedom and security of our country. We refer to them as brave and noble and appreciate their efforts to keep our country safe. We can truthfully say that they have a major part in making America the best place on earth to live.

We were proud of the record made by our Nazarenes during World War II, but the thing that makes us appreciate our people even more is the way they rally to join the ranks when the kingdom of God is in need of volunteers.

One year ago, due to lack of funds, we were faced with the possibility of having to curtail work in the mission fields. Word was sent out to Nazarenes all over the world, and they were asked to give sacrificially the needed amount. The response was more than gratifying. Many gave funds that they had planned to use for absolute necessities, but the cause of Christ was at stake; and, after all, who would not give up even necessities for Him who so freely gave everything, even His life on the cross, to save and redeem us?

Yes, you joined the ranks, along with other Nazarenes, and placed \$815,000 on the altar for the work of the Kingdom. This caught up the slack, continued our work on the mission fields, and repaid the funds which had been borrowed to carry on the work until the offering could be taken. (Since that time a generous Thank Offering has been received, and we are now all anxious to know the results of this year's Easter Offering.)

At this time another way of meeting financial crises was presented; and after prayerful consideration it became a vital part of our program

of giving. This new plan called for churches all over the movement to tithe their income to the *life-line General Budget*. A great number of our churches heard the call and joined the ranks. Letters were received saying that church boards had voted to adopt the plan of 10 per cent giving.

We are sure that almost all of our churches plan to participate in this program, but the problem in the treasurer's office is having enough money each month to pay one-twelfth of the annual budget. Budgets must be paid monthly! The expenditure budget approved by the General Board one year ago for the fiscal year beginning May 1, 1949, and ending April 30, 1950, was \$1,315,773.32, or \$109,647.77 each month. The average monthly income, on the other hand, has been only about one-half the amount needed to pay the budgets.

If all Nazarenes in all our churches knew the problem as well as the one who writes the checks, it would be solved quickly. And here is the solution: Let every church that is willing to send in 10 per cent of its income at the end of each month write us saying that we can depend on your church to join the ranks for world-wide evangelism. Upon receipt of such information, the name of your church will be printed in the *HERALD OF HOLINESS* along with others who have joined the ranks, and a certificate will be issued, signed by the Board of General Superintendents, certifying that you have joined the ranks of systematic givers for Christ and His cause.

If all of our churches will rally and enlist immediately, funds will be available to pay the approved expenditure budget and permit expansion where most needed.

Today offers the greatest opportunity our church has ever had to spread the gospel of full salvation. There are open doors yet unentered; new doors are opening daily. We call upon you to volunteer for Christ and His cause. **JOIN THE RANKS!**



General Church Treasurer

Lord, Keep Us Protesting!

(Continued from page 5)

to holds. However," he went on to say, "I believe that their protest is not only helpful but necessary in our day. Somebody ought to sound just such a clarion note on vital issues relative to right and wrong, and I'm glad they're doing it." Then he added: "If for some reason I were to feel that I should leave my own denomination, my first choice of a new denomination would be the Friends Church, while my second one would be the one that supports the college of which you speak."

As I left the meeting and got into my car to drive home, my heart bounded within me with this thought: What a tribute was paid to our church today! I knew, of course, that the speaker had qualified his endorsement of the position of our college against movies, but that thought didn't bother me so much as it might have, otherwise, because of my joy over the realization that the stand of our school against what we felt to be a demoralizing evil was known by the community and, in effect, sanctioned by the outstanding speaker of the hour.

I lifted my heart in thanksgiving to the God who led me into fellowship with a group of people who were known for their positive stand against evil in every form. And, as I pondered the speaker's compliment to us in the hours immediately following the service of which I'm writing, I found myself praying this prayer: "O God, help the Church of the Nazarene to keep so diametrically opposed to sin of every kind that fifty, yes, one hundred years from now, and until Jesus comes, we'll always be deserving of the tribute I was privileged to hear paid us today. Amen and amen!"

And if there be in the bald head, or bald forehead, a white reddish sore; it is a leprosy sprung up in his bald head, or his bald forehead (Lev. 13:42).

Recently, I saw some lepers, many of them, at Hale Mohalu on the Hawaiian Islands. The words leprosy and leper are irretrievably allied with social reproach. They come from the adjective *xempas*, which means rough or scaly.

It was easy to talk to the young man who had the "tell-tell-mark" on his forehead, and the blind one with his fingers already fallen off; and the swollen-faced woman who knitted with difficulty.

The first glance at them was accompanied with horror, and I thought with Heine: "Living corpses, they wandered to and fro, muffled from head to foot; a hood drawn over the face and carrying in the hand a bell, the Lazarus bell as it was called, through which they were to give timely warning of their approach."

It's night now, and I'm thinking differently of those "who walk alone." I'm remembering current editorials of the advancement of chemotherapy, the improvements brought about by the sulphone drugs. Maybe that's why the gleam in the eyes of the students in the classroom, the keen interest they manifested in the occupational therapy activities—the light chuckle now and then that I heard. They hope! They believe science will cure!

The world picture looks dark, the sinful condition of the race as hopeless as "Hansen's disease," leprosy. But I see the "Light" of cure—not through the medium of science, but through the blood of the Lamb!—EVANGELIST NETTIE A. MILLER.

THE QUESTION BOX

Conducted by Stephen S. White

Q. Explain Hebrews 6:4-6. Does it mean that if one has been saved and backslidden he can never be saved again? Or does it mean that if one heard the gospel and did not accept it he will not have another opportunity?

A. This certainly has to do with the backslider and not just the person who has heard the gospel and turned it down. Further, it does not refer merely to the ordinary backslider. The whole Book of Hebrews deals with Judaism in relation to Christianity. A Jew who turned away from his Judaism to Christ and really had a definite and delightful experience in Christ—was once enlightened, tasted of the heavenly gift, partook of the Holy Spirit, and tasted the good word of God and the powers of the world to come—and then deliberately

went back to Judaism, crucifying to himself afresh the Son of God and thereby putting Him to an open shame, placed himself beyond the possibility of repentance. Thus the teaching applies to a situation in which the usual backslider could not become involved. It is a special case which could be relevant only to a believer of a certain type who had backslidden in a specific way, or in spite of a particular light situation. I think that this is the best explanation of this passage and a similar one in Hebrews 10:26-27.

There are two other quite reasonable interpretations of the passage before us, which will now be stated. Some say that the verb renew in the Greek is such that it can be translated to keep on renewing. Thus the verse really means that it is impos-

sible to keep on renewing those who have thus fallen away. Another explanation is based on the verb crucify, which is in the present tense and denotes continuous action. The verse, therefore, signifies that it is impossible to renew those who have fallen away while they continue to crucify the Son of God afresh.

Q. It seems that I cannot pray half so effectively kneeling as I can walking the floor (I have reference to private prayer), and a friend tells me that unless I kneel my praying will grow shallow. I think that the best position of the body is that in which we can pray the most effectively. What do you think?

A. Posture in prayer is largely a matter of habit. You can pray best walking the floor because you have got in the habit of praying that way. As far as your private prayer is concerned, there is value in getting used to one position, and also, if possible, to one place. By so doing, the warming-up process, if I may put it that

FOREIGN MISSIONS

Remiss Rehfeldt, Secretary

way, is reduced. This means that you can get into the spirit of prayer more quickly if you have a customary place and position. Your praying need not grow shallow because you walk the floor rather than kneel while you pray.

When Christ prayed His greatest prayer, His high-priestly prayer, which is recorded in John 17, He was probably standing and looking up. I have a minister friend who is saved and sanctified who has blessed me by his public prayers, not only because of what he says but also because of his posture: he stands and looks up with closed eyes; and it seems that the glory of God shines on his face. I never follow this method, but I like it in him very much.

In public prayer I prefer kneeling, but I think that it should be varied by standing occasionally.

Q. *In certain sections of the country it seems to be getting very difficult to place a preacher as a pastor in our church if he has three or four children. Don't you think this is the wrong attitude for churches, and would it not finally encourage ministers not to rear children?*

A. I have not been in a position to know much about this problem from the standpoint of my own experience. However, I judge that there is something to what you say. In so far as this tendency is due to just the number of children that a minister may have, I agree with you that it should not be. Certainly we should not discourage families of three and four children. Nevertheless, I can't feel that many churches turn down a preacher merely because he has a large family. If the children are average in behavior—and they usually are—I do not think that a congregation would refuse to accept or vote for the preacher on the ground that he had too many children if he measured up in other respects.

Q. *In Luke 6:30 it says: "Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again." Does this mean that we are not to ask someone for money which he owes us?*

A. No. It does mean that as Christians we should be as merciful and long-suffering as our own need would permit in collecting what is owed to us. Still, this attitude can be carried too far for the good of the one who owes us. We must all remember that a debt is a debt, or an obligation is an obligation, and the fact that we are Christians or dealing with a Christian does not change this fact.

Mazibuko Chooses the Lord

YEARS AGO "Sibaha" (Rev. Harmon Schmelzenbach) rode a donkey over the Swaziland hills, preached the Word with power, cried over the lost condition of the heathen, and prayed fervently for their salvation. He died, leaving abundant witness that God heard and answered many of his prayers. Scores of his early converts are still living today and are on fire for the Lord. Yet, he died with a heavy heart concerning some for whom he had prayed who were not then willing to turn their backs on heathen darkness and let God's light shine in.

Mazibuko was one of them. He was a young boy then. He heard, but would not believe. During all these ensuing years he has taken his own way and gone farther and farther into darkness. When I came to Endingeni last year he was sick in the dispensary. I often talked and prayed with him, and he manifested a sincere desire to give himself to the Lord. Yet, like many other people, he just kept putting it off.

Many of us joined our prayers to the ones "Sibaha" prayed years ago, and today God answered! Mazibuko went forward to the altar and openly chose the Lord.

Are you discouraged today? How long have you been praying for that soul? Has God been testing your faith? *Keep holding on*, for our God answers believing prayer.—DOROTHY BEVILL, *Africa*.

"Four of Thy Daughters"

It was one Sunday morning in the dispensary at San Jorge. There were five inpatients, which meant that one nurse could not leave for her out-patient that morning. It was my turn to stay. I walked into the first room, where two mothers and their new babies were. The mothers both looked sad. In searching for the reason I found that they wanted to go to church. It wasn't possible. I slipped into the next room, and there one of our Bible school students was lying in her *tijera* in tears. She too was unhappy, for she wanted to go to church on the Lord's Day.

When the necessary routine was quickly cared for, I put a robe on the student and walked her into the other room. We were going to have a service. Finding all the hymnbooks that I could at the house, we commenced. We sang six hymns and every stanza of every hymn. I read them a scrip-

ture, and then they begged for a special number; so I sang "Is Your All on the Altar?" One of the patients suddenly burst forth, saying that she was not sanctified. It was time to pray. While prayers were ascending, I rocked Benjamin Eduardo, who insisted on disturbing the service with his two-day-old infant sobs.

As I listened each lady prayed, "Here we are, O Father, four of Thy daughters." It blessed my heart to think that race and color made no difference. We were four of God's children together. Best of all, God was with us and He answered prayer.

After one hour in our dispensary service, we closed. Everyone was happy, especially the missionary. As I crossed over to the house I said, "I thank Thee, Lord, Thou didst meet with us today, just four of Thy daughters. Thou didst bless us on this, Thy day."—CORA WALKER, *Nicaragua*.

Sad News!

We have some sad news for you today. Yesterday we buried our beloved Rev. Rosetta Pinder, one of our very best pastors and pioneers. She was an elder in our church, having been ordained years ago by Dr. J. B. Chapman when he visited Barbados. She was pastor of the St. Christopher Church. From the nationals' standpoint, she is the mother of the work on this district. She stood by Revs. Hill, Danielson, Jones, and myself one hundred per cent.—A. O. HENDRICKS, *Barbados*.

New Christians

We surely appreciated the visit of Dr. and Mrs. C. Warren Jones. They were a real blessing. The annual camp meeting was the best we have had for some years. There are signs of real progress in our field. Last week it was our privilege to have with us Rev. Bhujbal for services on our Mehkar District. At the close we baptized thirteen adults, and we are praying that these new Christians will be witnesses to real salvation in their villages.—J. W. ANDERSON, *India*.

Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over . . . (Luke 6:38).

"You get more by spending less" may be a good business slogan, but the same rule will not work in the spiritual realm.—E. F. WILDE.

Home Missions and Evangelism

Roy J. Smee, Secretary

Steady Progress Builds a Church

Rev. E. L. Lewis recently completed a term of over seven years as pastor of the Wellston Church in St. Louis. At the time he entered the pastorate of this church, it was of home missionary status, with an indebtedness almost as large as the value of its small property. The church has made progress over the years with good gains in all depart-

ments. The people have loyally supported the church, as they have bought, sold, remodeled, and built new buildings to take care of their growing needs. Most of the time they have carried an indebtedness; but before their present church building was erected, they had cleared prior mortgages and established a building fund. These statistics show the progress that has been made:

	Year	1941	1945	1949
Church membership		27	100	138
Sunday-school average attendance		62	166	184
N.Y.P.S. members		24	58	98
W.F.M.S. members		18	71	73
Value, church property	\$	1,800	\$14,000	\$90,000
Value, parsonage property		0	\$ 5,500	\$10,000
Indebtedness	\$	1,100	\$ 6,100	\$28,000
Pastor's salary	\$	1,114	\$ 2,720	\$ 2,915
Total paid for all purposes	\$	2,377	\$13,730	\$23,620

Many factors, no doubt, have entered into the success of this church. However, this example of growth should be an encouragement to others which are now small, with little property and few resources. By keeping a vision of what can be done, by loyally supporting the work, and by

getting the glory of God upon the people, every small church should press on to secure the greatest success possible—not in terms of numbers, property, and dollars alone, but in souls saved and God's kingdom advanced.

The Nazarene Radio League is a great home missionary arm of the Church of the Nazarene, carrying the

message of the church into homes and communities not otherwise being reached. Nearly four hundred radio

stations broadcasted the Palm Sunday and Easter "Showers of Blessing" programs. One hundred two of these stations had never aired the program before, but carried it in response to a letter from the Nazarene Radio League, offering these two special programs free of charge. A number of these stations are located in towns in which there is no Church of the Nazarene at present. Among these was radio station CJNT in Quebec City, Canada. This is the only English-speaking station east of Montreal in Quebec. The station was so pleased with the quality of the programs that they wrote to the League, offering to run the program weekly without charge if the League would furnish the platters. This station is 150 miles from the nearest Church of the Nazarene. "Showers of Blessing" programs should be on the prayer list of every Nazarene.

NEW CHURCHES

Superintendent O. L. Benedum organized the Bethel Church in Cleveland on February 12. Rev. Frank DiCicco is the pastor. This is the sixth new church for the Akron District this quadrennium.

At Catlett, Virginia, Superintendent V. W. Littrell has organized a church. Lots have been purchased and a building will be erected this spring. The Virginia District has four new churches since the General Assembly.

BORROWED BRIEFS

Selected by P. H. Lunn

ONE OF life's greatest blessings is a godly home. There are to be found life's deepest happiness and its richest rewards. Such a home, as someone has written, is "an achievement, not an accident. The godly home is bought and paid for in the coin of unselfishness, fidelity, mutual trust, and self-sacrifice." Most of all, it is a home where Christ abides, and where first place is given to Him. His words spoken in another connection have their application here: "Without me ye can do nothing." Other things are necessary, but first of all we must have Him. If He is the head of the home, we need have no serious worry about the rest.

It is always a pleasure to welcome a friend into one's home. When he comes we make every effort for his comfort and happiness, and our best is always at his call, so that when he is gone he will have pleasant memories and will want to come again. Is that our attitude toward

the greatest Friend of all? Is it our desire that He come into our home and abide with us? If our home is truly a house of prayer, where He is loved and honored, and where those who dwell are striving to do His will, we can be sure that, like that little home in Bethany of long ago, our home will be one to which He will come and bring blessing and healing and peace.—WILLIAM T. McELROY, in *Christian Observer*.

We shall be judged in the end, not by what we are and have done, but by what we might have been and might have done under proper training. Our attainment will be determined by the measure in which we permit the Spirit of Jehovah to clothe himself in our personalities. We are free agents. We can shut the Spirit of God entirely out of our lives or open them so meagerly that only a dribble of his power can find its way through us; or we can open our

personality so wide that his power will be measured only by the size of our personality.

This is the explanation of the immeasurable power exercised by so many persons of limited endowment. You cannot explain the disciples by their intellectual equipment, or Moody by his earnestness. You will have to go further than his vocal chords to discover the power of Spurgeon. He who surrenders himself fully to Christ makes possible a measure of the divine indwelling whose expression is little less than a miracle.—*Christian Union Herald*.

Not a sorrow, not a burden, not a temptation, not a bereavement, not a disappointment, not a care, not a groan or tear, but has his antidote in God's rich and inexhaustible resources.—GEORGE C. LORIMER.

Worldliness is anything and everything that leaves God out. It is a system of thinking and living that does not count God essential. It proposes to satisfy man, intellectually, morally, spiritually, socially, and economically, apart from God.—*Source unknown*.

THE SUNDAY-SCHOOL LESSON

By Norman R. Oke

Topic for April 23: God Requires Temperance and Justice

Scripture: Amos 4:1-2; 6:1-6; 8:4-7

GOLDEN TEXT—*Hate the evil, and love the good, and establish judgment in the gate* (Amos 5:15).

Listen to Amos preach and one thing is clear—he isn't preaching for a call to First Church in Samaria. His truth is terribly blunt, but his words are sharp as razors. He was not courting the favor of any block of influential synagogue-goers in Samaria. His figures of speech were right from the soil where he toiled and walked with God, from the rough hills of Judea where he herded sheep and watched the stars at night. The simple honesty of the country was in his bones, and he hated the sham of the luxurious Samaritans. So he wrapped God's message up in lan-

guage of fire and hurled it right into the midst of the immoral pack that ran things around Samaria.

He trumpeted out against all intemperance, whether in the tavern or in the temple. He pointed his finger toward those who were drunk with ease, who reveled in their ill-gotten wealth. They were cheating God right and left, and with Amos dishonesty was all of one piece, whether in the gambling den or in the synagogue. We don't read of any applause as Amos preached; but listen carefully and I think you will hear God saying, "Amen!"

(Lessons based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education)

P. K.'S IN TEXAS:

Schoolyards in the Summer

I was almost eight years old before I found out why it was so necessary to have schoolyards in the summer. Of course, in the winter we played on the yards, but in the summer they seemed always such a waste.

In these days of traveling, we all plan on staying in some nice tourist court for the night. But in those days, when the Ford first was made, there were no tourist courts, nice or otherwise. Of course, we could never take seven people, five of them children, into a hotel. In the first place there was not enough money, and in the second place there was not enough money—and shall I tell you the third reason? Well, it's the same as the first!

So, when we left on the summer-camp-meeting and school-representing trip, we planned to stop at a nice schoolhouse for the night. We carried along a big canvas sheet, which we spread out and upon which all of us could stretch out. Mother and Father, I remember very well now, put extra covers under us children; but they would say, "We like it just on the canvas." I imagine they liked it "just on the canvas" because they loved us so much they wanted us to have the best possible.

It was out under the clear, summer sky, lying on my back, that I learned to find the Big Dipper, the Little Dipper, and many other stars in the sky. Every night we would take lessons in astronomy from our parents. We would try to be the first to find the North Star, and always it was fun to fancy the little baby stars running and skipping about on the Milky Way.

What I remember most, though, were the moments just before we quietly slipped off to sleep. In these moments we would go around the circle quoting scriptures. The first ones nearly always quoted whole psalms and then the rest would quote some verse they had recently learned at home or in the Sunday school. Then we would pray. We couldn't very well kneel; so each of us would take his turn praying while he was lying down, or maybe one at a time kneel as his turn came around.

It never has been hard for me to believe that God is near, for most of the time about all that keeps Him from seeming near us is these houses we build for ourselves and these great big churches. But out under the great sky, God comes awfully close and seems to look down at you and say, "Sleep well all this night. You need

THE HOME CIRCLE

Conducted by Grace Ramquist

Blessings in Disguise

At a recent prayer service our minister gave us a most comforting, I think I shall call it, talk; for he came right down to our everyday problems. Because I felt it might help you, too, I am passing its sentiments on to you, endeavoring to put his thoughts into my own words.

Often when we are discouraged, even thinking our prayers have gone unanswered, and when it looks to us like disasters, misfortunes, and even tragedy are hounding us, we find they are *blessings in disguise*.

An elderly Swedish lady came to the minister a few days ago and told of her trial when she was on her way to America to live. She was barely eighteen years of age when the opportunity came for her to leave her home country and set sail for the new world.

It chanced that she must travel to a small port town in order to make connections with her ship. She evidently knew her time was short, so anxiously prayed that she would arrive in the little village before the ship set sail. You can imagine her anxiety and disappointment when upon arriving at her destination she learned that the ship had already sailed.

For several days the young lady was disgruntled, believing her prayers had not been answered. You see, she

found she must stay in the port town for several weeks awaiting another ship, and this was a great inconvenience to her.

About four days after her arrival in the port village, she received word from her mother. "If you are still alive, let us know immediately. The ship upon which you were to have sailed sank in mid-ocean with all on board," was the message.

Yes, she had been saved by missing the ship which she thought she must catch. What had seemed a great misfortune to her was actually a *blessing in disguise*.

Since that talk I have gone over many of the experiences in my life which have seemed so terrible at the time, and I have come up happy; for I, too, have seen that they were actually *blessings in disguise*. Many times we do not learn of the blessings as quickly nor as clearly as the young lady of our story, but truly God is continually sending us *blessings in disguise*. Look hard before you become discouraged when your plans fail or when your prayers go unanswered. God knows all—all the things we know and all the things which we cannot know because we are not allowed to look into the future. But rest assured, if you are in the will of the Lord many *blessings in disguise* will come to you and to yours.

not fear. I am above you."

Now, if I slept out in the schoolyard I think I would be afraid of bugs and snakes, but there must have been

none then. They never did touch us. Just our family and God were there all night and every night out on the schoolyards in the summer.

into the hearts of the people. The fine love offering of \$63 was greatly appreciated by the pastor.—Lee Bates, Pastor.

NEWS OF THE CHURCHES

Dr. and Mrs. C. Warren Jones write: "At the Crossroads of the World. Here we are at the crossroads, where three continents meet. Jerusalem is certainly a city of antiquity and a much-coveted country. War has been a common thing across the centuries. Just at this hour the fighting has ceased, but the tension between the Jews and Arabs is quite evident. In the four days we have been in and around Jerusalem, our car has been stopped many times by the Arab police and soldiers. We have been suspected as Jews. Rev. S. C. Krikorian and our Arab taxi driver have thus far been able to allay their fears. Yesterday we visited the old city of Hebron under a police escort. We have seen some of the wreckage caused by recent fighting. We went upon the roof of a four-story building and got a good view of the Jewish section, much of which lies in ruins. It will all be restored. This old city has had an intensely interesting and tragic history. Five times the city has been entirely destroyed, seventeen times partially destroyed, and thirty times it has been besieged. Many things have happened here during the past four thousand years, and many things will happen, and that probably in the near future. On Sunday, March 5, we had the privilege of preaching twice within the old walls. Only two gates are in use at the present time, Stephen's Gate and the Damascus Gate. Within three hundred yards of Stephen's Gate is where Stephen was stoned to death, becoming the first martyr for the cause of Christ. This is March 7, and we go back across Jordan to the city of Amman in Transjordan. On the ninth we plan to make our way by auto to the city of Damascus to spend a few days with the Thahabiyahs and DePasquales."

Fostoria, Ohio—After pastoring our First Church in Newark for nearly seven years, we assumed the pastorate of the Fostoria church last August 1. We have found a gracious and spiritual people here, and God is blessing the work. On February 12, we closed a good revival with Evangelist Charles H. Lipker and the Cleveland Colored Quintet. As a result of this revival several backslidden church members were reclaimed and four new members were received. More than \$1,100 was raised during this campaign, and all without a hard pull. The revival spirit continues, as we have had seekers on all four Sundays since the close of the revival. March 12 ended the HERALD OF HOLINESS campaign on the Central Ohio District. Our church, with 144 mem-

bers, secured exactly 144 single subscriptions. Yesterday also was recall meeting time, and the church recalled its pastor for three years by a unanimous vote. Both pastor and people are happy.—J. Frank Simpson, Pastor.

Pastor Floyd E. Cole writes: "We accepted the call of the Stanton Avenue Church, Cincinnati, Ohio, June 1, 1948. It was our privilege to serve the Ray Street Church, Indianapolis, for about eight years. We praise God for every victory He has given us all along the way. Here we have found a wonderful people, who have been so considerate of their pastor. Since coming to Stanton Avenue we have had the following workers with us in special campaigns: Evangelist Fred Thomas and Song Evangelist Mrs. Floyd Cole; Evangelist H. W. Cornelius and wife and Song Evangelist Loren Duff; Evangelist C. T. Corbett and Song Evangelist Luther Watson and wife. Recently we had a great Bible convention with Rev. W. M. Tidwell as our special worker. Brother Tidwell was at his best. His ministry was much appreciated by the membership and friends of the church. When you are in Cincinnati, we invite you to worship with us."

Filer, Idaho—On February 12, we closed a one-week revival with our good district superintendent, Rev. J. A. McNatt. There were over thirty at the altar for help. On Sunday, Brother McNatt held our recall, at which time we received our third unanimous recall. We give God all the praise for what has been done for us and look forward for our fourth year at Filer.—Clarence A. Griffin, Pastor.

Leverett Brothers, evangelists, write: "Because of a recent cancellation we have April 26 to May 7 open. We can slate this date anywhere in the central states. Write us at Lamar, Missouri."

Shirley, Indiana—We have just closed one of the greatest week revivals I have ever privileged to participate in. We had thirty-four seekers, and on the last Sunday night four altar calls with eighteen giving their hearts to God. The charter members stated the church is in the best condition it ever has been. A host of wonderful new young people have been added to the church. We had 122 in Sunday school the last Sunday of the revival—a gain of 61 per cent over last year. Rev. Hazel Gold was the capable evangelist; she carries a burden and wins her way

Evangelists Harold J. and Mae Willis write: "Due to a cancellation, we have an open date following May 7. We will be in the Middle West and will be traveling east. Anyone desiring our services, please write us in care of the Publishing House."

Drumright, Oklahoma—Our church recently closed one of its best and most successful revivals. The church met three times daily in prayer the week prior to the beginning of the revival, and this was continued throughout the meeting, praying and fasting for souls. The Rowland Evangelistic Party, special workers, carried the burden and God greatly honored their efforts. Brother Rowland preaches under a burden and the singers are splendid. God blessed with seventy-five seekers at the altar during the twelve-day meeting and several good prospects for members. Our church is greatly encouraged and a good spirit prevails. We gave the Rowland Party a call to return in 1951. We appreciated these good, sincere, spiritual workers. As for our three years here, the Sunday-school record was broken with 201 present the last Sunday; we are in our fourth year, and our Sunday-school attendance is on the increase. God is helping us reach new people and they are being saved and sanctified.—L. A. Beasler, Pastor.

Joplin, Missouri—February 26 marked the close of a very fine meeting with Evangelist Carl Kruse and wife at First Church. The attendance was fine from the first service and several prayed through at the altar. Sister Kruse is tops with the children in her flannelgraph lessons. The highest number of children in any one service was forty-nine; the average attendance was thirty-six. Brother Kruse is an excellent preacher, and his messages were a great blessing to our people. We have found in First Church a very fine, co-operative people. Advancement is being made in all departments of the church. At a recent board meeting we were granted a five-dollar-per-week raise in salary. Wife and I were never more happy in the church work and never more delighted with a group of people than we have here.—L. A. Bolerjack, Pastor.

Wilmar, California—We came here about four years ago, and the church has recently given us a splendid recall to return for the fifth year. The Lord has been blessing our church in a wonderful way. Our last year's average in Sunday school was 93; our average for the month of February was near 160. We have just closed a fine revival with Rev. W. I. De Board as the evangelist. During the meeting a number were converted,

reclaimed, and sanctified, and at the close of the meeting we received twelve fine members into our church. This gives us around a 40 per cent increase in church membership so far for this year. Our church is united, and we are looking forward to greater victories.—J. M. Whitley, Pastor.

Lansdale, Pennsylvania—In the past three months our church has passed through some very vital experiences. Our pastor, Rev. Nelson G. Mink, was suddenly stricken with stomach ulcers and hemorrhages during our revival with Brother and Sister Paul Uhrich. He remained in the hospital thirty-seven days, during which time he was at the point of death several times—hospital records showing him being dead for three minutes. He had twelve blood transfusions and some thirty pints of intravenous feeding. Needless to say, the entire church were on their knees in prayer on his behalf, with one group of young boys staying in the church praying all night. Doctors in charge stated that his healing was miraculous. At the present time he is back in the pulpit and has been for several Sundays. This experience has brought the church closer together and has given us the assurance that God answers prayer. The revival meeting with Brother and Sister Uhrich was a great success, and they filled the gap in the absence of the pastor in a marvelous way. Later we called Brother J. H. Garrison as an interim pastor, and his spirit and fervent attitude toward the church carried us through in a splendid way. The young people's society closed a very successful meeting with Rev. John Z. Andree, of Ephrata. As a result fourteen members were added to the church. Among the group taken in were three boys of a family, one called to be a preacher, and another called to be a medical missionary. Together with the radio program, the Sunday-school bus, and the leadership of our good pastor, Brother Mink, the church is enjoying a progressive program in all departments.—Howard Foulds, Secretary.

Argo, Illinois—Under the able and aggressive leadership of Rev. Robert E. Harding this assembly year's goals were beginning to look fairly easy and the year's plans were leading us to better and deeper things. We had had some of the "hard cases" saved under the preaching of the pastor at the regular services and under the tender ministry of Evangelist C. W. Henderson in a November revival meeting. This was followed by a most excellently arranged young people's revival during Youth Week with Evangelist Leslie Parrott and wife. He is a Spirit-filled young man. Then late in January of this year Rev. Howard W. Hill arrived, as specifically directed to us as pastor as any man could have been. He came filled with an earnest, burning passion for men's souls, and God has been honoring him and his messages in our church. Goodly num-

bers are seeking salvation and sanctification at the regular services, and the Sunday school is steadily increasing. The board is considering enlargement of the building facilities, and God's gracious presence is in our midst. God is honoring the work of our good pastors over the years, and now under Brother Hill's leadership the church seems to be "bursting at the seams." We are pushing Sunday-school visitation and evangelism efforts buttressed with mighty prevailing prayer, and God is helping us.—J. M. Yarbrough, Reporter.

Evangelists Jack and Ruby Carter write: "On account of a conflict in revival dates we have two open dates, April 26 to May 7, and May 23 to June 4. Any church needing our services as preacher and singers, we will be glad to slate at this time. Address us, 609 N. Mueller St., Bethany, Oklahoma."

Evangelists Glenn and Vera Slater have an open date, May 16 to 28. Write them in care of the Publishing House.

Dorris, California—In a revival campaign with Evangelist Walter Markham our church has been greatly enriched spiritually; the messages were surely inspired and directed of God, and Brother Markham truly preached under the anointing of the Holy Spirit. The attendance was unusually good. Several were saved, backsliders were reclaimed, and believers were sanctified; seven were received into membership. A most unusual service one evening was when an elderly couple about seventy years of age were saved; they stated that they had been church members since they were young people, but that this was the first time they had ever been Christians. Our people are united and pressing forward for the salvation of the lost, and our attendance is averaging above last year. If any have friends or relatives moving here we will be glad to hear about it, that we may be of service to them. With only one negative vote we are entering the sixth year as pastors here and feel that we are truly in the will of the Lord.—J. W. Geller, Pastor.

Newburg, Pennsylvania—We just closed a great Holy Ghost revival in our church. Under the mighty Holy Ghost anointed ministry of Rev. H. B. Huffman old-fashioned conviction settled down on sinners, and the fire really fell on those dying out to inbred sin. In this revival we added to our church membership, with an increase of 113 per cent.—Fred W. Thompson, Pastor.

Excel, Alabama—Our church has had a gracious revival, February 15 through 26, with the Holso Evangelistic Party. The Lord gave us victory with several blessed at the altar. This is a fine team of workers and we had the best revival in several years. We hope to have the Holsos with us again.—E. Johnson, Pastor.

Two More New Books—

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Here is a brief but amazingly comprehensive statement of the doctrinal position of the Church of the Nazarene regarding entire sanctification. The author carries on his discussion in nonacademic terms. He avoids theological disputes and confines his presentation to what the Bible teaches about entire sanctification and what the experience does in the heart and life of the believer.

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AN ANNOUNCEMENT

Until the last General Assembly there was disagreement in the *Manual* between Paragraph 30, Section 5, and Paragraph 350; therefore the General Assembly voted to amend Paragraph 30, Section 5, which is a part of the Constitution of the Church of the Nazarene, to harmonize with Paragraph 350. Such amendment requires ratification by two-thirds of our district as-

semblies. The ratification has been given; therefore, the amendment is in effect.

Paragraph 30, Section 5, will include the following provision: "Any vacancy in the office of general superintendent in the interim of General Assemblies shall be filled by a two-thirds vote of all the district superintendents of the Church of the Nazarene." Formerly only a majority vote was required.

BOARD OF GENERAL SUPERINTENDENTS
G. B. WILLIAMSON, *Secretary*

Pontiac, Michigan—During the month of February, Dr. R. V. DeLong was the evangelist for a city-wide campaign in which fifty churches of Pontiac co-operated, with Bill Weston of St. Louis, Missouri, as song evangelist. The tabernacle, which seats more than two thousand people, was filled to capacity nearly every night

in spite of ice storms and near zero weather. More than seven hundred seekers came forward for salvation, sanctification, or to be reclaimed. The united opinion of the co-operating churches is that this campaign has exceeded the previous four annual city-wide revivals, numerically and spiritually. This meeting has brought

about a better feeling among the fifteen denominations of this city which participated. Dr. DeLong's ministry was well accepted and his uncompromising message of full salvation received wholeheartedly.—R. C. Johnson, Pastor of First Church.

Port Angeles, Washington—In the last assembly year we have enjoyed the ministry of Evangelist G. Franklin Allee and Mrs. Goldie Coonrod, singer, in two revivals and God's blessing has been upon their ministry. Brother Allee carries on an interesting, constructive program which boosts the whole program of the church. During past years others have worked faithfully here, and the Lord is helping us to make some definite progress. Our people are united and optimistic.—Wm. E. Anderson, Pastor.

Song Evangelist Ella Mae Davis writes: "Feeling the call of God to the ministry in the field of song evangelism, I have made preparation to devote my time to that sacred calling. I received my training for this field of labor at Olivet Nazarene College. The Indianapolis District Assembly has granted me a song evangelist's commission, and I am now ready to enter the field. Any churches or pastors having need of the services of a song evangelist are invited to write me at 412 S. Harris St., Indianapolis, Indiana."

Evangelists A. F. and Leonora T. Balsmeier write: "We will be closing a meeting in Beverly, Massachusetts, on April 30, and have an open date, May 3 to 14, on our way to Iowa. Also, have an open date, May 31 to June 11, en route from Fort Dodge, Iowa, to Old Hickory, Tennessee. You may contact us at 219½ E. Second St., P.O. Box 745, Hutchinson, Kansas."

Martinsville, Indiana—Recently our church enjoyed a wonderful revival with Rev. Bernard Armstrong and the Hamilton Sisters as the special workers. Many souls bowed at the altar and prayed through to God for salvation and sanctification. Coming here in the fall of '48 we found a fine group of Nazarenes who love God and carry a burden for souls. The Sunday school has shown a good increase over last year; the average for February was 237, as against 147 for last year. All departments are showing a good increase, and our people are encouraged.—George Scutt, Pastor.

Northwest Indiana Preachers' Meeting

The seventh annual preachers' meeting of the Northwest Indiana District was held at Kokomo, in First Church, February 14 and 15. From the opening service Tuesday morning to the closing service Wednesday night, the Spirit of God was manifest.

The messages given by Dr. O. J. Nease were the best and will be long remembered. These messages brought

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the ministers and their wives to a greater closeness with God. Dr. A. S. London spoke in his inspired way on the subject of Sunday schools, and thereby gave the ministers a greater vision of what can be accomplished through Sunday-school work.

Rev. Wm. Eckel, chairman of the district board of church schools, and Rev. Kenneth Coil, district N.Y.P.S. president, gave their reports on their programs that have been in operation since the assembly in August and their future plans. These two departments are well organized and their efforts are being rewarded with success.

Mrs. George J. Franklin gave a wonderful report on the missionary work of the district with a glowing report of the opening of the Alabaster Boxes.

The district, under the leadership of Dr. George J. Franklin, is going forward in all departments with the blessings of God.

L. E. MEYERS, Reporter

Northwest Nazarene College

Enrollment at Northwest Nazarene College has increased rapidly the past few years, nearly doubling the attendance since prewar years.

God's continual help and blessing have been evidenced in that the attendance for this year remained at the high level set in the preceding years. The largest college Senior class ever enrolled at N.N.C. is the class of nearly one hundred preparing to graduate this spring. With all departments included, the total cumulative enrollment for 1949-50 is 915.

This enrollment represents students from twenty-nine different states and from Alaska, British Honduras, Canada, Hawaii, Japan, and Norway.

The membership in different churches is equally as varied, with thirty-three denominations represented.

OLIVE LAWRENCE, Reporter

Olivet Nazarene College

Olivet Nazarene College faces the future with a definite and extensive program of advancement in order to serve better the church in the training of the youth of the Central Educational Zone. This statement marked the feelings of the members of the Board of Trustees as, on February 1, they completed the first annual board meeting in the administration of the new president of the college, Dr. Harold W. Reed.

Dr. Reed was elected president on May 24, 1949, to fill the vacancy created by the death of Dr. Selden Dee Kelly. He assumed the leadership of the college at a very critical time when the college, in the midst of adjustments occasioned by the passing of its president, Dr. Kelly, was faced with the task of completing the largest building program of its history—a 110-room women's dormitory. In this time of adjustment and pressing financial obligations, Dr. Reed and his staff have labored faithfully and

efficiently and have brought the institution through trying days in such a way as to inspire the confidence of all.

The reports presented by Dr. Reed, president, and by Rev. Charles L. Henderson, business manager, gave an optimistic picture of the enrollment, organization, spiritual atmosphere, and work of the college, as well as a critical analysis of the financial and educational programs of the institution. Definite recommendations were made as to academic reorganization and as to the budgeting of financial operations. Plans were enthusiastically adopted by the board to put these recommendations into effect.

With the largest student body in its history, with an adequate financial program, with plans approved and being put in operation to meet the requirements of the North Central Association for full accreditation, and

with leadership adequate for its task, Olivet Nazarene College looks forward to a greater place of service for the youth of the Church of the Nazarene.

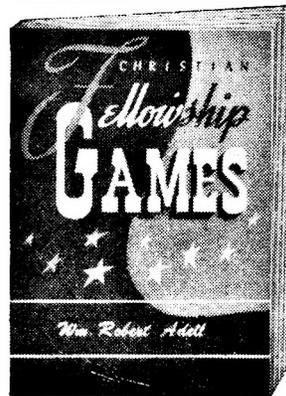
HARVEY S. GALLOWAY,
Secretary Board of Trustees

Mississippi Preachers' Convention

About thirty ministers and their wives, along with numerous guests, met for their annual convention February 6 to 8, at Central Church, Meridian, with Rev. W. J. Blackmon as a most gracious host.

Dr. Orval J. Nease was the special speaker. His God-anointed messages struck a responding cord in the hearts of all who heard him. His beautiful spirit and Spirit-filled messages endeared him to our preachers. The memory of this convention will long linger with us.

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Rev. J. D. Saxon, our beloved district superintendent, delivered the opening address, which was marked with power of the Holy Spirit. We sincerely appreciate his capable leadership and his well-planned and arranged program.

There was a beautiful spirit of unity manifested among our pastors, all returning home with renewed determination to do the task whereunto God has called us.

V. W. SMITH, JR., Reporter

Virginia Preachers' Convention

The preachers and their wives of the Virginia District gathered at First Church in Roanoke, February 20 to 22, with all the pastors of the district present except three. It was said by many that it was one of the best conventions in the history of the district.

The convention was presided over by District Superintendent V. W. Littrell. Dr. Roy F. Smee was the special speaker, and our hearts were stirred from time to time by his timely messages. His years of experience as district superintendent enabled him to bring messages full of practical helps and suggestions.

We appreciate the fine leadership of our beloved district superintendent, Rev. V. W. Littrell, who has planned such a splendid program for our district. Truly God has given us great leaders in the persons of Brother and Sister Littrell.

A number of helpful papers were presented by various pastors of the district, challenging us to do more along the line of home missions under the leadership of our fine district superintendent. The general theme for the convention was: "Mobilizing for Home Missions."

The entire convention was marked by the power of the Holy Spirit. From the opening session until its close God was with us, and a beautiful spirit of unity prevailed.

CHARLIE HARRISON, Reporter

ANNOUNCEMENTS

RECOMMENDATION—The Ellsville Trio, singers and musicians, consisting of Misses Helen and Mae Barrick and Bonnie Youngblood, will be entering the evangelistic field during the summer months. They are now attending Olivet College, and wish to slate meetings from the middle of May until the middle of September. Write them, 458 N. Vasseur, Bradley, Illinois.—Lyle E. Eckley, Superintendent of Northwestern Illinois District.

WEDDING BELLS

Miss Sally Shaw of Mattoon and Mr. Tom Davis of Arcola, Illinois, were united in marriage on March 25, at the Arcola Nazarene parsonage, with Rev. C. K. Dillman officiating.

Miss Shirley Rose of Norwich, Conn., and Mr. Paul Kirkland of Wollaston, Mass., were united in marriage on March 4, at the Church of the Nazarene, Rumford, R.I., with the father of the groom, Rev. R. J. Kirkland, officiating, assisted by Rev. Albert Kirkland, brother of the groom.

BORN—to Mr. and Mrs. O. E. Cameron of Smith's Ferry, Idaho, a daughter, on February 16.

—to Rev. and Mrs. Orville W. Jenkins of Salem, Oregon, a daughter, Jeanne Floree, on February 17.

—to Rev. and Mrs. Lee Spradlin of Hays, Kansas, a daughter, Anna Lenell, on February 26.

—to Rev. and Mrs. Marvin J. Sporleder of Molalla, Oregon, a son, Brian Jon, on March 3.

—to Mr. and Mrs. Paul Hendrix of Norman, Oklahoma, a daughter, Paula Louise, on March 4.

SPECIAL PRAYER IS REQUESTED by a lady in Illinois in regard to her job and the company by whom she is employed, also for a satisfactory reconciliation with a friend;

by a friend in California who loves the Lord but whose home life is in turmoil, that God may undertake, also for the salvation of some friends;

by a lady in Washington for a friend; by a lady in Mississippi that God may heal her of a stomach ailment, for the salvation of loved ones, and for the protection of a son in Germany and his salvation;

by a young woman in Texas that God may help her and her husband in the solving of a problem in regard to a home.

DIRECTORIES

GENERAL SUPERINTENDENTS

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

District Assembly Schedule

Washington Pacific	May 3 to 5
Oregon Pacific	May 10 to 12
Northern California	May 17 to 19
Southern California	May 30 to June 2
Arizona	June 7 and 8
New Mexico	June 14 and 15
Rocky Mountain	June 21 to 23
Nevada-Utah	June 28 and 29
Canada West	July 5 to 7
Nebraska	July 19 to 21
Northeastern Indiana	August 2 to 4
Africa	Summer and Fall

Orval J. Nease:
Office 2923 Troost Ave., P.O. Box 527, Kansas City 10, Mo.

District Assembly Schedule

New England	June 21 to 23
New York	June 28 and 29
Maritime	July 12 and 13
Albany	July 19 to 21
Kentucky	August 9 to 11
Abilene	August 16 to 18
San Antonio	August 23 to 25
Indianapolis	Aug. 30 to Sept. 1
North Carolina	September 27 and 28
South Carolina	October 4 and 5
Georgia	October 11 and 12
Florida	October 18 and 19

G. B. Williamson:
Office 2923 Troost Ave., P.O. Box 527, Kansas City 10, Mo.

District Assembly Schedule

Southwest Mexican	April 17 to 19
South Dakota	June 7 and 8
Eastern Michigan	June 14 to 16
Colorado	July 5 to 7
Michigan	July 12 to 14
Pittsburgh	July 19 to 21
Washington-Philadelphia	August 2 to 4
Illinois	August 9 to 11
Virginia	August 16 and 17
Houston	Aug. 23 and 24
Dallas	Aug. 30 to Sept. 1
Southwest Indiana	Sept. 13 to 15
East Tennessee	Sept. 20 and 21
Hawaii, Australia, India, Palestine, Syria	Fall and Winter

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

District Assembly Schedule

Cape Verde Islands	month of May
West Virginia	July 6 to 8
Central Ohio	July 19 to 21
Wisconsin	August 2 and 3
Iowa	August 9 to 11
Northwest Illinois	August 23 and 24
Chicago Central	Aug. 30 and 31
Kansas City	Sept. 6 to 8
Alabama	Sept. 13 to 15
Arkansas	Sept. 20 to 22
Eastern Oklahoma	Oct. 4 to 6
Mississippi	Oct. 11 and 12

D. I. Vanderpool:
Office 2923 Troost Ave., P.O. Box 527, Kansas City 10, Mo.

District Assembly Schedule

Akron	May 3 to 7
Ontario	May 10 and 11
Northwest	May 17 and 19
Idaho-Oregon	May 24 to 26
Minnesota	June 21 and 22
North Dakota	June 28 and 29
Kansas	Aug. 2 to 4
Missouri	Aug. 9 to 11
Northwest Oklahoma	Aug. 16 to 18
Northwest Indiana	Aug. 23 to 25
Western Ohio	Aug. 30 to Sept. 1
Louisiana	Sept. 6 to 8
Tennessee	Sept. 13 and 14
Southwest Oklahoma	Sept. 20 to 22

District Assembly Information

NORTH AMERICAN INDIAN—Assembly, April 18 and 19, at First Church of the Nazarene, Albuquerque, New Mexico. Pastor: Rev. Ernest Armstrong, 1215 E. Lead, Albuquerque. General Superintendent Nease.

WASHINGTON PACIFIC—Assembly, May 3 to 5, at Church of the Nazarene, Kelso, Washington. Rev. H. S. Palmquist, 714 South 5th Street, Kelso, is the entertaining pastor. General Superintendent Powers.

AKRON—Assembly, May 3 to 7, at the Akron Armory, High and Bowery Streets, Akron, Ohio. Entertaining pastor is Rev. C. D. Taylor, 569 Schiller Avenue. General Superintendent Vanderpool.

By Request—

Christ and the Mid-Century Crusade For Souls

By G. B. Williamson

This great address was delivered to the District Superintendents' Conference in Kansas City, January 11, 1950. The impact was so pronounced that by unanimous vote its publication was requested.

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