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Herald of HOLINESS

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Jabez—the Praying Son of Sorrow

(I Chronicles 4:9-10)

By General Superintendent Nease

AS A FLASH of lightning on a dark night reveals momentarily an entire countryside, so this brief biography gives a quick but sharp review of a noteworthy character.

The heritage of Jabez was anything but promising. He was born under the shadow of a great sorrow, the cloud of a deep disappointment. The darkness so pierced the soul of his mother that she named her son Jabez, i.e., "Sorrowful."

Many a man beginning life under such a handicap has succumbed to the feeling that the "game was not worth the candle."

Jabez discovered that within the shadow that overcast his life was the "God of Israel" and to Him he made his appeal. Instead of breaking connection with the past he caught hold of the one strand of promise, "the God of his fathers." What a prayer he prayed!

"Bless me indeed"—a prayer for personal enrichment.

"Enlarge my coast"—a prayer for increase of service.

"Keep me from evil"—a prayer for integrity.

"That thine hand might be with me"—a prayer for guidance.

"That it may not grieve me"—a prayer for contentment.

And God granted that which he requested. What a joyous ending from such an unpromising beginning! Prayer and God bridge the chasm of sorrow.

The divine record concludes with the simple statement: "he was more honourable than his brethren." What an epitaph for his tombstone—God's estimate of a life begun in the shadows but wrought out through prayer! This life history has been repeated many times. God still waits to demonstrate what can be done through a faithful man.

Be ye holy; for I am holy
(I Peter 1:16)

July 10, 1950

A Gospel Questionnaire

By N. B. Herrell*

"Where art thou" O man, in the fullness of love for thy God, the gospel of grace, and thy fellow man?

"Where art thou" O man, in whole-hearted devotion to thy God, thy family, and thy church?

"Where art thou" O man, in stewardship service for thy God, thy country, and world-wide evangelism?

"Where art thou" O man, in witnessing for thy God, in "Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth"?

"Where art thou" O man, in thy loyalty to God, the Lord's day, and to the means of grace?

"Where art thou" O man, in the support of thy God, through His Church, with the tithes and offerings?

"Where art thou" O man, in love-motivated desires for thy God, the increase of His kingdom on earth, the final overthrow of Satan and sin, and the triumphant victory of God and holiness in all the universe? Amen!

*Nazarene Evangelist

One of Our First Obligations: Paying Our Honest Debts

By E. O. Chalfant*

THE Good Book says, Owe no man anything but love. One of the foremost obligations of any person in this world is honestly to meet his obligations of all kinds, and especially those that pertain to money.

The world is so full of perplexities and complexities that sometimes it is next to impossible for a person fully to meet his obligations. Ill health, bad business deals, strange, unaccountable providences may so happen that one is sometimes unable to meet his financial obligations.

Quite often we are thrown into circumstances where it requires time to meet our financial responsibilities, but the Christian attitude always has been to pay our honest debts. The honesty of Abraham Lincoln is one of the prize considerations of every American citizen; for, when just a young man, he walked a number of miles to pay an honest debt.

Carelessness in debt paying, refusing to pay debts, living beyond our income and making debts, taking ad-

*Superintendent of Chicago Central District

ANNOUNCEMENT

Rev. W. B. Walker, superintendent of the Abilene District, has resigned and is accepting the pastorate of the First Church of the Nazarene in Dayton, Ohio. Rev. Orville Jenkins, pastor of the First Church in Salem, Oregon, has been appointed to succeed Brother Walker as district superintendent of the Abilene District, and will assume the responsibilities of that office July 1, 1950.

BOARD OF GENERAL SUPERINTENDENTS

HARDY C. POWERS, Chairman

vantage in all kinds of ways, and taking short cuts through avoidable bankruptcy are not in keeping with the ethics as taught by Jesus Christ. Sometimes small debts harass one, and sometimes they don't harass enough. So to be really Christian means to be really honest to the "last red cent," or even to a million dollars. Let us be honest in all our financial obligations.

Cold, indifferent laymen never will lift us out of the rut we face today! Something must happen to our laymen that will cause them to sacrifice time, money, comfort, and ease if we see the revival that we long to see in our churches.—A. S. L.

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

Minnesota District. Pastors ordered 12,700 copies of the special issue of the HERALD OF HOLINESS.

Chicago Colored Church. This new church was organized March 5, with six members. Already Rev. J. F. Peoples reports that they have seven subscriptions for the HERALD OF HOLINESS.

Mississippi District. August 1 to 31 is the date of their campaign, with a quota of 1,247. We are watching for their "over the top" report. B. W. Downing, district N.Y.P.S. president, is the campaign manager. J. D. Saxon is the district superintendent.

Correction. In the June 19 issue, the report credited to Mountain View, Alaska, should have been for Anchorage. The fifty subscriptions were secured by the N.Y.P.S. Rev. M. R. Korody is the pastor.

OVER THE TOP!

The following churches have gone "over the top" with a subscription list equal to two-thirds of their membership in the 1950 campaigns. Congratulations!

	Members	Subs.
Rand, West Virginia	22	52
Jonesboro, Louisiana	50	52
Beacon, New York	54	44
Kingston, New York	80	61
Middletown, New York	22	15
Burlington, Colorado	7	10
Durango, Colorado	48	36
Karval, Colorado	29	34
Salida, Colorado	11	8
Arkansas City, Kansas	72	50
Salina, Kansas	86	116
Hoxie, Kansas	15	11
Atwood, Kansas	17	13
Atlantic, Iowa	17	15
Bloomfield, Iowa	12	15
Waterloo, First, Iowa	60	52
Knoxville, Iowa	28	32
Swannanoa, N.C.	5	6
High Point, Archdale, North Carolina	12	32
Hendersonville, N.C.	31	50
Elkins, North Carolina	16	18

THAINE F. SANFORD,
Sales Promotion Manager

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

Terra a Vista!

By General Superintendent Young

T*erra a Vista!* (land in sight) has been a welcome cry during the past two weeks on the Cape Verde Islands while we have been going from island to island on the two-masted schooner, "Ribeira Brava" (Brave Valley). We thought at first that this sailing vessel had an engine to care for the calms that appear, but to our dismay we learned that the engine was a twelve-horsepower outboard motor for the rowboat. Our daily prayer has been, "Lord, give us wind"; but then we add quickly, "But not too much, Lord."

My traveling companions are Rev. Everette Howard, district superintendent, and Rev. Earl Mosteller, missionary in St. Vincent. Our first jog was from St. Vincent to Brava, a distance of 125 miles. We made it in twenty-six hours. Our missionaries in Brava, Brother and Sister Eades, were thrilled to greet us and reassured me that we had made excellent time on our journey. They pointed out that the last time "Ribeira Brava" attempted this journey she landed in Portuguese Guinea—some three hundred miles away—after eighteen days at sea. Their compass was off!

The next stop was the famous Island of Fogo (fire). This trip was only ten miles long and we made it in three hours. Here I experienced for the first time the primitive landing on the beach by rowboat and was carried aloft ashore on the shoulders of two stout longshoremen. On Fogo we held services in two of our churches pastored by our fine national pastors. Also on this island, Brothers Howard and Mosteller showed careful planning when they abandoned the original eight-hour ride on muleback and substituted instead a three-hour ride on a truck. Several times our schedule has been interrupted. Our captain has been sick and the boat failed to meet us at one point, causing a delay in departure of twenty-four hours. Then contrary winds and later no wind made a fifty-mile journey by sea to the Island of St. James last for forty-three hours. Now I am in Praia, the capital of the Islands. We met the governor this morning and several other key officials.

Last night at the reception festival here we had more than fourteen hundred people present in our beautiful and spacious church. What a contrast this was to twelve years ago when Everette and Garnet Howard with their two small girls waited for three months to rent a two-roomed apartment because of the bitter religious prejudice and opposition! Last night the administrator of the island, the superintendent of the hospital, and the secretary of city hall were among the honored guests who occupied the front row in the church and expressed to me friendliness and interest in our mission. The Howards are cautiously proud of what God has wrought and

are exceedingly glad they did not run when the priest-directed note in 1938 advised them to leave the island if they valued the lives of their children. Your General Budget dollar for foreign missions has been well spent in the Cape Verdes, but there is more work yet to be done.

Entire Sanctification:

A Second Work of Grace

By Paul S. Hill*

THE IDEA of personal holiness has registered itself in the mind of humanity sufficiently to supply the basis for directing the thought to the absolute holiness of God, and the purity of heaven and the heavenly inhabitants. No one will allow that God is not holy, nor will one say that sin is allowed in heaven. That heaven is the place where the followers of Christ shall have their final abode in the presence of God is a matter of accepted belief. It is the place where all hope eventually to make their home eternally. No one wants to be separated from God and heaven forever in a state of lostness and misery.

The thought is that God is holy, heaven is a holy place, and those who finally and eternally will inhabit that home must be holy in order to fit into the holy surroundings. These things are matters of almost universal faith, and go altogether unquestioned among the followers of Christ.

But the *thought* of holiness in God and heaven does not fit the sin-stained soul for abode in the presence of God nor in the holiness of heaven. The sin nature must be taken away; the deceitful heart must become sincere, without sham or make-believe. Holiness of heart must be a personal and actual possession if we are to be "comfortable" in the presence of God and heaven.

A Christian is conscious of the fact that his sins have been forgiven. The life of sinning is over; the life has been changed. But also, he recognizes that there is a form of sin which has survived regeneration. It seems all right to take time off for shouting over the fact that there are some forms of sin that do not survive regeneration; but Christian experience does register the sad fact that there is a form of sin which does survive in the heart after the work of regeneration as an act of God is accomplished.

There remains a deep-seated pollution and sinful nature which is not subject to the law of God. This lies deeply in the affections and soul dispositions. It is the one thing that registers in the soul as un-holiness. To be happy in the presence of a holy God and to enjoy the holy surroundings of the heavenly home mean more

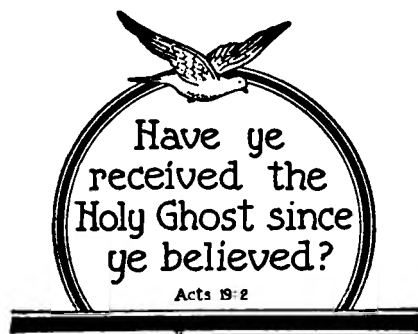
*Nazarene elder, Rockdale, New York

than regeneration and forgiveness afford. There must be a second cleansing, a second work of divine grace wrought in the soul.

Not only is the question of personal holiness one of necessity, but also the question of how and when the soul is thus purified is of vital importance. Is this cleansing accomplished by human effort, or does it demand an act of God? Is it by gradual development or is it instantaneous? Is it accomplished by death of the physical body, or may it be a fact while we are still physically alive and well, in full possession of our entire physical selfhood? Does this corrupting nature finally kill itself with its own rot, or does it continue to be a factor which with the passing years knows no diminishing but rather an enlarging stream of corruption? Is there any way or anyone who can free the soul of the Christian from this deep form of sin except God and the accomplishment of an act of grace which is provisioned through the atonement?

So the question is, "If one cannot enter a holy heaven and dwell in the presence of God without a holy heart, how is it obtained?" The answer is, "It is wrought in the heart of a believer by the baptism with the Holy Ghost and fire which is received by faith and poured out in Pentecostal fullness and efficiency."

Friend, do you have this blessing—I mean, this second blessing?



"I Will Lift Up Mine Eyes"

By Frances B. Erickson

"I will lift up mine eyes unto the hills"—
The God who made them knows my soul's sore
test;

He heareth now the heart cry of His child;
My help shall come! The Lord will give me
rest!

The arm of flesh on which I'm prone to lean
Cannot allay the anguish of this hour;
But I shall lift mine eyes beyond this scene
Unto the hills—the symbol of His power!

Yea, I shall lift mine eyes above all natural things
In every disappointment, pain, or grief;
And, looking up, my faith on soaring wings
Shall find in Him both victory and peace!

The Towers of Zion

By J. William Jones*

Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces; . . . For this God is our God for ever and ever: he will be our guide even unto death (Psalms 48:12-14). But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light (I Peter 2:9).

THAT WHICH the Psalmist and holy men of old largely apprehended by faith and only partially knew by experience is fully revealed to the Christian's heart. As the Psalmist wrote, so we also often feel a quickening of the pulse, deep emotions of joy and thankfulness, and new inspiration as we "walk about Zion," and contemplate the strength and beauty of her towers.

The Apostle Peter calls our attention to several of the "towers of Zion" in the above passage from his first epistle:

I

Christian privilege—"Ye are a chosen generation." Privilege is "a right or an immunity granted as a peculiar advantage or favor; to exempt, deliver, as from evil or danger" (Webster). When men forsake sin and believe on the Lord Jesus Christ, God is gracious to grant them a peculiar favor or immunity—that of full pardon of their sins and deliverance from the danger of punishment for them. What a tower this is!

In a preceding statement Peter says, "Unto you therefore which believe he is precious: . . ." (v. 7). Here is an explanation: Anyone may enjoy the privilege of being a child of God and enjoy immunity from punishment, because of a full pardon of all his sins, by *believing* (with true saving faith) on Jesus. Then He is indeed *precious*—for it is for His sake we are forgiven and spared!

II

Prestige—"Ye are a . . . royal priesthood." That is, the people of the Lord enjoy a position of honor, prominence, and influence with God; not, however, because of their accomplishments or excellence, but because of the excellence and prestige of their Champion, Christ. Twice in the Book of Revelation, St. John refers to this truth, saying, "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever." Here also is one of the cardinal distinctions between Catholicism and Protestantism—the latter believing in the priesthood of every individual believer on the Lord Jesus, which priesthood

*Pastor, Springfield, Oregon

gives us the right to "come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

III

Christian purity is another tower of the heavenly Zion; "Ye are . . . an holy nation." The goal of the Ten Commandments, all the ordinances, and ceremonies of the Old Testament was this: *inward heart purity*. God's standard for His people in this New Testament day of grace is also *heart purity*. "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love" (Eph. 1:4).

Just as the blood of Jesus has purchased pardon for the sinner in order that he may become God's child and be granted an immunity from punishment, so also *His blood has purchased heart purity for the person who already is a child of God*: ". . . Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it . . . that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Eph. 5:25-27). How much more could be said about the beauty and strength of this tower of our glorious Zion, which is purchased by the blood of the Saviour and brought to our hearts by the baptism with the Holy Spirit in sanctifying power!

IV

Peter also declares, "Ye are . . . a *peculiar people*." This is no less a tower of Zion than any of the others. The true Christian is indeed peculiar—not because he is queer or odd, but because his character is singular and distinctive, having qualities of Christlikeness which men of the world around him do not possess. And by reason of this very fact he often may appear odd or queer to those who know not the Lord Jesus.

The marginal reference gives, "Ye are . . . a purchased people"; and a corresponding Old Testament Hebrew expression was "a private property." And herein lies another reason for Christian peculiarity—God has purchased us; we are now His "private property" to do with as He will. Therefore, we may no longer live as other men, according to the desires of the flesh and of the mind; but henceforth we must serve Him who died and rose again that we might live.

V

Christian purpose is the last tower Peter calls attention to, with the words, "that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light." For the word "praises" the marginal reference offers "virtues," which is challenging as well as enlightening. In other words, those who have been called "out of darkness into his marvellous light" are *duty bound* (as the colored folks say) to exhibit the good qualities (virtues) of the Redeemer in their lives as they extol His praises.

Babel Rises Again

By Earl C. Wolf*

THERE IS only one Tower of Babel. It is mentioned but once in the Scriptures, and that is in Genesis 11:1-9. Here those ancient peoples attempted to frustrate the designs of God for them and with their own hands endeavored to build a tower to heaven. God took cognizance of their purposes, moved in upon the scene, put an end to the construction, and buried the names of those builders in the dust.

Figuratively, however, there have been many "towers of Babel." The plain of Shinar is not the only place where men have endeavored to do away with the purposes of God and substituted the works of their own hands. History's annals tell of many efforts of men to give preference to their schemes over the designs of the sovereign God.

There was Babylon, the golden empire. Its glory is indicated by the head of gold on the great image in Daniel's prophecy. Its luxury was limitless. Its people were sensuous and pleasure was their guiding star. They erected a tower which was destined to doom. Nebuchadnezzar built temples, palaces, the glorious "hanging gardens," and his empire. From the palace he viewed his kingdom and said, "Is not this great Babylon, that I have built?" But a voice from heaven said, "The kingdom is departed from thee." Mighty Babylon became musty ruins upon which other empires were built.

Then, too, there was Rome, "the eternal." It was powerful but pagan. Its Caesars were ambitious and sometimes profligate. Nero loved the applause of the people, and Diocletian with ingenious measures murdered the followers of the Babe born in a herdsman's stable. But a few followers of Jesus tarried in Jerusalem for a power not of themselves, and there arose another army whose influence was to have a far greater reach than the spread of the Roman eagle. Christianity ate like a cancer at the heart of "Eternal Rome" and was the greatest of the tidal waves that swept it out to sea.

The British empire became polluted by the streams of rationalism from France and its "Age of Reason." Many became disciples of Voltaire and Rousseau, and England found itself dominated by deistic rationalism. Then God came on the scene and, through the instrumentality of John Wesley and a great evangelical awakening, England was spared from spiritual and moral ruin and was saved from being forced from its place among the nations.

Then came Hitler and Nazism with its violence and atrocity. "Might is right." In *Mein Kampf* Hitler said, "Violence will always succeed, until met by a greater violence." After all the devastation that Hitler and his henchmen brought upon

*Pastor, Norristown, Pennsylvania

our world, they ended in failure and frustration. The voice from above had spoken again, "The kingdom is departed from thee."

Now another Babel rises with the hammer and sickle as its emblems. Its economic Marxianism has become a political philosophy and ideology. Its devotees are on the march and would destroy our heritage of religion and of government. Should we not pray that this modern Babel shall totter and fall? The atomic bomb is not our primary or sole defense against Stalin and Communism. May we never forget that only God can bring this tower to nought.

But Babel rises, too, in America. We are endeavoring to find a solution to our problems without asking wisdom from God. The men and women who braved the New England winters and carved our nation out of the wilderness believed in God and righteousness. Today we are tampering with the very springs of our nation's greatness and are pushing aside the moral and spiritual values that once we cherished and are trying to succeed without God. Secularism is paralyzing our spiritual life. We need a greater defense than that of the atomic bomb. Let us pray for a mighty revival, a great spiritual awakening, and a return to God. Only Christ can save us from catastrophe.

While I Am on My Knees—

I REALIZE that I can do no less than to fast and pray if I am to break the Bread of Life to hungry listeners.

The man in the pew is probably more anxious to do right than I might give him credit for. The chances are more folks are sincerely hungry for spiritual food than I ordinarily think. From every walk of life they have come—from fine homes and from bare ones, from good jobs and from relief rolls, from cultured and from vulgar environments—here they are! And they have come with multitudes of fears and misgivings about life, overexaggerated by real spiritual hunger. I must feed them; compassionately I must feed them, for they have come to my hands for food.

But, to feed them the Bread of Heaven, I must first have let go of the bread of earth. How can I be filled with the self-conviction that I am more concerned with their spiritual hunger than anything else if I cannot go on record in a very tangible way by fasting one or more meals? *How can I?* I dare not have the audacity to stand before my people with spiritual food if I have not first stood before my God without physical food. Whatever objective values might be placed on fasting (and surely there are many), there is this subjective value of my own inner conviction that I am genuine in offering spiritual food to them. Then God can unctionize and anoint the Bread of Heaven; then souls can be fed until they want no more!—PAUL Z. HOORNSTRA, *Pastor, Howell, Michigan.*

I Prayed Where Wesley Prayed!

By Evangelist Paul Gray

AFTER WALKING four squares from my downtown hotel in London, I found myself at the subway station. Here I boarded the subway train and was soon climbing the steps that brought me out to City Road.

Following the instructions that had been given me, I was soon standing in front of Wesley's Chapel. Entering the church grounds, I was immediately confronted with a weather-beaten statue of the great preacher. For several minutes I studied this piece of stone, noting the cut of the face, the manner of dress, and the famous words chiseled in the base of the statue, "The World Is My Parish." Leaving the figure in stone, I entered the church.

It was not a large church, but commodious and well-arranged, with a spacious balcony. The building had been erected under the supervision of Mr. Wesley and revealed his taste in church architecture. I learned later that it would seat about eight hundred people. The thing that attracted my attention most was the pulpit. It was a fine piece of furniture, very sturdily built, and high, as are most pulpits in Britain. I walked quietly up the steps and, passing through a little gate, sat down in Wesley's pulpit.

I was alone in the building, and for several minutes I sat thinking of the man who used to occupy the seat in which I was sitting. My heart was beating a bit more rapidly than usual as I arose and stood behind the desk where John Wesley had delivered some of his most masterful sermons. For a long moment I remained there, letting the inspiration of the occasion sink deeply into my mind and heart. I felt as if I were standing on holy ground. Slowly and meditatively, I turned and descended the steps and, walking down the aisle, I paused a moment at the door and looked back at the pulpit. I had stood where Wesley stood!

Leaving Wesley's tomb (at the rear of the church), I turned toward the manse, which stood at one side of the church and nearer the street. It was an aged building of dark gray stone, beaten and worn with the wind and the rain, but much like all the other buildings that stood about it. A brisk and cheerful old gentleman met me at the door and showed me in. With the spirit of a man who enjoyed his work, he began to direct me through the house. The parlor of the house had been turned into a small museum. Here I found Mr. Wesley's writing desk, his watch, Bible, hymnbook, teapot, letters, and many other items that were personal possessions of the famous preacher. Around the walls were various pictures of the erstwhile occupant; some were portraits, others were pictures of him preaching to the multitudes. My guide gave me the personal privilege of sitting in the chair from which Mr.

Wesley had directed the affairs of the Methodist Conference in the last years of his life. It was a heart-mellowing experience.

From the parlor we passed into the bedroom. Here was pointed out the place where the bed had stood on which the great preacher had lingered in his last illness. It was here that he had said those parting words, "Best of all, God is with us." I was stricken with a sense of awe as the thought came to my mind, "From this very room the soul of John Wesley went to be with its God." I stood transfixed in silence as a great emotion surged through my breast.

The guide, respecting my silence, turned and looked out the window; but when he heard me stir, he turned quickly and opened a door, saying simply, "This was Mr. Wesley's prayer room. He often retired here to pray." I glanced rapidly around the room; its only piece of furniture was a block of wood which served as an altar. The walls of the room were bare, and the room itself was only about four feet square. Reverently, I stepped inside, as the guide, in a well-modulated voice, explained the prayer habits of its former tenant.

After the man had finished his explanations, I could not leave the room immediately. Deep within me, I had an urge to pray. I turned to the guide. "Would you—could I remain in here alone—for a few minutes?" I stammeringly asked, in a voice strong with emotion. "Indeed, you may," replied the guide and, stepping outside, he closed the door and went away.

In deep reverence, I knelt at the crude altar and lifted my heart toward God. My knees pressed the floor where the man of God had prayed. I cannot tell you the words of the prayer that I prayed that day; some things are too sacred to share even with our best friends. But after a while, I arose, humbled and strengthened. Wesley's God had met me at Wesley's place of prayer. With my heart strangely warmed and with a mist in my eyes, I stumbled out the door and, pressing a few shillings into the hand of the old guide, I bade him good day.

Soon I was in the rushing traffic of downtown London again. As I found a seat on the crowded subway and settled myself for the ride back to my hotel, the vision of that prayer room came again to my mind. *I had prayed where Wesley prayed!* And I was not soon to get over that experience.

Doubtless, on that eternal tomorrow, we shall stand amazed as we behold the great rewards bestowed upon those famous heroes and heroines of righteousness of whom we long have sung praises—then again perhaps we shall be even more amazed to see the sizable rewards awaiting the lowly, unsung ones who faithfully stood by, ever ready to proffer their "cup of cold water" in His name.—MARY SANDERS.

How Deep That Knowing!

By Jean Leathers Phillips*

THE WORD OF GOD has both length and breadth. It has the keenness of a Damascus blade. But it doesn't stop there; for it has depth, unfathomable, unsearchable. We never can get all the meaning wrung from any of His truths. We go back to them again and again, and as often as we do we find new significance there—new depth, new flavor, new "grace to help in time of need."

To me, His Word, His truths, His promises always suggest jewels; and then I think of Job 28:1: "Surely there is a vein [margin—mine] for the silver, and a place for gold . . ." What a treasury; so little explored, so little used! Lord God, help Thy people to use it more!

Among the most cherished of His promises are those that deal with His "knowing." If only we had a single English word that could express one-half the significance of that Hebrew *yada* (say it *yaw-dah*)! "The Lord knoweth the way of the righteous: but the way of the ungodly shall perish" (Psalms 1:6); "He knoweth them that trust in him" (Nahum 1:7); "The Lord knoweth the days of the upright: and their inheritance shall be for ever" (Psalms 37:18); "But he knoweth the way that I take: when he hath tried me, I shall come forth as gold" (Job 23:10); and "For the Lord thy God . . . knoweth thy walking through this great wilderness" (Deut. 2:7).

We commonly think of *knowing* as meaning having an intellectual grasp or understanding; but this ancient and primitive *yada* has many times as much depth and significance as that. It means all our English word means, and much more also; for primitive languages have fewer words, hence their greater expanse of usage and acceptance.

"He knoweth" means intellectual comprehension. God knows where we are on His earth, where we are in the spirit, where we are in our emotional attitude. He knows just where we are, by miles, by devotion to Him, by the very innermost depths of our thought life. He knows all about us!

But *yada* also implies His personal care in the matter. He recognizes our freedom to choose both in and out of His will, and His knowing implies His loving care along our path that we choose the right, also that we return to the right with the least possible injury if we find we have chosen outside His will, keeping the penalties to a tender minimum.

Also, *yada* includes a causative or active principle. In the process of knowing He directs, guides, entices, and sometimes chastens His own into the right course. He knoweth, by mapping

*Chula Vista, California

out the way in advance, by seeing it afar off, by His foreknowledge of the results of our following it.

What a blessing to our poor humanity that He knows! What a load off our hearts to know our Father knows; knows the end from the beginning, knows every hidden danger, every concealed enemy, every snare and pitfall. Nothing left to blind chance and no need for a sophisticated fatalism! What a wonder of grace and love, of wisdom and foresight! How unsearchable His knowing! How glad I am that He knows!

Where Did Paul Learn That?

By E. D. Messer*

IN THE thirteenth chapter of First Corinthians—Paul's exegesis on divine love—there are several outstanding and suggestive phrases that signify much. Note the phrases, "Love suffereth long, and is kind," "Love never faileth." Where did Paul learn that, or where did he ever see anything that would have caused him to believe like that?

You will recall that before Paul was converted he made havoc of the Church, haling men and women of the Christian faith and committing them to prison. Could it not have been that the very demeanor of those whom he arrested and ruthlessly handled had something to do with these conclusions?

When Paul stood yonder as a young man and watched them stone Stephen, and witnessed Stephen's attitude and the spirit he manifested, could not this have made a profound impression upon the mind of Paul, revealing to him the power of divine love? In writing this masterpiece, apparently Paul reflected upon his early observations of the manifestations of divine love. He refers to oratory, prophecy, the understanding of mysteries, faith, the giving of alms, and to martyrdom, by way of comparison.

Paul, no doubt, had heard the greatest orators of his day; for not only had he been brought up at the feet of Gamaliel, but he was a member of the Jewish Sanhedrin also. He had access to the prophecies; he had read of the wisdom of Solomon; he had read of the interpretations of dreams by Joseph and by Daniel. He had read of the achievements of faith, for he lists a number of them in his letter to the Hebrews. Doubtless he had seen people giving alms to the poor for mere human applause; and possibly he had seen some offer themselves to be martyrs from a mere human standpoint. On the other hand, he had had many opportunities of seeing the children of God under the most severe trials, and he had witnessed personally their reactions.

Possibly because of all these things, Paul had arrived at the conclusions that the manifestations of divine love under such crucial tests were great-

er than anything he had ever witnessed in the realm of human achievement, because never once had he seen divine love fail. Thus he declared:

Though I speak with the tongues of men and of angels, and have not charity [divine love], I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries . . . and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; . . . Charity [divine love] never faileth.

This leads us to ask, Where do people learn about divine love today? Many criticisms are flung at the Church. Could it be that these criticisms are somewhat justifiable because of the low standards of some, or the manifestations of a wrong spirit or attitude in some when subjected to severe trials or tests?

If Paul was brought under conviction and into the realm of divine grace because of the spirit of love manifested by Christians in his day, we too should so live as to bring people to see that there is a reality in the experience of divine love that we profess. *Love suffereth long, and is kind. Love never faileth!*



Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word. Psalm 119:9

Humanity's Christ

By Kathryn Blackburn Peck

*The Saviour is risen,
Is risen indeed!*

*He is here in the world, to fulfill every need!
You may call on Him, touch Him,
Follow His way—
His feet walk the crossroads of life every day!*

*How blessed to make Him
The Friend of your choice;
To keep your heart tuned to the sound of His voice!*

*He is not in the grave,
He is not in the sky,
But He walks where the columns of ages march by!*

*Oh, the living find strength
For the battle's fierce heat,
And the dying find rest and a confidence sweet
As they keep near His side
Through the joy and the strife,
Where His pierced feet lead on the highways of life!*

*Pastor, Clearwater, Florida

Why Men Crack Up

By H. C. Frodge*

IT IS significant that the leading afflictions of this age are those that have to do with the heart, mind, and nerves. Five million Americans have chronic heart disease; 1,400,000 have nervous and mental diseases; 3,700,000 have arteriosclerosis and high blood pressure. The nervous breakdown, once comparatively rare, has become a commonplace occurrence. Thousands of people, sensing their own confusion and inadequacy to face life, are daily flocking to the modern psychiatrist.

As we probe for the reason for these breakdowns, we discover that modern man is victim to a series of pressures peculiar to this age.

The pressure of speed. This is predominantly the age of speed—speed in transportation, speed in industry and production. We have learned to work fast, think fast, travel fast, and live fast; but, strangely enough, we have not learned how to slow down. We have lost the art of relaxation. Machines can stand the accelerated pace but men cannot.

The pressure of modern business competition. Never before in the history of business and industry was competition so keen and fierce; never before were there such spectacular advertising and high-pressure salesmanship; never before has the battle taken on such international proportions. The great corporations, the small private enterprises, and all that come between are engaged in a perpetual struggle in which no quarter is asked and none given. No person is exempt from the effects of this competitive spirit, and many are cracking from the strain.

The pressure of financial problems. Not only our bank accounts but our spirits and dispositions have been affected by the postwar inflationary period. While those in authority sought some feasible means to clamp the lid on soaring prices, the average family man found himself being edged into the tightest financial problem of a lifetime. With a salary already insufficient for the present need, prices continued to soar. As it was impossible either to economize or to change to a more lucrative position, an ever-increasing debt was the inevitable result. Few families of the lower and middle income groups have escaped this dilemma. No wonder eyes are troubled, homes are unhappy, and nerves have reached a breaking point. Few problems carry more worry and heartache than one of finance.

The pressure of fear. Our living on the constant verge of another war, plus the awful threat of atomic destruction, has planted in our subconscious an inescapable dread; a dread that is both reflected and agitated by the solemn warnings of top statesmen, scientists, and military leaders. Tribulation shadows are surely gather-

ing. Jesus is coming soon and His prophecy, "Men's hearts failing them for fear . . .," has a literal fulfillment in this age.

But let us probe deeper still for the reason behind these breakdowns. These pressures are undoubtedly contributing causes, but are they the real, basic reason? Could the real reason be that millions have suffered breakdowns because God was left out of their lives?

The problems and pressures of this day have proved two things: first, that our own inner resources are insufficient to meet the strain of life today; and, second, that many people are facing the alternative of Christ or a breakdown.

We cannot escape the pressures of life, but we can turn in full surrender to Christ. Let us do this even now and find in Him all we need to face life victoriously.

Think on These Things!

By Evangelist F. Lincicome*

THERE ARE too many riders on "passes" in the church; too many who want to ride on the Gospel Car, but who want others to furnish the music and the propelling power. Some people pass as generous before the bar of public opinion, but are held as robbers at the judgment bar of God. "Ye have robbed me . . . in tithes and offerings." Many people give a tithe and think they are generous. You have to be *just* before you can be *generous*; your generosity starts beyond your tithe. There are not many generous people!

* * *

Your life will be as high as your ideals. A man with high ideals cannot live on a low level, nor can he live on any level he reaches. If you have become satisfied with yourself, maybe your goal is not high enough. Among the most miserable people on earth are those who have their wagon hitched to their bedpost rather than to a star. If it is hitched to your bedpost, you have only to roll out of bed to reach it; but, hitched to a star, you have to do some climbing, and the climbing is difficult. This may be why the lowlands are so crowded, while the hilltop population is so scarce. One of the greatest drawbacks to human society is the fact that so many choose to do the easy thing. The "take-it-easy" crowd are in the majority; you can find them in all walks of life—in the schoolroom, the office, the factory, the home, and the church. Christ advocated and commanded a high ideal for us, "Be ye therefore perfect, even as your Father which is in heaven is perfect." You must do more than roll out of bed to reach this!

* * *

Christianity does deal in mathematics, but largely in addition and multiplication. It has but little to do with subtraction, except that it sub-

*Pastor, St. Paris, Ohio

*Gary, Indiana

tracts the evil in us that would hinder us from reaching the maximum life. We receive much more than we give up. We get a hundredfold in this life, and everlasting life at the end of our earthly career. You might get the idea that religion is good only to die by, judging by the great number of people who put off getting it until they are about ready to die. God's salvation is more than a mere sentiment to comfort us when dying; it is more than an admission ticket into heaven; it is more than an insurance policy payable at death; it is more than a mere fire escape to escape hell. God's salvation is good to live by! A religion that is no good to you while you are living will not be worth anything to you when you are dying.

* * *

Whether a man is big or little does not depend on the size of his body. There are other ways of taking the measure of a man than from the standpoint of avoirdupois. A man, from God's standpoint, is more than 250 pounds of meat—manliness is not measured by the square inch. For a Samson or a Dempsey to imagine himself to be somebody because of the size of his body is to forget that the body and brains are not always equally proportioned. A man is not a big man necessarily because he is six feet tall and weighs 250 pounds; nor is a man a little man, necessarily, because he is only five feet and two inches tall and weighs 135 pounds. Some of the smallest men who have crossed my path have been large men from the standpoint of avoirdupois; and some of the "biggest" men have been those of small stature.

I RESOLVE TO—

Render unto God the things that are His: tithes, testimony, praise, love, and service.

Evade things that would hinder me spiritually: selfishness, self-security, self-satisfaction, sinful places.

Support the local, district, and general program one hundred per cent, and do all I can to further the cause of Christ.

Obey the voice of God when He speaks to me: go, pray, give, preach, testify, and work for His cause.

Love God with all my heart, soul, mind, and strength, and my neighbor as myself. Also, love His appearing!

Visualize Jesus Christ so that others might see Him.

Enrich my life by: prayer, Bible-reading, attending the services, loving others. What about you?—JAMES D. BLACKMON.

Impatience is seldom classified as an actual sin. Yet who can accurately record the hurt feelings, nervous upsets, frustrations, lifelong physical injuries, and perhaps deaths caused daily as a direct outcome of this one undesirable characteristic!—MARY SANDERS.

World-minded Versus Worldly-minded!

By C. L. Chilton*

For God so loved the world, that he gave . . . (John 3:16).

Love not the world, . . . (I John 2:15).

IT WOULD seem that Holy Writ has erred, that the Bible is playing on two strings which, instead of being harmonious, are discordant. Nevertheless, the converse is true. The Bible says what it means and means what it says in reference to "loving the world." Can we not harmonize these two scriptures?

To me, it resolves itself to this conclusion—there are two worlds. There is the world of people, human beings, immortal souls; then there is the world of things—transient, fleeting, and material. God so loved the world of humanity that He gave His only begotten Son. Yet we are told not to love the world. How could this be? The answer is that we are not to set our affections on the transitory, decaying, inanimate objects of time. To place emphasis on things material is utterly to miss the purpose of our creation by the Almighty.

"Lay not up for yourselves treasures upon earth," Jesus tells us. To love the world of things is to fail God; but to love the world of social beings, souls for whom Christ died, is to fulfill our destiny. The individual or the church which loves things more than souls is not spiritual. Is our passion directed to pleasure, wealth, or fame? Will we lose our lives trying to save them? "For what shall it profit a man, if he shall gain the whole world [of things], and lose his own soul?"

For the Church of the Nazarene to help God to save a lost world, our passion for souls must be fanned to a white heat. Our desire for earthly honors or material gain must melt like wax in the noonday sun. We can never win a world by being worldly-minded; but we can and we will win thousands of the 40,000,000 souls in Nazarene foreign territory if we approximate the love that God had for the lost race of humanity when He "so loved the world."

We thank God for the generous offerings Nazarenes have laid at the feet of the Master to be used in world evangelism. We thank God for a group of 225,000 Nazarenes who will take that money formerly used for tobacco, beer, theaters, dance tickets, useless and vain adornment, lodge dues, unwholesome literature, etc. and be good stewards of that which God has entrusted into our hands.

While we oppose worldly-mindedness, let us also increase our ardor and vision of winning millions to Jesus Christ in the continents of the earth where our Nazarene banner proudly flies, proclaiming full salvation to a perishing world!

*Pastor, First Church, Mobile, Alabama

Why Revival Meetings Fail

By Herbert W. Merritt*

WHEN THE great evangelist, John the Baptist, quoted from Isaiah, "Prepare ye the way of the Lord," he stated an absolute necessity for promoting revivals. Moody, Torrey, Finney, Billy Sunday, and other great revivalists of the past made certain that a real foundation of preparation was made before their services began. It is recorded that before Billy Sunday's revival in Philadelphia the entire city was covered by publicity and invitations, and several thousand prayer meetings were held in homes and churches. The fact that the usual evangelist is not a Billy Sunday only adds weight to the argument for more adequate preparations.

In many of our churches today, the preparation is hardly begun until the day the evangelist arrives. Too few churches have even a short series of special prayer meetings devoted to praying for the revival; and even a smaller number have a planned program of calling and personal work. Some even leave the advertising materials to be distributed after the revival services have begun. We pray for a great revival, but we prepare for a poorly attended and fruitless meeting. It should not surprise us when the latter is the result. The blame lies not with any one individual, but with all of us who are responsible; for it is the duty of pastor, evangelist, and laymen to see that revivals come to our churches.

One of the main reasons for our failure to prepare may be that the evangelist expects the church to prepare and the church looks to the evangelist for a plan to follow. If each evangelist would submit to the church a general plan for the revival well in advance of the time of meeting, the situation might be bettered. Then it would be the duty of the pastor and people to adapt the plan to their local needs, and to put into action the final plan. The following outline is submitted only as a general guide to the preparations which the evangelist expects to be made before the opening service:

1. *A Program of Prayer:* The pastor should outline a definite plan of special prayer meetings, cottage prayer meeting services, and individual fasting and prayer for the revival. Real asking for souls should be paramount in all of the praying. These prayer services should begin at least one month before the opening of the revival. A plan for special services for prayer during the revival should be included in the prayer program.

2. *A Program of Personal Work:* The regular calling of pastor and people should be intensified prior to the meeting. A personal invitation should be given to all people of the community who show interest in the church. In all of the calling and inviting there should be a real burden and in-

terest for the souls of any prospective converts. A canvass of the community with a personal invitation to all to attend the services is one of the most fruitful methods. All of this calling and personal work should lead up to a concerted effort to bring in the greatest number possible to each service of the meeting.

3. *A Program of Publicity:* The entire population of the town or community should be made aware of the workers, the time, and the place of the revival, and they should be urged to attend the services. Pastor and people can choose the best means for this advertising. Again, the publicity should be continued during the meeting.

The above plans are only general and incomplete. Each local church must pray and plan until they have the best program for the time and for their community, and then work the plan with prayer and zeal. Dr. J. B. Chapman used to pray, "Deliver us from the curse that comes upon religious bargain hunters." Surely, if we will pay the full price to prepare "the way of the Lord," we shall be able to trust God more fully to visit us with revival fire. Thus we shall gain the desired results, and "all flesh shall see the salvation of the Lord."

Rating the Fourth Commandment

Some years ago the students of Simmons College, Boston, Massachusetts, numbering about one thousand, took a poll in which they ranked the Ten Commandments according to their own ideas of relative importance. They gave last place to the fourth commandment to "remember the sabbath day, to keep it holy."

Does not this rating truly represent a cross section of American opinion regarding the value of the Christian Sabbath? Whereas a true appreciation of its values would bring public opinion into accord with the following evaluation of the day by Rev. Milton Valentine, D.D., LL.D., formerly president of the Lutheran Theological Seminary, Gettysburg, Pennsylvania:

The Sabbath is a great moral means to all the moral and spiritual ends for which man has been created and redeemed. It stands in the midst of the moral law of the Decalogue, every Commandment calling for its presence. Not a single part of moral duty can afford to lose the services of this blessed day. Wickedness sees in it the key position by the taking of which it may hope to sweep the whole field. It is needed for the victory of truth and righteousness in the earth.—*The National Reform Association*.

God will either find a shield to ward off sufferings, or a hand to sustain us under them.

Our Refiner regards His choice gold too much to consume it in the flames.

*Pastor, Sublette, Kansas

The Divine Right

EDITED

Stephen S.

THERE WAS a time in the history of the world when much was said about the divine right of kings. Most of the earthly rulers were kings,

Kings Versus The King of Kings

and they claimed that their right to rule was given to them by God. Some of them held that this power was absolute. They could do as they pleased with their kingdoms and their subjects. Notable among these were the Stuarts of England and the Bourbons of France. They were obsessed with the idea that theirs was an absolute monarchy. The people finally revolted against this claim. They threw off the yoke of the absolute monarchy with its false theory of divine sanction. This is as it should be—no man has a right to absolute power over the life and well-being of his fellow men. Men are too finite, too liable to mistakes, to exercise such complete authority. The same objection holds for the present-day dictator.

Nevertheless, there is a divine right—the divine right of the King of Kings. God has the right of absolute control over us. With His infinite power and wisdom, He will demand of us only that which will be best for us. It is no wonder, then, that we find Jesus declaring that the will of God must be supreme for the Christian. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matt. 7:21). God is a jealous God, and sooner or later He will have all of our service or else He will have none of it—He will be absolute in the realm of our souls or else He will back out of our souls and leave us alone altogether. This is one reason why I believe in the doctrine of entire sanctification: it teaches the complete surrender of ourselves to God. God will bear with us for a time as saved Christians; but as soon as the light comes, we must move on to absolute surrender. Then the doing of God's will, will take precedence over everything else. This is the divine right of the King of Kings!

BUT SOMEONE may ask, "Why does God demand such absolute control over our lives?" I am sure that I cannot give all of the reasons

Harmony in His Universe

for this. However, there are two which I shall mention. First, God wants this absolute obedience on the part of the members of His kingdom in order to guarantee order and harmony in His spiritual universe. He has this in His physical universe, in spite of its vastness. As the astronomers with their telescopes explore the physical universe, they find it filled with galaxies, or island universes, so innumerable that the human imagination cannot encompass them. Fur-

ther, each one of these island universes is vast in its extent.

Take the Milky Way, for instance. It is the island universe, or galaxy, of heavenly bodies of which our solar system is a part. For the naked eye, it is but a dim streak of gray across the dark canopy of the night. In this section of the illimitable spaces, God scattered the heavenly bodies in great profusion. Our solar system is far out on one edge of this widely-extended galaxy; and there are thousands of other galaxies stretching far beyond the area occupied by the Milky Way. In all of this physical universe, with its myriads of galaxies and multi-myriads of heavenly bodies, there are order and harmony because one will is supreme. Thus God would have it in His moral and spiritual universe. This can be only when those who make up His moral and spiritual universe are wholly subject to His will. Of course, here the submission to God's will must be entirely voluntary.

If I am in His kingdom and follow His will completely, and you as a member of His kingdom do the same, we cannot pull hair. There is no use for you and me to claim that we are getting orders from the same divine Source and yet are having trouble with each other. If I am wholly following God, and you are too, neither of us will go out of his way to keep from meeting the other. Pure religion and undefiled will cause its participants to love one another, to be one. God must have a spiritual universe, or kingdom, where there are order, harmony, and unity; and this can be secured only by complete devotion to the will of God on the part of all who are in His kingdom.

SECOND, God demands obedience to His will, one central authority, because a great warfare is on. Righteousness is arrayed against sin,

heaven against hell, God against the devil. Instant obedience to a single will is

the basic principle of all successful warfare. Napoleon said: "One bad general is better than two good ones"; and there is a French saying which states the same truth thus: "To act is the function of one; to deliberate, that of several." Yes, warfare demands instant obedience to a single will. A solid front must be presented to the enemy. Those who fight together must fight as one man. During the recent war our slogan was: Stand together, support the policies of our president, our commander in chief. In some countries, coalition cabinets were formed during the war in

I A L S

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order to assure complete unity. Warfare calls for action above everything else and, hence, there is no time for argument or back talk on the battlefield.

I asked a young man who was in the navy during the recent war if he ever overslept in the morning, and his quick reply was: "Only once." While on leave, he went away one day without his papers. A member of the military police stopped him. His sister, who was with him, said, "I didn't recognize my brother, he talked so nice to that man." War was on, and he was taught to obey orders without a word. The war is on against sin; and God wants instant obedience to a single will—and that will is His. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." There is a divine right of the King of Kings!

Man's Supreme Longing

"I am come that they might have life, and that they might have it more abundantly" (John 10:10). The central purpose of Christianity is life for the dying. At this point we catch another glimpse of the superiority of the Christian religion over all other religions. Here it meets the heart of man at its highest point of desire. Man wants life above everything else! In the introduction to a book on immortality, Roger Babson writes thus: "Most men and women would rather be assured of eternal life than of anything else. If the privilege of living forever were marketable, it would sell at the highest figure of anything offered to mankind. In fact, were I editor of this book, I should have entitled it, 'What everybody wants most of all.'"

This longing for everlasting life has expressed itself in legend, myth, song, and poem from time immemorial. The mother of Achilles gave expression to this desire when she dipped her son in the river Styx in order to make him invulnerable. She wanted for him above everything else that he might live and not die. Man has ever been a seeker for the fountain of immortal life—not merely to ward off old age, but also to escape death.

Plato, Socrates, Cicero, and almost all of the other thinkers of antiquity were concerned about a life after death, or a belief that this life would not end all. Goethe determined to live for the present existence only; and when he was old he testified that he had not had three weeks of

genuine well-being during his whole life. Henri Bergson, a famous French thinker of the recent past, declared that science might someday overcome death. In this case, no doubt his longing for life and hatred of death were largely the father of his thought. From the scientific point of view, he tried to envision a day when death, man's last enemy, would be conquered.

This same tendency is seen today in those who claim that there is no death, or that it is unreal. Spiritualism and all other attempts to communicate with the dead are manifestations of the desire to believe that death does not end all. Man's supreme longing is for life, abundant life, eternal life.

The desire for life is more than a desire; it is a native impulse, the first instinct of life—self-preservation. Men are born with a tendency which causes them to do everything possible to stave off death. Above everything else, they want life. This story is told of a woman who decided to commit suicide. She went to the river to drown herself. Just as she was about to step off into water which was very deep, a man on the other side of the river raised a gun as if to shoot her. She turned immediately and made her way out of the water. The native impulse for life caused her to forget her intention to commit suicide. Certainly, suicide is the most unnatural action that a human being can be guilty of. It cuts across the fundamental trend of his being. Men naturally love life and hate death. It is no wonder that crape and mourning are the signs of death and not of birth. Christianity, in conquering death, in giving eternal life, meets human nature at its highest point of desire; it comes to satisfy man's supreme longing—his craving for life.

Self-examination

We may examine our own hearts, but we never shall know their true state until we examine them in the presence of God. Isaiah seemed to be getting along all right spiritually until he took his heart before the King, the Lord of Hosts. Then he said, "Woe is me! for I am undone."

Alone, man does a poor job of it. He misconstrues, camouflages, and lies to himself. Jeremiah diagnosed the trouble, "The heart is deceitful above all things . . . who can know it?"

God takes a man deeper within himself than he would otherwise go, and casts a true light upon everything therein. "I the Lord search the heart."

Earnest prayer, with heaven open and the glory down and God doing the probing, is the only safe and sure examination of the human heart.—C. B. McCaull, pastor, Dothan, Alabama.

Don't fail to read Evangelist Howard Sweeten's article, "Is Holiness Possible?" in the special Crusade issue of the *Herald of Holiness*.

When You Change Pastors*

Some things I have made up my mind to do, or not to do, when the new pastor comes.

1. When he and his family arrive at the church for the first service (or at other times), I will not turn around in my seat, stare and gawk at them until they may become embarrassed by my lack of manners. Also, I will not take note how the new pastor's wife is dressed—whether her hat is the latest style, whether her sleeves and dress are short or long—and wonder whether their children will be a nuisance in the Sunday school.

2. I will not expect the new pastor to do things just like the former pastor or just like I think things should be done. He may know better how to conduct services or to run the church affairs than I do or the former pastor did.

3. Since the church has called a new pastor, he is my preacher. I believe he is the one the Lord would have to fill the position, and I mean to like him.

4. I will avoid making comparisons—"comparisons are odious"; we have had a good pastor, but it may be that another can preach and conduct services just as well or even better than he did.

5. I will not tell him that he is the greatest preacher I ever heard. He is wise enough to know that I am lying or, at least, flattering. I will, however, not fail to speak encouraging words to him at proper times.

6. I will not tell him that I enjoyed his sermon when, in fact, I was fidgety all through the sermon and thought he never would get through.

7. I will not tell him privately about all the failures and shortcomings of other members of the church—he will find them out soon enough; besides, he may class me as the top-notch church gossip.

8. I will not at the close of the service try to monopolize the time and attention of the pastor when many others may wish to speak to him.

9. I will not try to impress upon him how important I am to the church; he has heard such talk before and may want to wait awhile to see how I act before he makes an appraisal of my importance.

10. I will not expect him to visit my home more frequently than he does other members. When he does come I will not boast of the wonderful preacher we had before he came; nor will I load him with all my pains, aches, operations, and hospital experiences until when he leaves he will feel like he has been to a morgue.

11. If he does not visit me at all, I will conclude that he is not indifferent, but I will remember that his time is limited and there are others who are sinful or sick and need a pastor's counsel probably more than I do; also, that I am not so

*Written by a man who has co-operated with his pastor for many years

important that I am entitled to extra attention. I know a pastor should have no favorites, and I should not expect him to make a pet out of me.

12. I do not propose to get miffed, refuse to pay my tithes, or quit the services because the pastor speaks very plainly about some of my shortcomings or pet sins. If he brings new light to me, by the grace of God, I propose to walk in it.

13. I mean to be faithful to all the services of the church; be ready for any task assigned me; co-operate to the best of my strength and ability with the pastor, the church board, and committees; and expect the blessings of the Lord upon the pastor, myself, and the church.

September 11—another beautiful "Get-acquainted" issue of the *Herald of Holiness*. Extra copies may be secured for only three cents each.

A Layman Helps—

MY TELEPHONE rang about nine o'clock one Monday morning. The call was from a young salesman, who asked me to go to a certain address to see a young store manager who was under deep conviction and wanted spiritual direction and advice.

In less than half an hour I walked into this store and presently met this young man, who was at the time very busy arranging stock. I told him my name and that I was the pastor of the Church of the Nazarene. He immediately left his work and asked me into his office. Our conversation was on spiritual matters. Upon leaving, I pressed the matter of his being in prayer meeting on the following Wednesday night. He and his family were there, and became regular attendants at our services.

Later this man and his family were saved, sanctified, joined the church, and he was called into the ministry. For a number of years he has been a very successful pastor.

As I reflect upon this event today, I deeply appreciate the fact that a young businessman on a very busy Monday morning took time to make a brief telephone call to his pastor, on the most important business in the world—a person seeking spiritual help.

We are in a Crusade for Souls when all of us should be on the alert, for no doubt there will be many opportunities for the laymen to get the pastor or some other Christian worker in touch with people who can be led to God for salvation. A bit of diligence and prayer will open many doors of service.

"And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ" (Acts 5:42).—EVANGELIST J. E. MOORE, *Dallas, Texas*.

Home Missions and Evangelism

Roy F. Smee, Secretary

NEW CHURCHES

Our report of new churches organized for the two years ending June 1, 1950, was given three weeks ago. Some of those which we have not previously mentioned in our column are as follows:

Superintendent M. L. Mann organized a church on the Arizona District at Tolleson on May 28 with fifteen charter members and thirty in Sunday school. A fine corner lot in the heart of town has been secured and a building will be started immediately. Rev. George Brand is the pastor.

Superintendent John L. Knight has organized two churches on the Florida District, making a total of six for the quadrennium. At West Hollywood there are sixteen members and the Sunday school is averaging fifty-five. Rev. Leonard Nance is the pastor, and property has been purchased for the church.

On May 28, a church was organized in St. Petersburg with ten members. They have a nice chapel, and Rev. Wilburn Dougharty is the pastor.

Superintendent Raymond B. Sherwood organized a new church at Elko, Nevada, on May 28 with twenty-two charter members. Rev. Franklin P. Butler is the pastor. This church on the Nevada-Utah District is 250 miles from the nearest holiness work.

Superintendent J. C. Albright organized a church at Duxbury, Massachusetts, on April 30, with fourteen charter members and a Sunday school averaging about forty. A Sunday school and preaching services have been carried on at Duxbury for some time by students from Eastern Nazarene College, and their faithful efforts brought about the new church. The trustees of a community chapel have donated the use of the building to the church. Rev. Lawrence Moore is the pastor. This is the ninth organization this quadrennium for the New England District.

New churches have been organized on the New Mexico District at Santa Fe and Raton by Superintendent R. C. Gunstream.

We have received reports of nine new churches since June 1, beginning the third year of the quadrennium. We are glad to report some of these.

On June 4 Superintendent W. B. Walker organized a church in Wizard Wells, Texas, with twelve members. Rev. J. C. George is the pastor. This is the third county on the Abilene District that has been entered for the first time by the Church of the Nazarene during this quadrennium. The district is a great home mission field, and we pray that many other counties may be entered.

Superintendent Victor E. Gray has organized churches at Flintville and Winchester on the East Tennessee District. The district now has twelve organizations since the General Assembly.

The Woodsdale church in Houston, Texas, was organized on June 11 by Rev. V. H. Lewis, superintendent of the Houston District. They have a chapel and a three-room apartment

in a fine location and are having almost fifty in Sunday school.

Superintendent E. D. Simpson organized a new church at De Soto on the Missouri District on June 5 with twenty-two charter members. They are renting a church and are planning to buy property soon. Their Sunday school is now above one hundred in attendance. This new church is already carrying all of its operating expenses.

Superintendent Oscar J. Finch organized at Sparta, New Jersey, on June 4 with fifteen members. This church is the result of the home missionary vision of Rev. C. G. Schlosser, pastor at Dover. He has been holding afternoon services in Sparta for about two years. Dr. Finch was secured for a revival meeting, at the close of which the church was organized. Rev. John Evans has been appointed pastor. Already Brother Schlosser is looking around for another place to start another Church of the Nazarene. God bless our good Nazarenes on the New York District.

FOREIGN MISSIONS

Remiss Rehfeldt, Secretary

Pioneer Missionary Promoted

Pioneer missionary to Argentina, Rev. C. H. Miller, went to his reward at 3:30 p.m., June 23, in Los Angeles General Hospital. The funeral service was appropriately held in the Nazarene Mexican Church, Pasadena, California.

Born in 1871 at Brownsville, Texas, Rev. Miller lived a full and active life. He joined the church in 1908 at Pilot Point, Texas, and sailed for Argentina in 1919 to open a mission for the church.

In his last official statement to the General Board the following splendid personal report was given: "I praise God for souls saved and deliverances. I have seen indeed that He fights our battles. Am fixed in God and sure of His Word and that it is true, every bit of it from Genesis to Revelation. Am believing in the near coming of our Lord and full of hope that all is well, for I am His."

Progress in Cape Verde

Our Sunday schools would thrill you. Praia is averaging over 500. Last Sunday we had 759 present. In St. Vincent, where we reopened our mission recently, the Sunday-school attendance averaged 600 last month, and last Sunday they had 702! Every mission is making progress and, best of all, most of our converts are seeking holiness. Many of them have the blessing. Why shouldn't we love Cape Verde Islands! Who wouldn't! God is blessing our people and reveals His power in so many ways so often.—EVERETTE D. HOWARD, *Cape Verde Islands*.

New Property

The church building in Alberdi section of Rosario is all completed, and we are having the dedication service on May 25. The Johnstons have moved into their new home, and we are gathering there from all over the district for the opening service. Although I haven't seen the building as yet, from what the brethren say, it ought to be about the best church building and parsonage we have on the Argentine District.—SPURGEON HENDRIX, *Argentina*.

Gaza Camp

Our Gaza camp meetings were very good. Rev. Chalfant was our guest speaker. Many were definitely helped by his messages. Other visitors also took part in different services. There were 2,300 people present. Three hundred people sought the Lord at an altar of prayer, and 136 were baptized and received into the church after a two-years' probation period.—MARY M. COOPER, Africa.

Lima W.F.M.S.

An item of interest is the organization of the Woman's Missionary Society in Lima with sixteen charter members (active) and twelve associate. The Lord is blessing abundantly in the work, and we are seeing new people in our services, and souls are finding the Lord as their Saviour. We praise Him for victory!—CATHERINE BURCHFIELD, Peru.

so fiercely along these lines that it is not easy to overcome him. However, it is possible by the help of the Lord. First, be faithful in your Bible reading, praying, tithing, and church attendance. Then be as active as possible in getting people who need God to go to Sunday school, church services, and, finally, to the altar, so that they will get saved and sanctified. Keep your mind so busily engaged with the good that the devil will have no chance to fill it with thoughts of your past sins.

THE QUESTION BOX

Conducted by Stephen S. White

Q. What do you think about a Christian buying from a store where beer and wine are sold?

A. I think that it is a shame and a disgrace that grocery stores sell beer and wine and other intoxicating liquors. Further, I believe that Christian people should protest more than they do against such a situation. On the other hand, it is all but impossible in many of our cities to find grocery stores where such bottled stuff is not sold. I do not know of any grocery store in the section of Kansas City where I live which is not guilty at this point. If there is ever one at hand, I shall be glad to buy from it, even if I have to pay somewhat more for my groceries. Personally, I hold that every Christian should give preference to such stores if there are any in his community or his section of the city.

Q. Is it right for a pastor to be paid his salary on Sunday?

A. It seems to me that he is always paid on Sunday. His check may not be given to him on Sunday, but the people pay his salary into the church then. The treasurer of the church is not the church; he is only the agent of the church. If he waits until Monday to hand the check to the pastor, he is only passing on to him what the people paid him on Sunday. Again, if it were wrong to give God's servant a check for his services on Sunday—a check for the money which had already been paid in for him—it would be wrong for the evangelist to be paid what had been taken in for him on Sunday. This would sometimes be very inconvenient for the evangelist who has to leave before midnight on Sunday. In my pastoral work I sometimes received my check on Monday and sometimes on Sunday. It depended largely on what was most

convenient for the treasurer. I have never found anything in the Bible which seemed to me to be against paying the pastor or evangelist on Sunday.

Q. In Luke 21:24 and Romans 11:25 the times of the Gentiles are mentioned as being fulfilled. Does this mean that salvation will not be offered to the Gentiles after their time has been fulfilled? Whatever it may mean, are we not now nearing the time when it shall be fulfilled, that is, when the times of the Gentiles have passed?

A. This does not mean that the Gentiles will be barred from personal salvation after their day has passed. It does mean that Jerusalem and the Holy Land will no longer be dominated by the Gentiles (see Rev. 11:2), for it will come back into the possession of the chosen people, Israel. This is actually taking place in our day, and thus we are in the time when this prophecy is being fulfilled—the times of the Gentiles are coming to an end.

Q. I have been a Nazarene for several years, and I know that my past is under the blood. But here of late my past sins keep coming up before me and are about to defeat me. These sins were committed in my teens and early twenties. I wronged no one but myself, and there is nothing which can be fixed up or changed. Do you think that the Lord would require me to confess these sins to my children after all of these years, or is it the enemy of my soul? How can I get victory over it?

A. The Lord does not require you to confess to your children the sins you refer to. I believe that it is the enemy of your soul who is troubling you. Sometimes the devil fights us

Q. I have heard that Nazarene ministers preach that Christ is coming back and live with His people for a thousand years on this earth. Is there any scripture to prove this? I have been told that there is none which definitely proves this.

A. Certainly, some Nazarene ministers preach that Christ is coming back and live with His people on this earth for a thousand years. They would give Revelation 20:4 (the latter part) as the most definite proof of the thousand-year reign of Christ on this earth. There are many scriptures which teach that He is coming back to this earth and are thought by many to imply what is referred to in Revelation. I am among those Nazarene preachers who take this position.

IT IS FOR US — TODAY!

By Paul Martin

I had heard of great revivals,
Times of victory and peace,
How the Spirit came in power,
Giving bound men sweet release.

They had told me how folk shouted,
Sang until the rafters rocked!
How they testified and pleaded,
Wept, and prayed: a holy flock.

Sinners hurried to the altar,
Carnal men prayed wholly through;
And the Spirit hovered over,
Blessing, guiding, making new!

But I need no longer now look back,
For I've seen the same today:
An old-fashioned Holy Ghost outpouring,
A blessed, holy, sweet display.

Yes, folk shouted, cried, and pleaded,
In a precious, carefree mood,
As the Spirit, like an artist,
Pulled the heartstrings as He would.

For the youngsters all around us,
Here's my earnest prayer:
That I may show to them the glory
That God gave us there—and here!

Religious News and Comments

Edited by Delbert R. Gish

CONCERNING our note on Prince Edward Island (June 12) Reverend Roland Stanford writes, "Our beautiful 'Garden of the Gulf' was as you described it—but the picture is different now." Liquor sales have increased, and the divorce rate has risen from 4 in 1946 to 49 in 1948, with a drop to 20 last year. We are sorry for the facts that call for the correction, but glad to record them. The main thesis is the same: There is considerable relation between liquor and the evil of divorce.

Homer Rodeheaver, the famous evangelist, is establishing a home for delinquent boys on his 30,000-acre ranch estate near Melbourne, Florida. It is to be modeled after Boys' Town in Nebraska.

John T. Flynn's book, entitled *The Road Ahead*, has aroused a great deal of protest from church groups and church leaders. It began to get wide attention after a portion of it was printed in the *Reader's Digest* a few months ago. Some opposition, no doubt, is more ready because Mr. Flynn is a Catholic. However, Bishop John W. Lord, of the Methodist church, says that the book's interpretation of the Christian faith "is as much a betrayal of the Roman Catholic faith as of the Protestant," for "it undermines confidence in Christian men and institutions." It charges that E. Stanley Jones is a Red sent out by the Federal Council of Churches to further Red Christianity.

Reverend George C. Higgins, who is assistant director of the National Catholic Welfare Conference's Social Action Department, has labeled the book "the most emotional, illogical, inaccurate, and probably even libelous book which we have ever been foolish enough to purchase." At Minneapolis at the United Evangelical Lutheran Convention, Dr. F. Eppling Reinartz, their general secretary, told the convention that Mr. Flynn's attacks on the Federal Council of Churches "have no basis in fact."

The new law admitting additional displaced persons into the United States extends the program for another year and increases the total to be admitted to 341,000. About 153,000 D.P.'s have already been brought to this country to make their homes. The law holds those who enter to certain requirements: They must de-

clare that they are not and never have been members of the Communist Party; they must declare their willingness to abide by the terms of employment in the jobs they are given here. All must have jobs certified for them, and job assurances may now be given only by United States citizens. Thirty per cent of D.P.'s admitted must be farmers and 40 per cent must come from the Baltic states. President Truman signed the bill on June 16.

The Northern Baptist Convention voted by a large majority at its recent Boston meeting to change its name to the American Baptist Convention. The proposal was made by Dr. Edwin T. Dahlberg, who said that the new name is really the traditional name of the convention and was used before the Baptists split on the slavery question a century ago. As soon as it is registered by civil officials, the new name will go into effect.

Television programs in some areas continue to draw fire for their low quality and evil effects. The chairman of the Federal Communications Commission, Wayne McCoy, speaking at the Oklahoma University Radio Con-

1950
• SEMINARY ADVANCE YEAR •
\$300,000
For Seminary Buildings

Missouri District Supports Campaign

District Superintendent E. D. Simpson has pledged the full co-operation of the Missouri District in the Seminary Advance Campaign to secure \$300,000 for immediate building needs.

Among earlier Seminary services held on the district were those at St. Louis First Church, Rev. Holland B. London, pastor, and Maplewood, Rev. Robert Harding, pastor. At each of these churches more than \$1,200 was raised. Pastors London and Harding gave their characteristic and enthusiastic support, and the services were spiritual and spontaneous, without any sense of high pressure. Our appeal is still just this: *Do what God tells you to do.*

ference, criticized both radio and television for their "livery stable humor" and "horror programs." He said that the industry should "clean house rather than to face public action."

THE SUNDAY-SCHOOL LESSON

By Norman R. Oke

Topic for July 23: Samuel, the Upright Judge

Scripture: I Samuel 7:3-6, 15-16; 12:1-5

GOLDEN TEXT—*Samuel grew, and the Lord was with him, and did let none of his words fall to the ground (I Sam. 3:19).*

Sometimes it is a virtue to be dogmatic: it is when spiritual essentials are at stake. On the other hand, it is tragic to be dogmatic when incidentals are under consideration.

Samuel came to the close of life, pointed his finger back along the entire ribbon of life, and said, "Go ahead and look; I am not ashamed of the record." It takes a lot of confidence to do that, and the assurance gave to Samuel a buoyancy of spirit that nothing else could give. His personal record was built by an unswerving

dogmatism toward moral standards. He had clung bulldog-like to sheer honesty in the face of bribery and political manipulations. He had hugged honesty so tightly that now, with a tired smile, he turned the books over to his contemporaries and urged them to look over the pages.

Yes, I know that one vile man can splatter a whole city or even a nation with a dirty stain—Dillingerize it. But don't forget that one good man—Samuel-like—can sweeten and warm a whole community also. What an anchor is to a ship a moral Samuel is to a nation. God give us Samuels!

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

NEWS OF THE CHURCHES

SPECIAL RADIO NEWS

The Columbia Broadcasting System has invited us to take their coast-to-coast "Church of the Air" program Sunday morning, July 30.

This will be a live thirty-minute program and will be broadcast from Kansas City at 8:30 to 9:00 a.m. Central Standard Time. Some rebroadcasts will be made to accommodate the different time zones and station schedules.

We have requested each of our pastors to obtain from the local C.B.S. station the exact hour of this release on his station and to announce it to his congregation.

If possible, listen to this broadcast and invite your friends to do so. If you enjoy the program, drop a line of appreciation to your local station and request a copy of the message if desired.

T. W. WILLINGHAM,
Executive Director

Dr. and Mrs. C. Warren Jones report: "We have been home just two months and in that time have had fifty-one services. Our people are having revivals, constructing church buildings, and giving more to missions than ever before. We still have our problems and the devil is making the going as difficult as possible, but the outlook is most encouraging. There is only one thing to do, and that is to continue to work at our job."

Selma, Alabama—The N.Y.P.S. of First Church closed a revival in June, which is being spoken of by the charter members as the greatest since the church was organized in 1921. Evangelist Nettie Miller preached with grace and power to a packed house each evening. Many nights large crowds stood outside, eager to hear the gospel. Song Evangelists James and Rosemary Green inspired the people with their singing and worked faithfully around the altar. The altar was lined every service with seekers, many of whom became happy finders. A very beautiful and impressive service was held the last Friday of the meeting when the youth converged in front of the altar, while singing "Where He Leads Me, I Will Follow," giving themselves to Christ and the church for a life of service. On the closing Sunday morning nine youths and nine adults united with the church amid great rejoicing. Sunday night's closing service was marked by an overflowing crowd, an altar lined with seekers, many happy finders, and an N.Y.P.S. exultant because of God's outpouring on the church.—Louise Phillips, Reporter.

Word has just been received that Rev. H. B. Macrory, former pastor of the Bethany, Oklahoma, Church of the Nazarene, passed away June 26, 1950. Funeral services were to be conducted the following Thursday.

Evangelist Charles E. Haden reports: "These are busy days for us in the field of evangelism. Since the first of January we have traveled from Florida to the Great Lakes in our work. It has been our privilege to work with some of the finest pastors in our church. We have seen many souls bow at the altar both for pardon and purity. Numbers have united with the church. Recently we concluded a very fine meeting with our church in Somerset, Kentucky, where the pastor, Rev. Ernest Hopper, has almost performed a miracle. God came and we were able to reach more new people, according to the pastor, than in any previous meeting. A fine class united with the church. We are now engaged in a home missionary meeting at Beaver Dam for our good district superintendent, Rev. L. T. Wells. The prospects look bright for a good strong church here. We go from here to Trinity Church, Evansville, Indiana. During the summer season Mrs. Haden and our little eight-year-old daughter, Carolyn Sue, are traveling with me; thus we are able to carry the entire program of the revival. We are happy in our chosen field of labor and are boosting the Crusade for Souls campaign. I have an open date in the fall; also some time in February and March of '51. We will be glad to go anywhere the Lord may lead. Write me at 905 Triplett Street, Owensboro, Kentucky."

N. B. Herrell writes: "I held a week's convention with Pastor E. K. Richey at Shepard Church, Columbus, Ohio. There were eleven people sanctified, four reclaimed, and eighteen baptized. Two thousand and seven dollars was pledged on the new building."

Bedford, Indiana, East Side—This church was organized one year ago June 6. We had a very successful vacation Bible school, June 5 to 16. We had an enrollment of eighty-nine and an average daily attendance of seventy-two. There were two evangelistic services, and close to fifty children came to the altar of their own free will and many testified to being saved. New homes were contacted, which has resulted in new people coming to our Sunday school and in children witnessing in their homes to unsaved parents.—Mrs. Lela B. Davis, Reporter.

Evangelist W. W. Tink writes that he has an open date, October 17 to 29, which he would like to fill somewhere in the East. Write him in care of the Publishing House.

Greenville, South Carolina—Our church recently closed a wonderful revival with Evangelists James and Ruth Ford. Night after night God came on the services. There were twenty-one seekers at the altar with one joining the church. Most of these were young boys and girls in their teens. Brother and Sister Ford are tireless workers who carry a burden for souls; they sing, pray, and preach under the heavenly anointing. Our Sunday school had doubled during those days of revival.—John Todd, Pastor.

Evangelists H. W. Cornelius and wife write: "We are bringing to a close our third year in the evangelistic field, and we feel it has been by far the best. We have conducted meetings in six states and have seen hundreds kneel at the altar, with many wonderful victories in answer to prayer—Sunday-school records broken and numbers joining the church. We have been at Clinton, Indiana, with Pastor I. D. Horine; Wabash, with Pastor Elmer Stafford; Middletown, with Pastor Donald Ault; Jerseyville, Illinois, with Pastor Raymond Seago; Buffalo, Kansas, with Pastor Vernon Dillon; and Carlsbad, New Mexico, with Pastor Luther Pryor. We go now to Nebo, Illinois, with Pastor Bob Winegarden, and Fulton, Ohio, with Rev. Harold Klingel. Pastors and people have been good to us, and we are enjoying our service in the field of evangelism."

Nashville, Michigan—June 18 we closed a revival with Evangelist J. Lester, Edna M. and Merline Seels. According to some of the oldest members of the church, this was the most outstanding meeting the church has ever had. There was only one barren altar after the first altar call was given. There were several outstanding conversions. The music of the Seels' was very acceptable. Mrs. Seels' chalk work is very attractively done, and Brother Seels' preaching is God-owned and blessed. Above all, they are spiritual and carry a burden for the meetings. All existing records were broken in Sunday school, and on both Sunday nights the evening attendance exceeded the morning service. We give God all the praise.—Lorne J. Lee, Pastor.

Lansing, Michigan, First Church—Rev. Bennie T. Morgan came as our pastor at the beginning of the assembly year, July, 1949, and the church has advanced in every phase under his spiritual leadership. He is a tireless worker, a diligent student, a true Nazarene preacher of Bible truth, and a faithful pastor. The church has given him a unanimous recall for the coming

year. We have had special services with Dr. Ralph Earle, Dr. George Frame, Dr. Haldor Lillenas, Rev. Oscar Stern, and Rev. Victor Stroud; and two revival campaigns: one with Rev. Mack Anderson and our own minister of music, Ralph W. Lownds; and the second with Evangelist Lon Woodrum and Mr. and Mrs. Robert Killion. All of these have made a definite spiritual contribution to our church. Since last October the church has extended its ministry with a half-hour broadcast each week. For the marked success of this venture much credit is due Mr. Lownds, who has directed the programs, as well as to Brother Morgan, who has had repeated requests for his radio messages. Much has been done in advertising; more than 10,000 pieces of mail have been sent from our office during the year; and in the past five months our guest book lists more than 300 names, among them a good number who have come to attend regularly. Average attendance in Sunday morning services was 320; in the Sunday night meetings, 274; and at midweek services, 150. There have been 199 seekers at our altar—many of them in the regular services. On Easter Sunday, 21 persons were received into membership, making a total of 28 new members this year. Always known as a missionary-minded church, with apportionments of \$3,550 for General Budget, this amount has been well over one thousand dollars overpaid. District and College Budgets have been paid in full. The number of tithers has increased, as well as the number who pay regularly through the envelope system. On various occasions the Holy Spirit has come upon the congregation and pastor, leaving no place for program or preaching, and with many souls brought into new and deeper experiences of grace. We file the records of the year with deep gratitude to God, and with renewed hope and zeal in our Crusade for Souls in this city.—Jessie V. Bright, Reporter.

Evangelist A. F. and Leonora T. Balsmeier report: "We recently closed a very good revival with Madison, Wisconsin, First Church. Since our being with them a little more than two years ago, God has helped the pastor, his wife, and the small congregation to work miracles. Then they were worshipping in a very small, poorly arranged building and the pastor and wife were living in small quarters in the back of the church building. Now they have, in a good new location, a very nice first unit with a heating plant all in for a good-sized church building. Next to this first unit they have a very nice, well-arranged six-room parsonage, with recreation room in the basement to accommodate many different functions of a growing congregation. The whole program is well financed and pledges are arranged to pay the indebtedness. At the close of the revival we took

in seven new members. We have two more meetings slated before our district assembly, which will make us twenty revivals for the assembly year. In every place God has given us precious souls in the fountain. We are slating meetings now for fall in California and the West, where we already have some meetings slated."

Fallon, Nevada—Evangelist W. E. and Lucille Boggs have recently held a revival with us during which we had twenty-two seekers and one person joined the church. We feel very

fortunate to have secured for our home mission church the services of such capable evangelists. They carried the full program of singing, special music, and preaching. The sacred readings and sing-o-graph pictures presented by Mrs. Boggs were interesting, touching, and heart-searching.—James La Rue, Pastor.

Monticello, Illinois—We have recently been blessed with a good revival with Evangelist Leo Darnell and wife. They preach old-fashioned, straight Bible truth and sing in the

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By Bertha Munro



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Spirit. Several were saved who were never saved before, and some sought and found the blessing of holiness who never had had the experience. The church was helped in every way. Coming here four years ago, we found a basement church and parsonage, an organization just out of home mission stage, and some people who loved God. Our Sunday school has more than doubled, our Sunday night crowd has increased, and God has blessed. We have ready to dedicate by assembly a nice upstairs auditorium which is really beautiful and adequate for the numbers to increase in every phase of the church work. We have felt it God's will to decline a good recall given us by this good church for our fifth year and have accepted a unanimous call to Jacksonville, which has likewise completed a nice new church building in a good location in that city. We have appreciated the folk here; they have stood by us wonderfully, and we give them and God all praise for what has been accomplished.—Charles H. Kennedy, Pastor.

Salem, Indiana—Our church has been making great progress under the capable leadership of Rev. and Mrs. George White, who are now in their second year here. Several revivals have been held—with Evangelist S. T. Moore, two with Brother Roedel, with Evangelist W. W. Geeding and wife, and the last one in April with Evangelist Harold Richardson and wife. At this last revival twenty-five souls found pardon and peace, and several new names were added to the church. The Sunday school and all other departments of the church have been growing both in numbers and spirituality. On January 22, Rev. Leo C. Davis, our district superintendent, came for the occasion of our mortgage burning. Previously a new furnace, rest rooms, and new seats had been installed; now all indebtedness on the church property is paid. We are looking forward to a new parsonage, which will soon be under construction. The board also voted a raise in the pastor's salary. To God we give all the praise for what has been accomplished; we are looking forward to seeing many finding the Lord.—Mrs. Florence Stuart, Reporter.

Pierre, South Dakota—Coming to this capital city last July, we found a small but a very loyal group. The average attendance in Sunday school for the month preceding our arrival was fourteen. Our good people had been without a pastor for six months and were somewhat discouraged. God has wonderfully blessed in our Sunday school the last eleven months; we have had a consistent gain each month in average attendance, which is now fifty-four; the average for this eleven-month period was thirty-five. Soon after my arrival, the people accepted the challenge I gave to make a victorious forward move. The results

were amazing—a new roof was put on the church; the building (parsonage and church combined) was re-decorated inside and outside; new lighting fixtures and a coal stoker were installed; a new lawn with many shrubs was put in; a new sign was painted and put up—all this was \$1,500 worth of improvement with a little over \$200 yet to be paid. Truly God has been wonderful to us. We launched out by faith and purchased a used Sunday-school bus. About half of the purchase price has been paid to date. We now bring in around thirty in our bus every Sunday. Our church came up to the assembly with budgets paid, some overpaid. We have had two good revival meetings: the first with Rev. Leo Kirley; and the second with Evangelist Thomas Hayes, and Charles and Nadine Little as singers and musicians. This last meeting was the best in the history of the church. Many sought and obtained salvation. Our goal is "Out of debt, and money in the bank for a new church building on our nice property here in the very heart of the city."—F. M. Schumacher, Pastor.

Conway, Arkansas—We recently closed one of the most profitable revival campaigns in the history of the church with Evangelist Paul Gray and Song Evangelist W. A. Blount. The fine co-operation of workers and Christians in praying and fasting was rewarded by seekers at the altar in every service. A total of 150 people came for help, and very few turned away without being satisfied. The closing Sunday night found the altar lined with twenty-five or thirty seekers. God mightily met with us and gave sweeping victory to every penitent soul. Others came in off the street to be prayed for, and the altar service lasted until after midnight. It was a time of God's visitation on His people, and we realized once again that God does give revivals in the same old-fashioned way if some saints will travail in prayer. We appreciate Brothers Gray and Blount; they work together beautifully and their messages in song and sermon were used for God. This was their second revival with us. Wednesday night following the revival the church gave our pastors, Brother and Sister J. W. Hendrickson, a unanimous recall for three years. They are now in their thirteenth year with us, and under their leadership the church has grown numerically and spiritually. The secret to their success is God in their lives and getting the people sanctified wholly. Many of the new converts are seeking heart purity, for which we thank God.—Mrs. Gladys Loesch, Reporter.

Sherman, Texas—Evangelist Lum Jones recently closed a gracious meeting with us. Down across the years Brother Jones has been true to our standards and loyal to our church. It was a privilege and a pleasure to hear him thunder the gospel night after night. He painted sin black,

pictured hell hot, made holiness a reality and a necessity, and preached without fear or favor. Eternity alone will reveal the results of his mighty messages. God has given us a wonderful year of victory here. Our Sunday school is running 33 1/3 per cent over last year's average. We already have a 15 per cent net increase in church membership. Our budgets will all be paid up in full. The church made me the unusual offer of being free to hold ten revivals and still remain as their pastor; however, feeling definitely led to return to the field of evangelism, I am leaving the pastorate August 27. No church or people could be more loyal and co-operative toward any pastor than Sherman church has been toward me. As I leave to re-enter the evangelistic field, I predict a great future for this church and people. Until further notice, write me at 1025 East Houston, Sherman, Texas.—Paul J. Stewart, Pastor.

Tilden, Illinois—We have recently closed one of our best revivals with our pastor, Rev. John Barrick, doing the preaching. The church was greatly encouraged and ten people prayed through at our altar. We are in the process of constructing Sunday-school rooms since our attendance is increasing. Brother and Sister Barrick are fine young people and we appreciate so much their good work and faithfulness. We are going into our fourth year with them, and we are trusting God for greater things in the future.—Ruby Rees, Reporter.

Hot Springs, Arkansas—First Church recently closed the greatest revival in the history of the church, with Rev. Glen Williams and wife. One hundred and forty-four souls were at the altar, and twenty-eight people were baptized. Fifteen new members were received into the church.—M. W. Kemper, Pastor.

Sauk Centre, Minnesota—Our home mission church reports that this year has been a year of increases: in seekers, in total giving, in giving to missions, in membership, and in Sunday-school attendance. This church, with a membership of thirteen, gave \$101 to foreign missions through the General Budget and a total giving for all purposes of \$1,380. Recently we had a revival with Evangelist Laura Meyer. God blessed this effort with victory. Sister Meyer is a Spirit-anointed preacher of the Word, and God used her to reach into the homes of this community. We are trusting God for greater victories.—Gilbert R. Wyatt, Pastor.

Evangelist James A. and Faye Hale report: "The Lord gave us a wonderful series of meetings on the Mississippi District. The first meeting was with Rev. George T. Robinson at Sledge, where he is really promoting the Kingdom's work. At the first altar call fifteen souls fell on their knees, and on through the meeting they con-

tinued to come. Nine members were received into the church. We taught a class in personal evangelism with an award of sixteen certificates. At Round Lake, where Rev. Lewis Rogers is the good pastor, the Lord again gave us a good meeting. Brother Rogers is a most busy and aggressive pastor; he has a fine group of people. Then with Rev. C. M. Roby at Grenada the Lord was again very precious and gave gracious victory. Brother and Sister Roby make a great team for God and the church; they are untiring in their efforts and unsparing in their sacrifices for the advancement of His cause. We will be happy to conduct a Christian Service Training class in connection with revivals any place and time. Write us at Box W-357, West Tulsa 7, Oklahoma."

The Sabbath

And the Workingman

No greater blessing ever has been conferred upon the working classes than the Sabbath. The fourth commandment is the greatest piece of legislation ever enacted in the interest of the laboring man.

"Moses was the first labor leader," said Henry George, "and his chief labor reform was the Sabbath. Was he not the world's greatest labor leader? He led 3,000,000 people out of industrial slavery into industrial freedom. Far beyond this, he gave to the working men of all the ages to follow, the Sabbath, lifting from their backs the burden of toil one full day each week, giving them the opportunity for social fellowship, and for intellectual and spiritual culture. Would to God that the labor leaders of today were men of his caliber and vision!"

"The Christian Sabbath has been a blessing and a boon to our American working men. By giving them one day's rest in seven it has kept them physically fit, thus increasing their efficiency as working men. By affording them time and opportunity for reading and thinking, for fellowship with their fellow men, and for the worship and service of their Maker, it has lifted the roof from their cottages and thrown far back the horizon of their life. In doing this for them it has also made them the most efficient and best paid workmen in the world."

It has been truly said, "The Sabbath is God's special present to the working man."—*Six Studies on the Day*, from the National Reform Association.

Some Christians are continually asking the Lord for a blessing—but never taking time to yield themselves to the Lord in order that they might be a blessing.—R. J. WILKINS.

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South Dakota District N.Y.P.S. Convention

The South Dakota young people met at Huron, May 6. They gave some fine reports of the year's progress. Membership showed the finest gain in the history of the district with 130 members joining the Lamplighters' League. Seven hundred dollars was raised for home missions through the Emergency Army. Subscriptions to the *HERALD OF HOLINESS* numbered 700. The young people cast their vote of confidence in their fine leader when they unanimously re-elected Rev. E. A. Kincaid for his seventh year of victorious leadership.

The convention closed with a beautiful banquet in the leading hotel, followed by the challenging message of Dr. Remiss Rehfeldt. South Dakota youth accept the challenge of his message; and under the leadership of our godly district superintendent, Rev. W. H. Deitz, we continue to unite our efforts with the general church in the Mid-Century Crusade for Souls.

REV. RUBIE CRIPPEN, Reporter

Home Mission Tours

It was recently my privilege to tour the Pittsburgh District in the interest of my first love, home missions. The tour was sponsored by the district N.Y.P.S. under the capable leadership of Rev. Beverly Acheson in the interest of their very fine home mission chapel project. It was surely a privilege to get acquainted with Brother Acheson and to share the enthusiasm of the Pittsburgh young people as we raised money for their project. Brother Acheson has great plans for his department to stand by District Superintendent Heinlein and his Home Mission Board with a revolving fund, which should mean the erection of a number of chapels in the next ten years.

Though the tour was sponsored by the N.Y.P.S., we were privileged to

have District Superintendent Heinlein with us in most of the services. He stirred us all as he told of one hundred towns and cities in the Pittsburgh District with above two thousand population without a Church of the Nazarene. As the people catch the passion of this godly leader, those towns and cities will have churches before many more years have slipped by. To know Brother Heinlein is to appreciate him, and our bit of fellowship was a blessing to my heart.

Just before this tour of the Pittsburgh District Dr. Roy Smee was with us on my own district. God blessed us and used him to stir our hearts. I am convinced by the reports he gave us of home mission endeavor throughout the church, along with the spirit I found on the Pittsburgh District, that a new day of accomplishment has dawned for our Zion. May God give Dr. Smee the desire of his heart with 1,000 new churches this quadrennium!

D. K. WACHTEL,
Supt., Tennessee District

New England District Assembly

The forty-third Assembly of the New England District was held in the historic Malden church with host pastor, Dr. Oscar Reed, June 21 to 23.

The keynote of the gathering was sounded by General Superintendent Dr. G. B. Williamson in his challenging messages. A sense of urgency gripped every heart, as over and over in his messages his forceful logic and dynamic appeals lifted our vision to the possibilities yet untouched on our great district, as well as to our responsibilities in the Mid-Century Crusade for Souls. His never-failing poise, tact, and good humor helped us consummate the business in record time, and contributed to the spirit of brotherliness and co-operation which characterized the assembly from the very start.

Our deeply loved and respected district superintendent, Rev. J. C. Albright, was enthusiastically elected to his sixth year of leadership, receiving on the first ballot 208 out of 225 votes. Evidences that New England Nazarenes have their sleeves rolled up and are moving ahead was in his report of five new churches, a net increase in church membership of 132, and an increase in average Sunday-school attendance of 767. To the General Budget the district gave \$35,000, to Eastern Nazarene College \$21,407, and to home missions (above the District Budget) \$8,170. The over-all giving topped \$525,425, a 10 per cent increase over the previous year.

In an impressive service conducted Thursday night in the Centre Methodist Church of Malden, Dr. Williamson ordained to elder's orders five splendidly qualified young men: G. Emery Pratt, Carlton Gleason, Elmer C. McCormick, Cyril Palmer, and Neale O. McLaine.

The assembly willingly and loyally shouldered the enlarged responsibilities of our growing program by doubling the Ministerial Relief budget and allocating to the churches our district share in the Seminary offering, as well as taking further steps toward the establishment of a district-sponsored summer youth center, to supplement the great camp meeting at North Reading in the work of youth evangelism and holiness indoctrination.

Everyone left the assembly with a renewed determination to confront more heroically and prayerfully than ever before the challenge of his task. God is leading on in New England!

RICHARD S. TAYLOR, Reporter

Mississippi District Report

Under the appointment of the Board of General Superintendents, it was our privilege to accept the superintendency of the Mississippi District, effective September 1 of last year. Our predecessor, Rev. Cecil Knippers, had worked very hard and in his beginning had almost an unorganized and struggling band instead of a district. God had blessed his labors across the years and we found forty-one churches, and several points where a beginning had been made. We consider this a miracle and thank God for the success of this young man and his wife.

The work has not been easy so far this year, but by the help of God we are having some fine revivals and new people are joining us to push the battle. We have paid off quite a heavy lead of financial obligations, and in addition have bought and paid cash for a fine new tent which is now being used at Brookhaven in home mission work, with several other major campaigns arranged for, following. Our district salaries and current bills are paid to date.

June 12 to 16 we had our Youths' Institute and Camp at Percy Quinn State Park. This meeting was a great success. Rev. Roel Nabors, our fine



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N.Y.P.S. leader, had planned well. Rev. Victor Gray, superintendent of East Tennessee District, was special speaker and did a most wonderful job. Time after time the long altar was filled with earnest seekers and many of our young people prayed through to marvelous victory. From the very beginning the emphasis was on the spiritual and it seemed like an old-fashioned camp meeting. Our teachers, B. W. Downing, J. W. Ellis, and Mrs. Mayes, did a fine piece of work. We left the place feeling that indeed God had visited us.

Our churches are not large but God is working among us in a satisfactory and progressive way, which is an indication to us that our pastors and people are co-operating with Him. We are happy in His work in this needy field of labor. When you want to help in intercessory prayer, remember Mississippi, with her six counties that are 60 per cent colored people and her entire population a little over half colored, and only a very small beginning of work among them, to say nothing of our obligation to her many whites who do not know our gospel of full salvation.

J. D. SAXON,
District Superintendent

Chicago Central District Advance

On Chicago Central District we are making splendid advance; this is especially true in our advance program in home missions. Dr. C. B. Strang of First Church, Chicago, is well on the way in buying a whole block for \$30,000 on which to move our new church between 83rd and 84th on Damian Avenue. He had a good three-year call; the people are with him. Now we go in to take the offerings. They will have the finest church plant and take the largest church offering that has ever been taken in the history of the denomination.

Dr. Lloyd Byron makes unusual progress toward the \$150,000 new church, and money is really coming in up toward \$50,000; this will be our college home church. Woodlawn, Chicago, is making its plans to move to a much better location; Brother Taylor has things well under way. Our new pastor at Austin, Chicago, Brother Wilford Vanderpool, is being well received. They have a new \$60,000 basement in and are putting the top on in the next few months. Howard Hill, pastor at Argo, is building a new unit large enough to take care of their growing Sunday school, which goes as high as 400 sometimes. Also Argo is sponsoring a new proposition around Hillsdale, Brookfield, and La Grange. In that same section Brother J. M. Yarbrough makes splendid progress in taking over a new church proposition.

Brother Robert Schurman at Mt. Greenwood is putting in the first unit of his \$40,000 church. Brother J. J. Gough of East Side, Chicago, is well on completion of a \$20,000 basement. Alvin Smith, the pastor of Roseland,

Chicago, has bought a new lot and is getting the brick put on the ground to build a new church. Brother Robert Sheppard, pastor of Harvey, is buying next door to his church to provide for his growing Sunday school. They are sponsoring a new Sunday school west of them among the hundreds of new homes which are going up on the West Side of Chicago.

Brother Byron Carmony, pastor of Chicago Heights, is looking forward to sponsoring a new Sunday school west of them where thirty to fifty-four meet. Brother Carl Bangs, pastor of Blue Island, is sponsoring a new proposition at Tinley Park. Plenty of progress is being made at Waukegan, Elgin, Chicago North Side, Chicago Central, and Naperville.

Around the college, we're going forward—a new basement, Fairmount Avenue and Kankakee; a new lot and a parsonage with a new building in prospect at West Side Kankakee; the preachers' fellowship with Dr. Gardner in the Philosophy Department of Religion at the college is sponsoring a new church at East Bradley, Kankakee, and looking forward to a new proposition at Peotone.

We have every indication of progress with a new basement going in at Momence (nearing completion); a new \$10,000 enlargement at Watseka; a basement going in at Gilman; a new parsonage at Kankakee First under process of construction; and splendid progress around Danville, with the buying of a lot and building at West Side in process.

Colored Work—Brother J. Franklin Peoples makes splendid progress among the 500,000 colored people in and around Chicago. We're going to keep a tent up all summer and hope by the completion of the first year to have a splendid group.

The college with Dr. Harold W. Reed is having its best year—the

largest enrollment, the largest graduating class, the best faculty, and the finest spiritual atmosphere. And when the college goes, it always has a mighty splendid impression on Chicago Central District.

In every way, by every standard, we are having our best year on Chicago Central District. We will do our part about the thousand churches. We are in for the Crusade for Souls and, best of all, God is with us.

E. O. CHALFANT,
District Superintendent

DEATHS

REV. I. V. MAXEY, retired minister, was born March 12, 1882, and died April 10, 1950, at Payette, Idaho, after a lingering illness. Converted at an early age, he began to preach when only seventeen years of age. In 1922 he joined the Church of the Nazarene on the Northwest District. He pastored churches in Grandview, Washington; Kuna and Emmett, Idaho; Selma and Phenix City, Alabama; Chinook, Montana; De Smet, South Dakota; and Tuttle, North Dakota. In 1910 he was married to Jessie Caldwell, who died in 1934; in 1935 he was married to Dolores Chandler. He was an outstanding Bible scholar, having taught Biblical literature at Northwest Nazarene College, and also had made his own translation of the New Testament. The greatest tribute to his wonderful Christian life is the fact that all of his children are active in the church. He is survived by a daughter, Mrs. Lester Johnston, missionary to Argentina; also John C., Rev. Parker Maxey of Sidney, Montana; Mrs. E. D. Leavell, Mrs. Homer Clough, R. Bruce, Avis, and Mrs. Dolores Maxey, Gale, Duane and Roger; and one sister and one brother. Funeral service was conducted at Emmett, Idaho, with Rev. J. A. McNatt, district superintendent, officiating, assisted by Rev. A. C. Turner.

REV. J. W. (James William) BRUCE, an elder in the Church of the Nazarene, died suddenly on May 9, 1950, in Canadian, Texas. He was born July 14, 1873, in Carl County, Kentucky. He was converted early in life, later sanctified, and united with the Church of the Nazarene at Arnett, Oklahoma, in 1920. He faithfully filled the pulpit in Oklahoma and Texas to the very last. He preached a stirring message on Sunday morning, May 7, and died early on Tuesday of May 9. He spent his last seventeen years in Canadian, Texas. He is survived by his wife, two sons, one daughter, three brothers, and one sister. Funeral service was conducted by Rev. W. B. Walker, district superintendent, assisted by Rev. Claude D. Clift and Rev. E. O. Jackson, with interment in the cemetery at Higgins.

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MRS. SARAH ELIZABETH STANLEY was born February 22, 1868, in Clark County, Kentucky, and died March 8, 1950, at College Corner, Ohio. In 1887 she was united in marriage to Thomas J. Stanley. She was converted early in life, and in 1920 she and her husband united with the Church of the Nazarene. She was a member of the local Church of the Nazarene at College Corner, at the time of her death. She was a devoted Christian, wife, and mother; loved God and the church; always cheerful, faithful, and loyal. She is survived by her husband, eight children, and one brother. Funeral service was in charge of her pastor, Rev. S. F. Cook, assisted by Rev. Robert F. Johnson and Rev. E. W. Swisher.

MRS. AGNES BLANCHE GOULD died May 25, 1950, having been a faithful member of the Church of the Nazarene in Woonsocket, Rhode Island, for many years. She was born June 21, 1875, and has been a real "mother in Israel." She had been a faithful and loyal Nazarene, and seldom missed a service. She is survived by her husband, three daughters, and four sons (one of whom is Rev. Harold Gould of Nashua, New Hampshire). Funeral service was held in the Woonsocket church by her pastor, Rev. John L. Parry, with interment in Wilson's Cemetery, Millville, Massachusetts.

MRS. FRANCIS ALBERTA WESTON (nee Farley) was born May 12, 1925, in Kansas City, Kansas, and died April 24, 1950, in a hospital in Granby, Missouri. She was converted at an early age, and became a charter member of the Church of the Nazarene in Neosho, Missouri, where she was a member and faithful worker at the time of her death. In spite of poor health, she always had a smile and an encouraging word; truly, to know her was to love her. She is survived by her husband, Gene, a little daughter, Jo-Beth, her parents, and two brothers. Funeral service was held in Neosho church with the pastor, Rev. Sam Davidson, in charge.

EDWARD MICHAEL CROSS, eighteen-month-old son of Edward and Mary Cross, died May 7, 1950, as the result of an explosion of the heating stove and the house burning down. Little "Mickey" was burned to death in the fire. Funeral service was conducted by Rev. Leo Hastie, assisted by Rev. Arthur Barkley, and interment was made in the cemetery in Riceville, Pennsylvania. "Mickey" was born November 2, 1948, and was dedicated to God when one month old.

J. A. JAYNES died May 28, 1950, age eighty-eight years, at his home near San Fernando, California. He moved to California at the age of seventeen, and became one of the charter members of the Church of the Nazarene on the West Coast. His father donated the lot on which the historic Sixth and Wall Street Church was built. Rev. Kenneth P. Smith, his pastor, officiated at the funeral service, with interment in Rosedale Cemetery, Los Angeles.

ANNOUNCEMENTS

WEDDING BELLS

Miss Tibbelleen Sullivan of Pine Bluff, Arkansas, and Donald C. Moore of Bethany, Oklahoma, were united in marriage February 26, at Pine Bluff Church of the Nazarene, with Rev. Jack Ralston of Bethany officiating.

BORN—to Rev. and Mrs. George Carrier of Cuyahoga Falls, Ohio, a daughter, Elizabeth Hope, on June 6.

SPECIAL PRAYER IS REQUESTED by one in Louisiana for faith to trust God and for loved ones;

for a brother in West Virginia, to pray much for him as he is suffering;
by a lady in Oregon for a revival in the church where she attends.

Nazarene Camp Meetings

July 21 to 30, Fourth Annual Central Ohio District Camp; campgrounds located north of Columbus, Ohio, on Morse Road between Cleveland Avenue and the Three "C" Hi-way. Workers: Dr. Samuel Young, Dr. R. V. DeLong, Rev. Bona Fleming, Gilbert and Vera Rushford, song evangelists; Revs. Whitcomb and Maridel Harding, youth evangelists; Mrs. H. C. Little, children's worker. Dr. M. S. Galloway, district superintendent, service director. For information write Rev. C. D. Westhafer, secretary, 319 Elm St., Ironton, Ohio.

July 20 to 30, Nebraska District Camp, Nazarene Campgrounds, 1317 Bellvue Street, Hastings, Nebraska. Workers: Rev. Harold Volk and Mr. and Mrs. Charles E. Higgins. For information write to Mr. Blaine D. Proffitt, 908 South 34th Street, Lincoln, Nebraska.

July 28 to August 7, Ontario District Camp Meeting, campgrounds, Pepperlaw, Ontario, Canada. Workers: Dr. O. J. Finch, Rev. T. E. Martin, district superintendent, and Paul and Ruth Johnson. For information write to Rev. Earl Whitmore, Cedarvale Nazarene Park, Pepperlaw, Ontario.

July 31 to August 6, Old Suwannee River Camp Meeting, located on U.S. 41, three miles north of White Springs, Florida. Workers: Rev. Glenn Griffith, Rev. W. L. French, Professor E. Clay Milby; Rev. C. R. Moore, youth leader; Mrs. Ben Marlin, children's worker; and Rev. John L. Knight, district superintendent. For information write Rev. Bert Wheeler, Route 1, White Springs, Florida.

DIRECTORIES

GENERAL SUPERINTENDENTS

Hardy C. Powers:
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District Assembly Schedule

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

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

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

Central Ohio July 19 to 21
Wisconsin August 2 and 3
Iowa August 9 to 11
Northwest Illinois August 23 and 24
Chicago Central August 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:

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District Assembly Schedule

Albany July 19 to 21
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

ALBANY—Assembly, July 19 and 20, at the district campground at Brooktondale, N.Y. Rev. Erwin Ford, Brooktondale, is the entertaining pastor. General Superintendent Vanderpool.

NEBRASKA—Assembly, July 19 and 20, at Church of the Nazarene, 5th and Saunders Streets, Hastings. Rev. A. A. Schneider, 2009 West 6th Street, entertaining pastor. General Superintendent Powers.

CENTRAL OHIO—Assembly, July 19 to 21, at Columbus Campground, 2657 Morse Road, Columbus, Ohio. Pastor: Rev. Miles A. Simmons, 481 Arden Road, Columbus 2, Ohio. General Superintendent Young.

PITTSBURGH—Assembly, July 19 to 21, at Alameda Park camp-meeting tabernacle, Butler, Pennsylvania. Rev. Floyd A. Wycoff, 514 W. Penn St., Butler, Pa., is the entertaining pastor. General Superintendent Williamson.

WISCONSIN—Assembly, August 2 and 3, at the Bryon Methodist Campgrounds near Bryon, Wisconsin. Dr. Charles A. Gibson, 201 North 73rd St., Milwaukee, Wisconsin, is the entertaining pastor. General Superintendent Young.

WASHINGTON-PHILADELPHIA—Assembly, August 2 to 4, at Leslie Campgrounds, North East, Maryland. Rev. Monroe Hand, North East, Maryland, entertaining pastor. General Superintendent Williamson.

NORTHEASTERN INDIANA—Assembly, August 2 to 4, at the Northeastern Indiana Campground, Marion, Indiana. Rev. C. W. Perry, 1016 W. Fifth St., Marion, Indiana, is the entertaining pastor. General Superintendent Powers.

KANSAS—Assembly, August 2 to 4, at the District Center, 16th and Plum, Hutchinson, Kansas. Rev. Mark Smith, 500 N. Plum, Hutchinson, Kansas, is the entertaining pastor. General Superintendent Vanderpool.

KENTUCKY—Assembly, August 9 to 11, at Kentucky District Campgrounds, Summersville, Kentucky. Pastor: Rev. J. B. Root, Summersville, Kentucky. General Superintendent Nease.

ILLINOIS—Assembly, August 9 to 11, at Nazarene Acres, Route 1, Dawson, Illinois—twelve miles east of Springfield, Illinois. Pastor: Frank Watkin, 924 West Edwards, Springfield, Illinois. General Superintendent Williamson.

IOWA—Assembly, August 9 to 11, at the Nazarene Campground, Route 1, two miles out of West Des Moines, Iowa, on highway 60. Rev. C. E. Stanley, 2099 Beaver Ave., Des Moines 10, Iowa, entertaining pastor. General Superintendent Young.

VIRGINIA—Assembly, August 16, at Virginia District Campground, Quinby, Virginia. Entertaining pastor is District Superintendent V. W. Littrell, 1409 Riverview Terrace, Alexandria, Virginia. General Superintendent Williamson.

NORTHWEST OKLAHOMA—Assembly, August 16 to 18, at the Church of the Nazarene, State and Adams Street, Enid, Oklahoma. Pastor: Rev. L. S. Oliver, 314 West State, Enid, Oklahoma. General Superintendent Vanderpool.

NORTHWESTERN ILLINOIS—Assembly, August 23 and 24, at the First Methodist Church, Hamilton Boulevard and North Perry Street, Peoria, Illinois. Rev. Ernest Rice, 212 North Elmwood Street, Peoria, Illinois, is the entertaining pastor. General Superintendent Young.

SAN ANTONIO—Assembly, August 23 to 25, at the campground, Waco, Texas. Rev. Ivy Bohannon, 1926 Connor, Waco, Texas, is the entertaining pastor. General Superintendent Nease.

CHICAGO CENTRAL—Assembly, August 30 and 31, at Olivet Nazarene College, Kankakee, Illinois. Dr. Lloyd Byron, Olivet Nazarene College, Kankakee, Illinois, is the entertaining pastor. General Superintendent Young.

INDIANAPOLIS—Assembly, August 30 to September 1, at District Campground on State Road 67 one mile west of Camby, Indiana. Rev. Curtis Schook, Route 1, Camby, Indiana, is the entertaining pastor. General Superintendent Nease.

DALLAS—Assembly, August 30 to September 1, at Scottsville Camp, Scottsville, Texas. Rev. Lloyd Hall, 403 E. Burleson, Marshall, Texas, is the entertaining pastor. General Superintendent Williamson.

WESTERN OHIO—Assembly, August 30 to September 1, at the St. Paul Methodist Church, 123 South Yellow Springs Street, Springfield, Ohio. Rev. George M. Galloway, 140 South Plum Street, Springfield, Ohio, is the entertaining pastor. General Superintendent Vanderpool.