

HERALD of HOLINESS



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In the Channel of Blessing

C. A. McConnell

WE shall get the full force of the scripture if we render, as we may properly, "All things are now working together for good to them who are now loving God." If humanity could but realize that God *is* love; that in every plan, in every law; in everything that proceeds from Him, there is but the perfection of love! Power, order, beauty, all speak the voice of divine love. All life is, in its span, an evidence of beneficent Providence. And this, save in one instance, is love given without the possibility of conscious reciprocity. And more, except in that one instance, no part of creation has the power of rejecting God's beneficence. To man, and to man alone, did the Creator give ability to love God in return, or to reject and defeat that love. All nature, within its created sphere, receives the love of God. Man alone may choose to separate himself from the ever-flowing channel of blessing. The channel never ceases to flow, but its gateway into the heart and life of man is reciprocal love. Herein is confidence. "All things are now working together." The universe is friendly to the one who is loving God. While modernism would not accept as literal the statement, yet, "the stars in their courses fought against Sisera," one who ranged himself against Jehovah. All God's laws, all His commandments, all His admonitions—and all His works—have for their object blessing, and God has made known to man this channel of blessing that man may be blessed. As true as God is love, so true is it that Satan is hate. God offers blessing, and that eternally. Satan offers sin, but within sin is wrapped up eternal misery and woe. The marvel of the endless ages will be that man, a reasoning creature, having full power of choice, would turn away from the love of God—and blessing, and choose sin—and woe. All God asks is a chance to prove that righteousness is the way of blessedness—that wisdom dwells in the accepted love of God.

HERALD OF HOLINESS

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THE NEW AND LIVING WAY

CHRIST is the new and living way—a way of personal consecration as over against the old way of sacrifice and ritual. The writer of the Epistle to the Hebrews regards the ritualistic services of the Old Testament as lacking in spiritual reality. To him they are but shadows of the true. Instead of these he substitutes the way of personal consecration in Christ, and buttresses his position with two quotations from the Psalms—"Sacrifice and offering thou wouldst not, but a body hast thou prepared for me," and "Lo, I come to do thy will O God; he taketh away the first that he may establish the second." This way of consecration he calls the "new and living way," a position which strikes deep into the heart of truth. Two corollaries which may not at first appear, are essential to this new concept of spirituality as set forth in the New Testament.

First—With this changed viewpoint there comes a new and more spiritual conception of God. While some of the Old Testament prophets seemed to rise to New Testament conceptions of truth, too often the people viewed God as a being to be appeased by sacrifices and offerings. But with the ushering in of the pentecostal dispensation, we now know God as a Being of infinite love and longing. Christ by His one perfect offering has made full atonement for sin forever, and perfected them that are sanctified. The very atonement itself originated in the love of God. Christ also loved the Church and gave Himself for it that He might sanctify and cleanse it with the washing of water by the Word; and further still, this love of God may be perfected in the hearts of men through the gift of the Holy Ghost.

Secondly—There must of necessity also, be a new conception of the ministry which has been committed to men. Under the Old Testament the people of Israel made their offerings and performed their worship through the intervention of the Levitical priesthood. Other offices also were performed by this tribe,

such as the music of the sanctuary, and the care of the vessels of service. The congregation of Israel, therefore, were dependent upon official worshipers and workers in the service of God. But in the New Dispensation, Christ has made one sacrifice for sins forever, and has entered into the holy place once for all, having obtained eternal redemption for us. There is therefore no need now for human intervention, for Christ ever liveth to make intercession for us. We may, then, come boldly to the throne of grace to find mercy and grace to help in time of need.

UNDER the Old Dispensation the priests needed a high priest for themselves. Likewise, the high priest because of his natural limitations was dependent upon the service of others. But Christ having become a high priest over the house of God, and ministering in a greater and more perfect tabernacle, no longer is hindered by earthly limitations. He needs no intermediary priesthood among men. He does not, however, do away with the office of the priesthood; instead, he makes priests of all believers, for He is able of Himself to minister to all. By virtue of their connection with the ever-living Head of the Church, the sons of God are now a household of faith invested with both priestly and regal dignity. They themselves may now enter the holiest by the blood of Jesus. They are privileged to enter the innermost chambers of communion with God through the Spirit. Even those who are afar off may draw near, and at a throne of grace pour into the ear of their Savior, the whole story of sin and sorrow, defeat and despair. With this great High Priest over the house of God, believers may not only enter in, but dwell continually where formerly the high priest could enter only once each year.

This way which has been consecrated for us is, therefore, a new and living way. It is *new* because it is ever fresh and beautiful to those that tread it. Myriads have trodden this way before us, and myriads may still tread it, but it will be fresh and new to every priestly foot. It is *living*, because we are not now dependent for salvation upon a subscription to some creed; nor does it involve of necessity the offering up of our worship according to a prescribed ritual. Instead we rely upon a living Savior, and by simple trust in Jesus Christ find instantly what never could be wrought out by the law of works. Christ is our Prophet to light our way through the mazes of sin and unbelief to the fountain of cleansing; Christ is our High Priest who atones, not only for our actual sins, but for the transgressing nature which lies deeper down and farther back; and Christ is our King, who through the Spirit dwells in our hearts, reigning as the Lord of every motion there.

THIS has been consecrated for us through the veil, that is to say, His flesh. Shut up within the fleshly body of our Lord, the Spirit could not be given until that body which veiled Him in should be rent. Dying for our sins, Christ offered His blood for a

full atonement of the past, thereby making possible forgiveness and cleansing, pardon and purity for all men. Having paid in full the penalty, He secured the full release from the bondage of sin, and triumphed over the last enemy which is Death. Now, by virtue of that rent veil, we may enter into the holiest of all—into the inner spiritual life of Jesus Christ our Lord and be made partakers of the same Spirit that dwelled in Him without measure. Finite in our beings, we may be filled to the measure of our capacity; and as that capacity is enlarged may receive, ever and anon, fresh incursions of the blessed Spirit. In Him was no sin; entering into His inner life and being made partakers of His Spirit, we likewise are cleansed from all sin. The Spirit filling our beings purges them from everything that is unclean and makes us holy; dwelling there, He becomes the abiding Comforter; the Christ of the Holy Ghost. No longer are certain forms and ceremonies essential to true devotion. We are of those who worship God in the Spirit and in truth. By the new and living way, we have entered into the life of God as it is revealed to us in Christ.

EDITORIAL MISCELLANY

The editors of the Protestant religious journals have a meeting once a year to discuss their common problems. A large number of these men are veterans in the editorial chair and understand well the methods of dealing with the multitudinous points of view represented by their subscribers. In most instances the periodicals have had hard sledding during these depression years. The editor of *The Churchman* states that this particular periodical has had more than a century of financial success and is still carrying on with flags whipping in the breeze. It is impossible to overestimate the influence upon the thought and life of the people of the religious press of this country.

One can but admire the action which the government is taking against the so-called "crime wave" and the success of its efforts in bringing criminals to justice. We suppose the world has always had its crime waves. The Bible tells us that there was a time in Israel when every man did what was right in his own eyes. The relaxing of penalty always encourages crime. A strong government is necessary to prevent the forces of evil from gaining the ascendancy. Swift justice must be meted out to criminals. Otherwise many people are drawn downward into the ways of sin. Crime is in some measure the offspring of ignorance—the outgrowth of low standards. Illiteracy has always been one of the outstanding contributory elements in crime. Not only the laws of our government, but the divine laws of holy living, must be constantly kept before the people. Standards must be kept high, consciences must be kept in line with

Bible truth. Only those nations that fear the Lord have any guaranty of permanency. The nation that sins shall perish.

The editor of *The United Presbyterian* thinks that we need more moral indignation these days in order to withstand the social uncleanness, commercial crookedness and political corruption, which abounds in America today. He says, "No one enjoys a storm, but chimneys throw off smoke, automobiles gas, factories poisonous vapor, swamps malarial germs. These would soon destroy all life. Then God sends the storm. The winds toss the germ-filled clouds as the farmer tosses his hay to admit the sunlight and pure air to every stalk; ribbons of fire run from horizon to horizon, burning out the poison, and the rains wash clean the air. Such is the mission of moral indignation." True holiness furnishes all that is necessary to withstand every form of evil. "Thou hast loved righteousness and hated iniquity," was spoken of Christ and is by far the best definition of holiness to be found. Holiness not only makes its possessor love righteousness, but also to hate all iniquity.

The nicest point of all which relates to Christian perfection is that which you inquire of. This much is certain: they that love God with all their heart, and all men as themselves, are scripturally perfect. And surely such there are, otherwise the promises of God would be a mere mockery of human weakness. Hold fast this; but then remember on the other hand, you have this treasure in an earthen vessel; you dwell in a poor, shattered house of clay, which presses down the immortal spirit. Hence all our thoughts, words and actions, are so imperfect, so far from coming up to the standard—that law of love, which but for the corruptibility of the body, your soul would answer in all instances—that you may well say, till you go to Him you love.

There has always been opposition to the preaching or the profession of holiness. Mr. Wesley says, "I was explaining that liberty we have to enter into the holiest by the blood of Jesus, when one cried out as in agony, 'Thou art a hypocrite, a devil, an enemy of the Church'."—*Journal*, May 14, 1740. He explains this opposition as follows: "Those who love God with all their hearts must expect opposition from professors who have gone on for twenty years in an old beaten track, and fancy they are wiser than all the world. These always oppose the work of sanctification most." But, he continues, "This is the word which God will always bless, and which the devil peculiarly hates; therefore he is constantly stirring up his own children and the weak children of God against it" (*Vol. VII, p. 55*).



Managing Editor's Page



AVOIDING THE EXTREMES

HUMAN nature finds itself confronted with the danger of being swung from one extreme to another. It seems most difficult to become established in a middle-of-the-road position. No doubt there is a wholesomeness in the fact that all people are not alike. There are those who have a tendency to become extreme along radical lines and emphasize an unreasonable standard, while on the other hand there are those so conservative and passive that they would hardly demand a standard sufficient to draw any lines of demarcation between the world and the church. Then there are those between these two extremes which more or less tend to favor the position of either group. It appears that both these extremes are helpful. The radical is a safeguard to the conservative and the conservative provides somewhat of a balance to the radical.

Grave dangers exist when a larger group becomes colored too much by either the radical or conservative element. There is a tendency for either group to be uncharitable toward the other, and when a larger number of people, such as a district or a section of a church becomes colored they are apt to have a feeling of spiritual superiority and look upon those who are not of their "stamp" as being unchristian or compromisers. But perhaps the greatest danger comes when the radical person or group is brought to see the unreasonableness of their extreme standard and endeavor to swing to a more conservative or saner position. Being extremists in their nature they find it rather difficult to know just where to draw the line, or just how to make a proper adjustment. At times they have become so disgusted with their extreme radical position that they have swung to the entirely opposite extreme. We have in mind a good person who migrated from one holiness center to another because he felt the group with which he associated was not "hot" enough for him. He was of highly emotional temperament and the more demonstrative the people, the more satisfied he seemed to be. He changed his place of residence at least three times seeking a "spiritual" group. At last he saw the error of his way. He realized he was placing too much emphasis on demonstration and extreme emotional manifestation. Almost over night he swung from a seeker after such associates to the place where he became so thoroughly disgusted with all he formerly sought that today he can hardly endorse even a mild form of religious demonstration. He swung from one extreme to the other. Groups are apt to do this. We have seen those who have been presented extreme standards in the negations of religion, robe hobbies on dress, jewelry, coffee, tea and pork—

swing to the place where they would not give even a casual mention of the negative phases of religion. Some have been so rabid and radical in their position relative to worldliness, amusements, recreations, etc., that they have swung to an extremely liberal attitude that embraces everything.

The future of our church depends upon how some of these groups can make the adjustment necessary to bring them into line with the major emphasis of the movement. During the past few years there has been a decided trend toward a more conservative program and greater emphasis has been placed upon the positive message of the gospel. A very wholesome trend, we believe. The question now presenting itself with more or less seriousness is whether we will find in our leadership sufficient poise and wisdom to know just where to draw the line, to recognize just when we have reached the middle of the road, and with sufficient force declare that we have reached a stopping place in the trend to a more conservative position between the extreme negative and positive emphases. Will it be necessary for the pendulum to swing to its extreme opposite position before we realize that we have gone too far? There is no way to get rid of the extreme radical and conservative. They, like the poor, are always with us. But the major problem is to so direct and guide the vast number of our people that the church as a whole will swing to neither of these extremes. It surely seems to be true that if the devil cannot get us to be so radical that we cannot gain the respect of good people, he will get us to swing to the place that we are so tame we will challenge no one.

We must be honest and sincere in our positions. It is surely hypocrisy for one to continue to stress a radical standard which he realizes is not correct, just because he is afraid of being called a compromiser. It is likewise hypocrisy for one to continue in an extreme conservative position when he realizes his message should be more pronounced and that he should stress some of the negative requirements in order to safeguard the people. If we must lean to one or the other position we will be safer in leaning just a little more toward the radical than toward the conservative. We cannot go far wrong by holding the bars up just a little above where they might be; while if we lower them below the accepted standard some may err. Let us endeavor to avoid the extreme positions of either the radical or conservative and strive to fill the place in this generation to which God has called us by placing the major emphasis on a

(Continued on page seven)

SANCTIFICATION A PRESENT EXPERIENCE

E. E. Wordsworth*

ANOTHER theory advanced concerning the doctrine of sanctification is that it is obtained at the hour and article of death. It is believed and taught that this is the time of one's sanctification. Well, according to this theory then, the sooner one dies the quicker he becomes the possessor of sanctification, and since we all have to be sanctified for admittance to heaven (Heb. 12:14) and we are under command to be holy (1 Pet. 1:15, 16) the sooner we die and get this grace, the quicker we respond to the call of God to be holy and obey His command. As obedient children we all ought to die right away and slip off to heaven at once.

But we find no teaching in the New Testament setting forth this peculiar tenet. We rather find, "The oath which he swore to our father Abraham, that he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our *life*" (Luke 1:73-75). And again, we are "sanctified and meet for the Master's use, and *prepared unto every good work*" (2 Tim. 2:21). Again, Christ "gave himself for us, that *he* might redeem us from all iniquity, and purify unto himself a peculiar [God-possessed] people, *zealous of good works.*" And we note that, "All scripture is given . . . that the man of God may be perfect, throughly furnished unto *all good works*" (2 Tim. 3:16, 17). No, we are not sanctified so that we can enter gates of pearl and take sun baths by the river of life in the celestial city, but for service down here below, and if for service then we must be sanctified preceding the time of death in order that such service may be rendered to Christ. After the evangelical prophet Isaiah received his purgation from iniquity he cried out, "Here am I; send me." (Isa. 6:7, 8). Jesus told us we are sanctified that we might go into the world and bear witness for Him (John 17:18).

If sanctification is by death rather than through the precious blood of Christ, it has equal application to the sinner. Then if the sinner can receive the unconditional benefits of this time of demise, there was no need of a Savior and the awful tragedy of the cross. Christ's substitutionary sacrifice was uncalled for. How dare anyone believe such a fallacy!

Furthermore, if we are sanctified by death, and the sinner has equal claims with the believer, we logically do away with future punishment for sin. The sanctified could not suffer retributive punishment for sins committed or depravity cleansed.

But we are not sanctified by death but the Word says, "He shall baptize you with the Holy Ghost," "being sanctified by the Holy Ghost" (Matt. 3:11, Rom. 15:16).

Death is an enemy and a child of the devil and this writer has no faith in the devil or any of his kindreds as the agent or agents of sanctification. Most of the relatives of old Beelzebub that we have seen are eternally opposed to this sanctification business.

THE PROVISION OF THE BLOOD

It is the blood that provides our sanctification and we read, "Wherefore Jesus also, that *he* might sanctify the people with *his own blood* suffered without the gate" (Heb. 13:12). And the blood can be applied right now to cleanse away all sin.

Still another theory is the Romanist position, that of purgatorial fires subsequent to death. There is not a single passage that suggests this teaching. We prefer the purgatory, or purging as set forth in John 15:2, "And every branch that beareth fruit, he *purgeth* it." The Oriental vine-dresser performed a delicate operation and made the incision right behind a cluster of grapes. This was done at the proper time and, in the process, infected sap—symbolic of the carnal mind—was let out. This is the purgation we need and thus our Christian fruitage will be multiplied and the grapes of grace will be luscious and sweet.

Still another theory is what might be called the Keswickian, Calvinistic, Antinomian or Moody School theory. This school of theology teaches the repression of sin and imputed holiness. But inward repression could not be inward purity, and the Bible demands purity of heart (Acts 15:8, 9. Matt. 5:8).

PARTAKERS OF CHRIST'S HOLINESS

It is the life of the justified believer to hold sin, or the sin nature, in subjection. We frankly admit that there are the remains of depravity in the heart of the *merely* justified, and the grace of God enables the believer to conquer and subjugate this inner foe and bring it under the dominion of grace. Mr. Wesley says, "He has power over both outward and inward sin, even from the moment he is justified." But this state of subjection does not imply elimination. Choking down and suppressing the old man is not the process of cleansing of the heart. Repression is not washing. But the inward impurities remaining in the inner state of the merely justified are removed in sanctification. Repressive power is nowhere ascribed to the blood of Jesus, but purgative, cleansing efficacy. We can scatter sweet perfumes over the sewerage but this does not remove it. We can put fragrant flowers on a grave but death and decomposition reigns within the tomb. A beautiful carpet of crystal snowflakes covering the barnyard does not remove the filth. And Christ's righteousness never covers up a corrupt heart. Our blessed immaculate Savior never throws a mantle over sin. No one should cherish the delusion of imputed righteousness. We are told to become "*partakers of his holiness*" (Heb. 12:10). This pernicious

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Antinomian, Calvinistic heresy that trusts in Christ's imputed righteousness and having "standing" in Him while refusing to seek and receive personal redemption through the atoning blood is a travesty on Christianity and repudiates the all-sufficiency of Jesus' precious blood. No man is saved by the credit of Christ's holiness begotten in him by Christ. The Passover blood was shed and *applied*, and Christ's blood must be applied to this sinful heart to make it whiter than the driven snow. If you put a beautiful, clean, white handkerchief over a chunk of mud it makes the mud no cleaner, and to cover up old carnality with a heretical theory does not remove the filth of the soul.

This theory makes many significant passages entirely void. "But if we walk in the light as he is in the light, we have fellowship one with another, and

the blood of Jesus Christ his Son cleanseth *us* from all sin" (1 John 1:7). Also, "But *now* being made free from sin" (Rom. 6:22). We insist that this freedom is present tense and the language cannot with any degree of fairness be construed to mean anything else. It is a *N-O-W* freedom from sin. Also Acts 15:9 "Purified their hearts by faith." The Revised Version says, "Cleansing." Thank God the sin nature can be fully cleansed by the stream that flows from Calvary.

*Rock of Ages, cleft for me,
Let me hide myself in thee;
Let the water and the blood,
From Thy wounded side which flowed,
Be of sin the double cure,
Save from wrath and make me pure.*

IF WE WOULD WIN SOULS

Mary Watson Fish

IV. DIFFICULTIES

THERE are times when, in the business of soul winning, we find those who seem anxious to be saved but who think their personal condition or case absolutely hopeless. Here are some of their contentions: "I am too great a sinner." "I can't hold out." "I can't break my evil habits." "It will hurt my business." "The Christian life is too hard." "Too much to give up." "I may lose my friends," "My heart is too hard." "I tried it once but it didn't work." "I have no feeling." "I have sinned away the day of grace." "I would have to make restitution. This would bring too great disgrace to myself and others."

It is possible that the weight of sin may press so heavily upon the heart and conscience that one may truly feel himself to be too great a sinner to ever expect or receive salvation. But that God can save a great sinner is the testimony of Paul. Paul's (or Saul's) chief ambition in life was, at one time, to persecute Christ's followers. The greater persecution the more worthy were his accomplishments, or so thought the perverted mind of Saul and the Jewish Sanhedrin. Saul religiously consented to and watched the stoning of Stephen. He made "havock of the church, entering into every house and haling men and women committed them to prison" (Acts 8:1, 3). And then the Holy Spirit convicted him of sin. Later Jesus appeared to him on the way to Damascus and accused him of persecuting the Lord Jesus, himself, by his unworthy hatred and sinful actions.

"HE IS ABLE"

Probably no man has felt the awful burden of conviction for sin to a greater degree than did Paul. We hear him telling Timothy, "This is a faithful saying, and worthy of all acceptance, that Christ came into the world to save sinners; of whom I *am chief*" (Timothy 1:15). In Romans 5:8 God says, through Paul again, "But God commendeth his love toward

us, in that, while we were yet sinners, Christ died for us." Jesus, himself, says in Mark 2:17, "They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance." We must place these Scripture passages in the hands of the one with whom we are dealing and ask him to read them, praying earnestly that the Holy Spirit will lead him to see that it was the worst sinners in the world for whom Jesus died. One must surely feel his lost condition before any great revelation of what salvation really means can be experienced. However, Jesus says, "For the Son of man is come to seek and to save that which was lost" (Luke 19:10). Remember that Jesus, when speaking to His disciples of this very matter of salvation, said, "With men it is impossible, but not with God: for with God all things are possible" (Mark 10:27).

Again the thought of failure may assume such magnitude in the person's thinking as to be a real barrier to salvation. Usually the person is thinking that success in Christian living depends entirely upon himself and, knowing his own weakness, he is afraid to venture. He is positive that he can't hold out and that he will become a subject of contempt and ridicule to his friends. Probably the best method of dealing with such a one is to frankly agree with him. It is impossible for him to hold out or live the Christian life in his own strength. We cannot think, feel, or act, like Christ if we depend upon our own strength and will power. However, the thought is not whether we can hold out but whether God is able to save us and keep us. In Hebrews 7:25, we read, "Wherefore he is able to save them *to the uttermost* that come unto God by him, seeing he ever liveth to make intercession for them." If God is able to save to the uttermost there is surely some hope for us. Probably our companion may mention the matter of heredity,

of the appetite for liquor, etc., thinking that this, certainly, is a hopeless condition. However, God understands this also, and has made provision for it. We read in I Corinthians 10:13, "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape that ye may be able to bear it." Surely we can trust such an understanding God as this. We cannot trust ourselves and must not depend upon human ability. But we can depend upon Jesus. We are "kept by the power of God *through faith*, unto salvation, ready to be revealed in the last time" (1 Peter 1:5). We can truly say as does Jude, "Now unto him that is able to keep you from falling and to present you faultless before the presence of his glory with exceeding joy: To the only wise God our Saviour, be glory and majesty, dominion and power both now and ever." (Jude 24, 25).

DELIVERANCE FROM EVIL HABITS

It may be that the one with whom we are dealing has evil habits which are not pleasing to God. He may not desire to give them up. He may think them nonessential to salvation. He may want to break them but has no power to do so. We may as well tell him frankly from the start that no progress can be made in Christian living while he is determined to hold on to anything which the Holy Spirit has impressed upon him to be sin. "Whatsoever is not of faith is sin" (Romans 14:23). We must accept God's point of view on this matter and not our own. God says if we do not give them up we cannot be accepted by Him and therefore must perish. "Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you" (2 Corinthians 6:17). How necessary it is that we obey God and not try to hold on to God with one hand and the world with the other. We read in Galatians 6:7, 8, "Be not deceived, God is not mocked: for whatsoever a man soweth that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption: but he that soweth to the Spirit shall of the Spirit reap life everlasting." It may be that to break evil habits may seem an impossibility. However, God takes exception to this. He tells us in Philippians 4:13, "I can do all things through Christ which strengtheneth me." If a complete surrender of everything is made to Christ and His presence invited into the heart and life we can claim the promise of 1 John 4:4, "Ye are of God, little children, and have overcome them; because greater is he that is in you, than he that is in the world."

To become a Christian may, no doubt, hurt the business of some. It is true that when some become Christians they must seek other employment and may have to make radical changes in the method of business procedure formerly practiced. However, if any occupation or business does not have the stamp of God's approval upon it, it is already a failure and

will some day be revealed to the whole world as such. Far better to get right with God personally and allow Him to lead into occupations and positions which He knows to be best for us than to reap destruction by neglect and disobedience. "For," says Jesus in Mark 8:36, "what shall it profit a man if he gain the whole world, and lose his own soul?" There is no financial worry for the one who obeys and completely trusts God. It has been said, "If you worry you do not trust and if you trust you do not worry." Jesus, also, says in Matthew 6:33, "Seek ye *first* the kingdom of God and his righteousness and all these things [material necessities] shall be added unto you." Many can testify to the truth of this statement.

The answer to every problem and question is contained in God's Word. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Timothy 2:15). Then and then only, can God use us to help these troubled ones to find the Savior.

AVOIDING THE EXTREMES

(Continued from page four)

positive presentation of the gospel which saves men and women from all sin, and enables us to make the largest possible contribution to making this a better world in which to live.

* * * *

1936 General Assembly in Kansas City

Kansas City has been chosen as the meeting place for the 1936 General Assembly of our church. The meeting date will be June 21, preceded by the conventions of General W.M.S. and General N.Y.P.S., which will convene in separate auditoriums June 18 to 20. Kansas City is Nazarene headquarters city. It will be a great privilege for the Headquarters' staff, and the pastors and members of the five Greater Kansas City churches to be hosts to the Nazarenes who gather from all points of the compass. Lest any should fear the hot weather usually experienced in the central states at that time of the year, we are happy to announce that the sessions will be held in the new municipal air-conditioned auditorium.

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Our China Territory Threatened With Invasion

News has been received at Headquarters of a threatened invasion of the territory occupied by our mission workers in China by organized groups of bandits. All missionaries and families with the exception of Dr. Fitz have been removed from Tamingfu to Chao Chen, a station on our field several hundred miles distant. Also, the province of Hopei in which our field is located, has been taken under the supervision of the Japanese. These are troublesome and trying times for these missionaries. Let us remember them in earnest prayer.

A WELL DRESSED NAZARENE

Fletcher Galloway*

OVER the picture of an heiress the other day I saw this caption, "The best dressed woman in America." I suppose the statement was justified for her wealth enabled her to demand the best in material, design and workmanship. I am suggesting a style show for Nazarenes—don't be shocked—I don't mean that kind of a style show but the kind that the Apostle Paul had in mind in Titus 2:7-10 "Showing thyself a pattern of good works . . . that they may adorn the doctrine of God our Saviour in all things . . . sound speech that cannot be condemned that he that is of the contrary part may be ashamed, having no evil thing to say of you."

Your life is the dress your doctrine wears. It either makes your religion attractive or repulsive to "Them that are without." Whether we like it or not the most damaging argument against holiness is the inconsistency on the part of some who profess it, and the most effective argument in its favor is the life that exemplifies it. I have wished sometimes that some people would either live better or profess less.

Now good taste in dress avoids extremes. To be well dressed, a person not only avoids the slovenly and drab, but also the gaudy and the spectacular. So in Christian living there are extremes to be avoided if we are to "Adorn the doctrine of God our Saviour." The experience of holiness should be the normal life of every Christian, certainly every Nazarene Christian, because we have been raised up to cherish and to propagate this glorious truth. And of all the men in the world, a sanctified man needs to be wise and careful in keeping the center of the road. His high profession makes him a mark for all the shafts of the unbelievers. Let us suggest a few things in this connection that I trust will be helpful.

I

A SANCTIFIED MAN SHOULD BE TOLERANT BUT NOT A COMPROMISER

Tolerance is a sign of "bigness." It is Christlike. One of the constant issues between the Master and the Pharisees was His tolerance. He dared to cut right across their narrow prejudices and legalistic conceptions. He was too broad to suit them. They called him a "wine-bibber and a glutton" because He took dinner with a group of publican business men. They found fault because He broke through their narrow national prejudices. They called Him irreligious because He dared to use the Sabbath day to do good. Even the disciples were too intolerant to suit Jesus. They found a man casting out devils in Christ's name but he was not a member of their church so they forbade him. Jesus said, "Forbid him not for he that is not against us is on our part." Tolerance is beautiful and Christian. Intolerance is un-Christian and akin

to bigotry, however, there is an opposite extreme that is just as un-Christian and that is compromise. When it comes to sin and false doctrine a Christian cannot afford to yield any quarter. Tolerance here is fatal. The letter to the church at Thyatira is a terrible arraignment of the wrong kind of tolerance. "I have somewhat against thee because thou *sufferest* that woman Jezebel to teach and to seduce . . . I will kill her children with death that all may know that I am he that searcheth the hearts and trieth the reins."

II

A SANCTIFIED MAN SHOULD HAVE A SPIRIT OF MEEKNESS BUT NOT WEAKNESS

"It hath been said by them of old time, an eye for an eye and a tooth for a tooth . . . but I say unto you, Love your enemies, do good to them that hate you, and pray for them that despitefully use you and persecute you, so shall ye be the children of your Father which is in heaven." Meekness, forgiveness, and long-suffering stand high in the rank of Christian virtues. Christ exemplified this spirit when He prayed for His murderers while He hung on the cross. It was this spirit no doubt which broke through the prejudice of that haughty Pharisee, Saul of Tarsus, as he heard Stephen pray for his enemies. Meekness is a wonderful Christian virtue, however, to be meek a man does not need to be a spineless mollycoddle. One of the most scathing arraignments on record fell from the lips of none other than the Master himself. When He would tear away the religious coverings of those hypocritical scribes and Pharisees Jesus used the most stinging sarcasm, the most merciless ridicule, the most damning metaphors that it seems could be found with words as we have it recorded in the 23rd chapter of Matthew.

III

A SANCTIFIED MAN SHOULD BE TRUSTFUL BUT NOT BLIND

Some people seem to feel that it is a sign of great spirituality to be able to find fault with their fellow Christians. They are so afraid that they will not be considered radical that they try to build up such an impression artificially. They are no doubt sincere but seem more anxious for the "stamp" than they are for that which would advance God's kingdom. Paul tells us, however, that a mark of perfect love is "Thinketh no evil." Another translation is, "Is not suspicious." Constantly suspecting others and impugning their motives, shrivels a man's soul. It is a lot better to trust people and have confidence in them, even if you are deceived in them, than it is to constantly suspect them. I would rather trust someone who proved unworthy than to suspect someone unjustly. But here again there is a middle ground of truth between two undesirable extremes. A man does not have to be a fool just because he is a Christian. Jesus told His

* Pastor, First Church, Portland, Oregon.

followers to be "as harmless as doves" but He also told them to be "as wise as serpents." "Beloved, believe not every spirit, because many false prophets are gone out into the world . . . Try the spirits whether they be of God."

IV

A SANCTIFIED MAN SHOULD BE UNSELFISH BUT FEARLESS

Most of the fighting that men do is inspired by selfishness. Cut-throat competition, strife between capital and labor, wars and conquests, all find their motivation in greed. This spirit is as far from Christian as two extremes could possibly be. Christ's spirit is that of serving, giving, loving and sacrificing for others. There are times, however, when a sanctified man needs to fight. Paul in talking of Peter's changed attitude toward the Gentiles after the arrival of some of the brethren from Jerusalem, said, "I withstood him to his face because he was to be blamed." Bruce Barton's father was a minister and Mr. Barton said that as a rule his father was a very even-tempered man but one time he saw him very indignant. There was a wealthy man, a member of his church, who had the reputation of being hard and unscrupulous in his financial dealings. This man started foreclosure proceedings on a mortgage he held on the home of a poor widow who was also a member of the same congregation. Mr. Barton said he was with his father when he walked into that man's office. He held up the letter which had been sent to the widow and shook his fist in the man's face. "You dare to call yourself a Christian and stoop to such as this? I am serving notice on you right now that you have got to stop the foreclosure proceedings or I am going to get up next Sunday morning and expose your whole low-down dealings. I'll brand you until the whole town knows of your skullduggery and greed." He said the man turned pale and trembled under the blast of righteous wrath that was turned loose upon him. It worked, too. The widow's home was saved.

V

A SANCTIFIED MAN SHOULD BE HAPPY BUT FULL OF COMPASSION

Christ made joy a Christian virtue. It comes near the head of the list of the fruit of the Spirit and it is given a prominent place in that which is essential in the kingdom of heaven. "The kingdom of heaven is not meat and drink but righteousness and peace and joy." A long-faced religion is never attractive. Joy and triumph and victory, perfect poise in the face of everything that comes, is one of the most effective means of winning others to Christ. A doleful, disgruntled, defeated, attitude is a poor advertisement for the grace of God. God intends that His children shall be full of joy. However, Christian joy is not the careless, irresponsible kind. Along with this joy there is a deep and sincere sympathy for men. Christ set the pace by going all the way to Calvary in behalf of

helpless, sinful men. His was a life of sacrifice, and had so much to endure that he is called, "The Man of Sorrows." Someone asked me one day, "Do you think Jesus ever smiled?" The party who raised the question felt that he never did. I believe he did, however. I think He smiled that day when He took the children into His arms and blessed them. Who could look into a baby's face without smiling? I think He smiled when the bride came in, when He attended that wedding feast at Cana of Galilee. He would not have spoiled the whole celebration with a doleful countenance. I believe He smiled many times during those few years of His earthly life. He wants us to smile, too, and be happy. However, along with this joy, remember that "the wounds of the world are bleeding" and there is only one remedy.

Are the clothes you are putting on Christ attractive or repulsive? Are you adorning the gospel of God our Savior in all things?

"Deliverance of our soul from death is our first need; deliverance of our feet from falling is our second. God must do both. His power accomplished the first; it is only His power that can accomplish the second. We are 'kept by the power of God'; 'He will keep.'"—
ANON.

GOD'S REFINERY

GEORGE H. BAUERLE

*Despise not, child, the Father's chastening rod,
Nor faint when thou receive rebuke from God;
Not joyous do the stripes now seem to be,
But 'tis in love thy Lord correcteth thee,
For when endured it yields thy soul to bless,
The peaceable, rich fruit of righteousness.*

*When in affliction's furnace thou art cast,
Shrink not, nor dread the fierceness of the blast;
The flame to hurt thee there will lose its power,
For Christ will walk beside thee in that hour,
And in that furnace God hath chosen thee,
A special treasure for Himself to be,*

*Do not complain when fiery trials come,
Nor think it strange if they obscure thy sun;
Sore trials serve to separate the dross,
The gold is purified but never lost;
When Christ His image in thy life can see,
A vessel unto honor thou shalt be.*

*What though temptation's tempests sweep thy soul,
Or tribulation's billows lash and roll;
Fear not, Christ walks those waves to succor thee,
Thy patience perfect grows on stormy sea;
Thy faith when tried, He counts than gold more dear,
To praise it shall be found when He appears.*

THE QUESTION BOX

General Superintendent Chapman

Q. Did the disciples backslide? If so, when were they restored?

A. I think there is no question that Peter backslid (Read John 18:15-27). And the case looks pretty bad for the others also. Read Mark 14:50; John 20:21, 22 and parallel passages which show the instance of their restoration, and Luke 24:50-53 which is a subsequent evidence of it. They were in a good, even a joyous, state of justification before they came into the experience of entire sanctification by the baptism with the Holy Ghost and fire at Pentecost (Acts 2).

Q. Through what channel should a Christian pay his tithe? Some believe it is our privilege to pay just anywhere we may select.

A. It has sometimes been said that if Christians would pay their tithe the work of God would be properly supported. But this is true only with the qualifications that they "storehouse tithe," and that they give freewill offerings in addition as the Lord shall prosper them. It is better that one should set apart a portion of his income to be distributed as he may think best, here, there and everywhere, than that he should do nothing at all or than that he should have no system at all. But when one believes, as all good Nazarenes do, that the organized church is the best channel through which to promote the kingdom of God, he should immediately become a "storehouse tither." And fortunately for us, the last General Assembly defined storehouse tithing. Read paragraph 429, page 268 of the Manual: "Storehouse tithing is clearly both the scriptural and practical performance of faithfully and regularly placing the tithe in that church to which the member belongs. Upon careful reflection the local church is the only storehouse recognizable in a scriptural sense. Therefore to widen the scope of the definition but weakens its import and value. We sincerely hope that, in the interests of our financial advancement during the coming quadrennium, from our elders down to the most humble laymen, we shall be united in this interpretation of storehouse tithing."

Q. If a child dies before the age of accountability does the spiritual state of its parents determine its destiny? If not how do you explain the passage in the Psalms which says, "The seed of the wicked shall be cut off"?

A. The ancients evidently held to this idea that guilt is transferable and they composed the proverb, "The fathers have eaten sour grapes and the children's teeth are on edge." But God corrected them of this error. Read the 18th chapter of Ezekiel, which should

be enough to settle the matter for all who believe the Bible. The natural curse of sin does indeed descend to the children even to the third and fourth generations, but guilt does not so descend. The child will no more be damned for the deeds and choices of the father than the fathers will be lost because his son does wrong. Innocent children are covered by the atonement of Jesus' blood, because they have never rejected it, and if they die in their innocency, without regard to the spiritual state of their parents, they are infallibly saved. As to the seed of the wicked being cut off: this is simply emphasis to the sound Bible doctrine that the rewards of sin are transient and that godliness is the only sure and permanent way. I cannot see the slightest reference to the eternal destiny of innocent children of wicked parents. And the trouble is that if you make it say that much it says too much, and would just as easily say that the offspring of wicked parents cannot be saved at all.

Q. In Exodus 24:9, 10, it says, "They saw the God of Israel." In John 1:18, and other New Testament passages it says, "No man hath seen God at any time." Will you please explain the apparent discrepancies?

A. Commenting on the verse in John, Adam Clarke says, "God in His proper person and essence cannot be found out by either sense or reason (Job 11:7; 1 Cor. 1:21) and all men can know of Him is by the revelation of the Logos. Moses and others saw the symbols of His presence; but such a manifestation of God as had now taken place in the person of Jesus Christ had never before been exhibited to the world." The manifestation to Moses and the elders was such as to make them sure that God had spoken, but it was not such a revelation as the angels know and as we shall know when we come into His presence in our glorified bodies. So the New Testament passages evidently mean, no man has yet seen God in His complete and unveiled glory; for no man could do that and live.

Q. Please explain 1 Corinthians 3:15: "If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire."

A. Well, we know there can be no reference to wicked works, for the doer of wicked works will be lost with his works. Dr. Godbey used to explain that fanatics who, although sincere and right with God, direct their efforts to the correcting of imaginary ills or to the banishing of insignificant and inconsequential errors are especially involved. And there is a warning to us all to take care how we build lest our works be on some other than a Christian foundation, in which case they will be burned up, although we ourselves will be saved, because we have trusted in Christ. But we shall be saved only as the man is saved who escapes with his life from the burning building, leaving all his possessions and even his clothing behind.

DEVOTIONAL MEDITATIONS

Mrs. Esther P. Bonham

Sunday—We Shall Know

Now I know in part; but then shall I know even as also I am known (1 Cor. 13:12). Read 1 Cor. 13:9-13.

After a while the mysteries of birth, of life, of death, shall be solved. The fleeting glimpses we now have by faith of the great beyond shall then become lasting realities. Face to face, we shall meet the Christ, the living Son of the living God. And we shall know Him, not by nail-prints, but by that deeper spiritual insight or ripeness of experience.

We shall know each other also, shall even understand the motives that prompt our actions on earth. Here, you and I may be victims of the world's injustice; men, taking from us every earthly treasure, may spurn us as outcasts; but there we shall be known, not for what we seem to be, but for what we really are. And more, we shall know even as also we are known.

Monday—Value of Correction

He that refuseth correction despiseth his soul (Prov. 15:32). Read Prov. 15:23-33.

Many of us need correction, but are unconscious of our need. God, by His Spirit, endeavors to correct us, and we turn a deaf ear to His voice. He would use His Word to set us right, but we refuse to read it.

We take great and unwarranted liberties and expect to get by with them, but we seldom succeed. If we reject the first two methods of correction, there is a third which sometimes is humiliating in the extreme. Our fellowman shows little mercy when he corrects through criticism. But if we reject honest and fair criticism we do ourselves an irreparable injury.

If we have ignored the admonition of the Spirit, willfully refused to read the Word, and merit this criticism, let's profit by it.

Tuesday—He Knows

For he knoweth the secrets of the heart (Psa. 44:21). Read Psa. 44:15-26.

God knows when we try. We may fail, but He takes into account the effort we put forth to succeed. He is the Judge of all the earth, the understanding God, the God who searches out the good as well as the bad.

THOU ALONE

*Keepst judgment for Thine own;
Only unto Thee is known
What to pity, what to blame;
How the fierce temptation came;
What is honor, what is shame.*

—ALICE CARY.

Wednesday—What Constitutes the Man

As he thinketh in his heart, so is he (Prov. 23:7). Read Prov. 23:1-7.

A man's inner thoughts make him.

"The prevailing fault of our time," once declared Dr. Burrell, "is the estimating of mankind by the accidentals of life, rather than by its essentials. Not what a man has or what happens to him; not wealth nor noble blood, nor crowns, nor titles, but the thoughts that are in him and shine through him—his thoughts, motives, springs of action: these constitute the man."

It is not what we say, or do, or have, but what we think within ourselves that make us what we are.

Thursday—The Shirker

This we commanded you, that if any would not work, neither should he eat (2 Thess. 3:10). Read 1 Thess. 4:1-12.

"The occupation of hand and brain are commanded by God." Christ set us an example, and He makes no vain boast when He says, "I work."

"The shirker and loafer sins against self. Instead of utilizing his powers and building up both mind and body," says Gosselink, "he degenerates into a shiftless, worthless being. He loses all stamina and grit, and becomes flabby as a jellyfish, meanwhile losing all self-respect.

"A truly spiritual man cannot be a parasite or a loafer."

Think that over.

Friday—Assisting Others to Find Jesus

Sir, we would see Jesus (John 12:21). Read John 12:20-36.

How this request must have thrilled the heart of Philip. Eager for others to know his Master, he hurriedly finds Andrew; and the two tell Jesus that Greeks, not Jews, desire to see Him.

All about us are honest inquirers. They earnestly desire to know the Lord, but are unable to meet Him except through the assistance of another. They watch our lives for signs of His Presence. They listen to our conversations, hoping to learn something about Him and His dealings with us. But how sadly we often disappoint them. They come and go without ever hearing the Savior mentioned. And they see so few results of His grace in our hearts.

If we cannot help these anxious souls to see Jesus, let's at least find someone who can.

Saturday—Pulling Together

And when they could not come nigh unto him for the press, they uncovered the roof (Mark 2:4). Read Mark 2:1-5.

These four men probably did not see alike as to the best methods to use in getting this sick man to Jesus, but they were willing to give every method at least one fair trial. At the door the press was too great, their first method failed. But, all pulling together and no one contending for his own way, they quickly carried the sick of the palsy to the roof, up above the crowd, away from criticism and diverse opinions. And Jesus, seeing their faith, said, "Son, thy sins be forgiven thee."

There would be less failure and more faith in the church today if we would try a little harder to see the viewpoint of others and to do our part to pull in unison.

Religious News of the Week

Compiled by L. A. Reed

All through the summer of 1934 noonday meetings were held in Madison Square Park, New York City, by several of the leading pastors of that metropolitan city. They testify that though the experience was a different one from preaching to their "higher 400" congregations yet it was a very helpful and beneficial one and they felt that they learned how to touch the souls of men better than from their pulpits. It is news, when they feel that their success warrants their doing it again in this summer of 1935. The leading spirits were Dr. John Louis Hill and Dr. Arthur Y. Beatie and others.

According to the *Christian Herald*, July, 1935, the Church of the Nazarene had a percentage gain in membership of 9.02 during 1934, and for the past eight years her gain has been 11.08.

We have just read that the population of the world is now about 2,000,000,000, which is an increase of 400,000,000 during the past two years. Two conclusions were drawn from these statistics, that is, first, "It is among the colored races that the vast increases are taking place. This makes increasingly doubtful the indefinite continuance of white race leadership in world affairs. And the population among unchristianized peoples is increasing vastly more rapidly than Christian population is increasing throughout the world." This is indeed a challenge to the Christian Church which seems to be slow in meeting the emergency.

Mexico has 94,000 Protestants and that means more as a census figure than it would in the United States for when one registers as a Christian and Protestant there he becomes a marked man. The *Christian Advocate* believes that there are many more within the circle. The reason why the Catholics seem to be suffering the most is in the restriction of preachers and priests to areas. To the Mexican a church is a church and if seven Catholic priests are allowed to a certain area then seven Methodists, or seven Presbyterians or seven Nazarenes would be allowed for their denomination in the same area. Hence the Protestants have not suffered in relation to the quota of ministers allowed. All, however, have suffered from other restrictions. It is the consensus of opinion among the Protestants in Mexico that protests from the outside only aggravate the situation, and urge that they not be made. Also some of the rumors of atheistic propaganda have been unfounded. True, there is some but it is isolated and we all hope that it will stay isolated.

From an address delivered by Dr. Kagawa at the League of Nations meeting in Hongkong, we give you some of his very pointed sentences which are a

true reflection, not debatable, of the Japanese attitude, especially that of the Japanese Christian. "Japan made a great mistake in the question of Manchuria, but if you judge Japan, what will you say about Great Britain? Japan did just what England did in the past. The progress of Christianity in Japan is very slow because we are afraid of so-called Christian nations. Unless the Christian nations practice justice, the progress of Christianity in Asia will be very slow."

Liquor dealers are conspiring to interest the women in drinking liquor. Already an "Open Letter to the Women of America on Whisky" is being placed as advertising in the great metropolitan dailies, by a certain distilling corporation. They feel that they must "capture this large woman market with which the cigarette people were so successful." The attitude of the Christian press is that we must educate our women against the use of any type of liquor. Total abstinence is the only safe attitude. One New York liquor firm purchased a whole trainload or 100,000 cases of Canadian bonded whisky. It was valued at \$6,300,000 and brought in duties and taxes \$210,000 but this firm will also advertise these wares in 175 newspapers at a cost of \$250,000.

It is stated in an interesting news item that the pilgrimage to Mecca by the Moslems broke all records this year. They (the Arabian press) think that it was due to the fact that numbers of Arabs have sold property to Jews and were enabled financially for the first time to make this pilgrimage of a lifetime.

Quoting from the *London Christian the Alliance Weekly* gives this interesting missionary news paragraph: "A missionary in Travancore, South India, recently came in contact with a wild jungle tribe, among which no missionary work has ever been attempted. These people live partly in trees and are quite illiterate. They grow certain crops and collect jungle products, but do little really hard work. Believing that elephants will harm them if they tell lies, they are absolutely truthful. It is sad to think that in such an advanced area as southern India there should still be a tribe which has never yet heard of God's love."

It is news when "an Italian court in Viterbo condemns a Jesuit father from Rome, who had burnt the books of a Protestant colporteur, to fifteen days imprisonment."—*Selected*.

Kansas City, Kans., has the largest weekday church school enrolment of any city in America. This year it reached 11,080.

Distribution of complete Bibles throughout the United States last year was thirty per cent greater. The Middle West took the banner. One million were distributed from Chicago alone. Over 30,000 Testaments went to CCC camps. Circulation among the colored people was larger than in any year previous.

The Sunday School

M. Emily Ellyson

Lesson for August 11, 1935

LESSON SUBJECT: Daniel (Temperance and Health)
(Daniel 1:8-20).

GOLDEN TEXT: *Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God?* (1 Corinthians 6:19).

INTRODUCTION

Daniel, one of four youths of the kingly tribe of Judah, was taken to Babylon as a captive in B. C. 605. It is thought that he was about twelve years old when he was separated from his parents and left to determine his own course in life. But fortunately, and in the providence of God, he was selected for special favor by the king, to be trained in court and to be taught the learning of the Chaldeans. There are three reasons given for this selection. The four youths were of the kingly tribe, they were unblemished physically, and they displayed skill and wisdom in their conduct. The arrangement made for the board of these four youths who were in training was that portions of food from the king's table, including wine, should constitute their meals. Doubtless the object they had in making this arrangement was to give the boys every possible advantage to make good for future service in the court of the king. All of this was to be carried out at the king's expense.

DANIEL'S PURPOSE

"But Daniel purposed in his heart." Daniel had strong convictions, the result of early religious training. He was far away from home, and home restraints, and in a position where strong temptation would assail him, but he was determined to live up to his convictions. To be purposeless is to be powerless. Our religious principles should be so ingrained into our hearts that the very purpose of our hearts, the center of all moral success, should sway the scepter and rule every part of our being. It is out of the heart proceed the good and evil thoughts, but never at the same time nor from the same heart. The purpose of the heart determines the outflow, whether the fountain sends forth sweet or bitter water. In the case of Daniel, the purpose was not to "defile himself with the portion of the king's meat, nor with the wine which he drank." These boys being Jewish lads, their souls revolted at the food which included wine and meats that were under Jewish ban, and associated with heathen sacrifice. Clarke says, "First, because they ate unclean beasts, which were forbidden by the Jewish law. Second, they ate as did the heathen in general, beasts which had been strangled, or not properly blooded. Third, the

animals that were eaten were first offered as victims to their gods." In Daniel's purpose we find both a tender conscience and splendid self-control. His purpose has become a famous decision of abstinence. He was a true abstainer. People usually go just as far as they can in self-indulgence without positive injury, and stop only when they are conscious of resulting distress or pain or inability of going on with their usual occupation. True wisdom would reverse this and thus avoid a break that is far easier prevented than cured. The business of every person is to live so that we are constantly building up our powers and energies, not weakening and wasting them.

AN IMPARTIAL TEST

The dainties of the king were delicious and delightful but defiling, so the Hebrew boys curbed their appetites. Nothing is wilder than a wild appetite. But not only did they control their appetites, but a wise use of Daniel's tongue gave them a great advantage in winning their point and fulfilling their purpose. Daniel knew that their purpose was right and he was not afraid to have it tested out. "He requested of the prince of the eunuchs that he might not defile himself." Note the word *request*. There was no obstinacy, nothing uncivil. Then, too, Daniel would not place this kindly official in jeopardy, so he proposed to him that they test the diet of vegetables and water for ten days, and at the end of that time, if it did not prove a success, they would yield to the royal order. The steward agreed, and the result was beyond their expectations. Water was substituted for wine and vegetables for the king's meat. Result after ten days' trial: "Their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat." The outcome was convincing for "Melzar took away the portion of their meat and the wine that they should drink, and gave them pulse." Here is proof of the value of temperance in the physical, but let us look at the mental status of these Hebrew youths. "In all matters of wisdom and understanding" the king found them ten times better than all the magicians and astrologers that were in the realm." But best of all, the blessing of God was upon them. God gave them knowledge and skill. Physical conditions affect the spiritual. If we would but eat, sleep and do all things temperately, we would find that our proneness to discouragement, ill-temper, weakness in temptation and every other way would be lessened and our duties would be performed with credit and success.

"Dare to be a Daniel."

"As to manner, I believe this perfection is always wrought in the soul by a simple act of faith; consequently in an instant. But I believe a gradual work both precedes and follows that instant."—JOHN WESLEY.

The Home Circle

Conducted by Mary Ethel Wiess

*Except the Lord build the house, they labour in vain
that build it (Psalm 127:1)*

THE WINNING LETTERS

WE are delighted with the results of the Contest, and wish to thank every single one who sent in letters on the subject suggested. But of course they could not all be the "best letters"; and we especially congratulate Dr. Mason and Mrs. White and Mr. Williams on writing the letters that our judges considered "best." And here they are. First, the winner among the parents, Dr. Mason of Gentry, Ark., a practicing physician.

HOME CIRCLE DEPT.:

The gap that exists between parents unfitted for their responsibility, and ambitious boys and girls, should continue to increase so long as the children seek to live lives worth while. But where the parents are reasonably intelligent and vitally Christian we should find them coming closer and closer together.

Christian young people should take their parents into their confidence and seek to harmonize all outside teaching with home instruction. Much difficulty comes from our public schools. The influence of ungodly children, and of teachers of doubtful morals and atheistic views tends to increase the gap.

Christian parents must learn to sympathize with the problems of youth, and seek to keep abreast with the best thought of the day, and not allow themselves to lag. Let them study the Bible and keep their Christian experience bright, and their lives sweetened by divine grace. They should guard well all reading matter and diversions, and seek a path upon which both can walk together.

Human nature is much the same. As they begin life, young people are no better or worse than were we, but conditions are vastly changed. Temptations more keen and subtle. Satan is making a final stand. He bids for youth with his strongest allurements.

Hard to lay blame at the door of anyone. We might, however, suggest an order in which influences seem to move. Home religion is being crowded out by the rush of business. Too much cheap reading and too many outside demands sidetrack things of greatest worth. The attempt of the Church to socialize the gospel and take over the training of the youth lessens the influence of the home. Then the school takes charge six days out of the week and we are left with heartache and tears.—Dr. G. E. Mason, Practicing Physician, and father of two daughters.

And here is the winner among the young men, Raymond C. Williams, of Cleveland, Ohio.

Constant prayer, meditation with God and perseverance in the object sought, will bring about a better understanding and bridge the gap which stands between the two generations. One generation is extreme devotion, the other extreme frivolity. A way has to be found to apply some of the devotion and sincerity of our forefathers with the enthusiasm and tendency to skepticism of present young people.

Companionship and unrestricted confidence are the greatest assets for Christian parents to have, to more nearly approach an understanding with the young folks under their own roofs. If the child is at all appreciative of the care and interest of the parents it cannot fail to be attracted by the beauties of the Christian life as lived by those parents. This would have a marked tendency of drawing them closer together and the fullest confidence would prevail between them, whereby either may ask any question of the other and receive a prompt and reserved answer. This together with the Christlike example set by the parents will have a far greater effect than preaching to the children.

It is an equally divided proposition, but on the whole the conditions among young people are far more dangerous and contaminated today than their parents were at the turn of the century.

Parents are partly to blame that the coming generation always appears to be headed for destruction. Their failure to maintain the family altar, live the Christ life and let their light shine.

Society at large is to blame for its rapacious commercialism which seeks to place a market value upon all commodities used or desired by young people. Glossing their propositions with attractive advertising which propagates a desire in young people to indulge in certain of their forms which would otherwise have escaped their notice.—Raymond C. Williams.

And last of all, the winner among the young women, Mrs. Frank White, of Hamilton, Ohio, who is still young enough to get into the young women's section of the contest.

DEAR CHRISTIAN FRIENDS:

Having read the announcement under "The Home Circle" I feel led of God to write this letter.

My father and I were always pals. It seems to me that God never smiled upon a sweeter mother than mine. I love her and I know she loves me. When I was a young girl at home it was hard for Mother and me to understand each other. This constantly led to disputes between us. I thought it was her fault but I longed for some way to bridge the gap between us. At the age of sixteen I gave my heart to Jesus and a little more than a year later I was sanctified. This problem between Mother and me troubled me much. I took it to the Lord in prayer. After much praying and days of waiting, I noticed that things seemed different. God had answered prayer; He revealed to me that I had some faults too.

I trusted in my Savior and things began to work out in a wonderful way. Mother was more considerate and I was calmer. It was hard for me but after all the Christian life is not a path of roses. So far as I know Mother hasn't a sanctified heart. Having been brought up in another church she didn't always understand me and my religion; a Nazarene. God took care of that. Now we are in perfect harmony; I am twenty-two years of age, and married. It is always a delight to have Mother visit us; we are very welcome guests at Mother's. Even before I left home we were so fond of each other that we wanted to be together all the time.

Parents, sons and daughters, God bridged the gap between us and He is no respecter of persons. Trust and pray and He'll help you too. There is peace, hope and satisfaction in the Lord.—Mrs. Frank White. (P.S. Please pardon for personal reference.)

COMPENSATIONS

FURNISH BECKY WITH FOOD FOR THOUGHT

DUNNO'S I like to read anything much better'n stories about Nature 'n animals, Lizzie, exceptin' the Bible itself. An' when I come to think of it, they both tell the same story. Cause the Book says "the wages of sin is death," and in Nature we see things evening up just that way—there is a sort of compensation in things, like we used to read about in Emerson's essay. Put a little pinch more of salt in the soup, Lizzie, than you did the last time—seems like that was the first time I ever noticed your soup tastin' anyways flat. There—I reckon that's about enough.

Do you mind when we used to go down past old Mr. Henley's cow pasture there at Brinkhaven, how we used to get in the nettles till our arms and legs was like to burn up? And then we'd just look around, and find a great big burdock leaf, and crush it up like paper in our hands, and just rub that juice on our nettle-burns, and it took the sting out in a hurry. Uh-huh—sure you remember that. Well, isn't it funny that there was always burdock growin' close around wherever there was nettles? The Lord put the medicine right close where it was needed. An' here in this magazine I was just readin' something else that made me think about all this.

Here it's tellin' about the mountain lion, havin' such big strong shoulder muscles that he is cramped for lung space; so that he is the fastest animal alive up to a hundred yards—and after that he is winded and slow. But he only needs a hundred yards anyway—he can catch even a fast deer in a hundred yards. See, Lizzie? How the Lord fixes him up? But that isn't all of it. There is a disease breaks out among the deer called Tom Disease, and if it gets a good start, it will wipe out a whole herd. Well, when a deer gets Tom Disease, that deer is a little bit slower than the rest, so that is the deer that the mountain

lion gets. And that saves the rest of the herd from getting it. Praise the Lord! If you and I had been makin' this world, Lizzie, we never would have thought of balancin' things up like that, would we?

I can remember about readin' in the papers a few years back, how the coyotes got so numerous out West, they put a bounty on their heads, and pretty nearly cleaned them out in some states; but right away they was sorry, because the jack-rabbits then came along and pretty nearly cleaned the folks out—that was what they got for upsettin' the balance the Lord had fixed up. They really needed the coyotes to keep the rabbits down.

Seems like there's a lot of things balanced up like that. I've heard tell about the Hopi Indians out West, that stew up a brew out of herbs that makes them practically immune from snake-bites—and that little herb, whatever it is, grows wherever rattle-snakes are abundant. And down in the tropics where malaria bothers folks a lot, there is lots of quinine in an available form so that folks can get it—that's how the Lord fixed that up.

An' I've been wonderin' a lot, Lizzie, if the antidote to most all our troubles isn't growin' right under our noses, just like that? Maybe a bit of hard luck and poverty is the antidote that the Lord sends along sometimes when the disease of Pride is gettin' hold of a person. And maybe He sends along a spell o' sickness or a broken leg when a body gets to misusin' their physical strength. Or it might be a long stretch of Tribulation when He sees how badly we need to learn Patience. Sometimes its bereavement when we've been forgettin' mostly about Him and heaven. He takes someone we love over there, so we'll be reminded about the homeland. When He allows a little child to be crippled or afflicted, He compensates by making the mother love that afflicted child better than all her strong, healthy offspring—and by that I'm pretty sure that when a poor soul gets all crippled and warped with sin, that He loves that soul just a little more tenderly than he does all the folks that was always so good and righteous and never knew what a sick day was, spiritually.

Better put down an extra plate when you set the table, Lizzie, cause maybe someone might drop in about the time we're ready to eat—it would be right nice to have company for supper tonight. I'm right glad you baked a cherry pie this afternoon—put on the whole pie, Lizzie.

BENNY'S DIME

BENNY had a dime. He spent a good deal of thought on how he could get the most pleasure out of it, and finally decided to have it changed into two nickels. These would jingle pleasantly in his pocket and perhaps the other boys would think the coins were larger than five cent pieces. Benny liked to swagger about a bit and to pretend that he had enough to excite envy on the part of his companions.

A new boy who had just moved into the neighborhood, accused Benny one day of always being on hand when anyone else had a bag of candy or some nice fruit, or there was a treat of ice cream. The new boy even taunted him with the charge that if he, Benny, had so much money as he was always talking about, why didn't *he* share a treat once in a while with the rest, the same as they did with him.

Benny was very angry and refused to talk about the matter at all. All he could think to say was, "All right for you—all right for you!"

Just the same, that afternoon Benny watched his chance to steal off by himself. When none of his playmates were around, he went down to the corner drug store and bought an ice cream soda. It cost five cents. Two straws came with it, and Benny knew just how to make it last a long time.

As he was finishing the sweet, delicious beverage, someone tapped on the druggist's front window, and when Benny looked up, there were the six boys he had been playing with when he stole off by himself. They were lined up on the outside of the glass, and the strange boy who had accused him of being selfish, was right in the middle, making a derisive face at the occupant of the stool in front of the soda counter.

The rest were grinning and dancing up and down, and a couple of them were pretending to be taking long and satisfying drinks out of imaginary soda glasses.

Benny got very red. He couldn't help it. To be sure, he didn't have money enough to buy a soda for each of them, but they did know how much he had been jingling the two nickels all morning.

The audience on the pavement showed no sign of moving on. They were waiting for him.

The soda clerk asked politely. "Would you like anything else?"

Benny shook his head. Then a sudden thought came to him.

"Yeth,"—Benny lisped, "I want five cents worth of the kind of candy you can get a big bag of for that mut-th money."

The clerk smiled. "We've got a sale today on marshmallows," he said, "and they are light."

So Benny marched out with his purchase of marshmallows, went right up to the waiting group and passed the bag.

"Three apieth," he directed. "P'raps there'll be some left over to go around again!"

My, the lads who had thought to make it uncomfortable for Benny when he came out, were surprised, and in just about a minute, no one had anything to say because everyone's mouth was full of marshmallows! There weren't any left for Benny. It was the stranger boy who promptly offered to divide with him.

"No thanks, I don't mind," Benny refused grandly. "I had a thoda, you know!"

And that night when Benny told his mother about

what he did with his dime, he added thoughtfully, "And do you know, Muvver, I enjoyed the marshmallows more'n I did the thoda!"

Good Samaritan Chats

BELOVED SAMARITANS:



In my last Chat I left you at Arlington on the last Saturday in June and on Saturday night I was to tell of my trip to the Holy Land. On Sunday morning we went back to the different churches in the city, and

filled the same pulpits on this Sunday as we did the first Sunday. In the afternoon Dr. Upchurch brought his great message on the theme of "Fifty Below Zero." This was a most wonderful message. No one can give such addresses as Dr. Upchurch on these subjects which are woven into his heart and life, as he has had nearly forty years in the life of the cities where God is not known nor wanted, but so badly needed. At night Brother Lincicome brought one of the greatest messages that I ever heard on "The Prodigal Son," and a fine altar service followed. We closed up the Camp at about ten-thirty p.m., on the last day of June.

On Monday we all left for our different fields of labor. Old Bud hit the trail for Hot Springs to get boiled out and sweat out and rubbed down and put in trim for the summer's campaigns. I had a most lovely day from Arlington to Hot Springs, and reached there about ten o'clock at night. I got a good room in the Hotel Astor, less than one block from the first bath house, which is the New Imperial, one of the finest bath houses in the city. It is simply up-to-date. I was there for ten days. My, my, but it is hot in that deep valley, almost melting, and I had a time to keep from just giving up the job and coming back some time when it was cooler, but I stayed through the ten days.

On Sunday, July 7, I preached morning and evening for Sister Maggie Crawford, our pastor at First Church in Hot Springs. Also, while in Hot Springs I got a license to fish, and the Crawford boys and old Bud had some fine fishing trips out to the big lakes. I had some fine luck. One afternoon I caught two fine black bass almost a foot long; they were simply beauties. And, I also got two fine crappies, and we had fish at the Crawfords for nearly two days, and I am not sure that we ate them all.

On Tuesday, July 9, Brother J. C. Henson, the good District Superintendent, came up for the recall meetings, and I went to the North Side Chapel and preached for them on Tuesday night. So I preached only three times in Hot Springs in the eleven days

that I spent in the city. I was in Hot Springs on the 4th of July, and saw the great lake boat races. I had never seen fast boats run before, but it is wonderful how a boat can be built to run so fast—almost equal to automobile racing. There were tens of thousands of people up and down the lake. The lake is not a natural lake like we have in Florida, but they have built a great dam across the river and backed up the river for many miles. The thing that interested old Bud was to get a boat and get out there and pull out a black bass—that took my eye. I know of nothing that will rest a tired preacher like getting out in a boat and fishing for bass. You simply forget all about getting tired and facing a crowd when you are almost exhausted; and while you wait for him to strike you forget all about that tired feeling, and when you land him you almost have a spell. A black bass a foot long is a fine catch, and a joy to the catcher. And, then, just to see one of those big bass stretched out on the griddle and smell the fish as it fries is the real thing and no make-believe.

I had written Sister Eupha Beasley to send some one from Blytheville to Hot Springs after me, and she had arranged with Brother Evans, our fine Sunday school superintendent, to come for me. His mother lives in Little Rock so he drove to Little Rock on Wednesday, and then on to Hot Springs on Thursday by the time that I had had my last bath. It is about sixty miles from Little Rock to Hot Springs and through the most beautiful mountain range. There is nothing more beautiful than the Arkansas mountains, not so rugged as the great old Rockies, but so lovely; such dark green hills and mountains, and with plenty of rain the grass was fine. The mountains, and the finest herd of fat cattle grazing on the mountain sides; slick, fat, and so beautiful, with plenty of fine shade trees to give shade to the stock.

Well, Arkansas is the Wonder State. There are I think twenty-one bath houses in Hot Springs, and some of them can take care of 125 people a day, and most of them are well filled each day. Although it was boiling hot, the people were there from all over the United States. You get well acquainted with the bathers in ten days; lots of fine old boys from Tennessee and Georgia and Texas and Oklahoma, and some from old Virginia. I judge that Arkansas is one of the best known states in America. It is so well watered, and such fine hot mineral water, and so many fine health resorts. On the cars they have a little tag that reads like this: "We bathe the world." The city itself is almost a hotel city. Of course they have some good business, but the bulk of the business is to take care of the visitors, and feed and sleep the folks who are there for the baths. They have some of the greatest restaurants that I have ever eaten in, for fine food and quantities of it, and the best home cooking. If you pass through stop at the Broadway Restaurant, and try one of their great meals for only twenty-five cents; just eat every bite that you can eat and of the best

things, and you will never surpass that restaurant in the United States, and the crowds were there day and night.

Well, the time came when we had to leave Hot Springs, and we drove out on Thursday, July 11, and headed over those lovely mountains for Little Rock, and pulled up to the home of Sister Evans at eleven o'clock. We had an early lunch with the Evans family, and Brother Evans and his wife and three lovely tots hit the highway headed for Blytheville. This is a hard place to reach, and we had to drive to West Memphis and then turn west. It was more than a hundred miles to Memphis, and then seventy-eight miles on to Blytheville, on Highway 61. This takes you up the great Mississippi River valley where in some places you are in sight of the great river. For hundreds of miles this is one of the finest farming belts in the State, if not in the United States; soil could not be much richer than in the Mississippi bottom, and it is the great cotton belt of the nation.

We reached Blytheville about five o'clock, and I was driven to the parsonage where I was to preach for Sister Beasley for four days. Blytheville is a fine city of more than ten thousand population, and we have the second best church here in the State; Little Rock First Church is the best, and Blytheville church is the second.

In perfect love,

UNCLE BUDDIE.

REDEEMING LOVE

CLARENCE EDWIN FLYNN

*Love is so strong and mighty
That it could hold and stem
The tides of wrong from only
A shed in Bethlehem.*

*Love is so full of pity
That it could check the breath
Of evil from a work bench
In humble Nazareth.*

*Love is so fraught with wonder
It could release a sea
Of new life for the nations
From roads of Galilee.*

*Love is so rich and blessed
That its firm hands could set
The tides of rightness flowing
From slopes of Olivet.*

*Love is so overwhelming
That it could purge the dross
From life amid the anguish
Of death upon a cross.*

REALIZING A LIFELONG AMBITION

OTHO SCHWAB*

LIKE every other minister I have always cherished a fond hope that some day I might make a journey to the Holy Land, that has become dear to every Christian because of the divine person that trod its dusty roads.

The purpose of this pilgrimage was not necessarily to see the development that is taking place under the Zionist movement. Though it is significant to see the transformation that is taking place everywhere. The answer to it all is the sacred name of Jesus. It was here that Jesus waited until the time when he was to take the sins of the world to Golgotha's rugged brow. There He died that we might have life everlasting.

After much careful reflection and prayer for guidance I felt that God was going to let me see the fulfillment of the fond hope of my life. Swiftly the time passed by and by June the thirteenth I was boarding the *Majestic* at New York City in company with my two good friends Brothers Holland London and Milton Smith. Little did we think when we were classmates in college that in a short number of years we would be privileged to visit the continent and the Holy Land together. But God in His divine providence has made it a glorious reality. Some say that the Christian life is a hard way. But I have found that His yoke is easy and His burden is light. I am now thinking of the blessings both spiritual and otherwise I would have missed had I not given my life to God as a young man.

At exactly three-thirty a uniformed officer said, "All ashore that's going ashore." Soon the crowded decks were emptied of those who were merely saying goodbye to friends. The gangplank was jammed by those leaving the ship who were not prepared for the voyage to foreign lands.

I thought of how many people who profess to be Christians all over the land but who as yet have not fully settled it to pay the full fare and go through. When the world begins to scoff and the fires of persecution begin to burn; when the world sings its siren song of sinful pleasure, and when it comes to taking up the cross, only those who have a real experience or a "through ticket" stay on board the gospel ship. Only a part of those who start really stick until the ship actually gets under way. Many others turn back like Lot's wife even after having traveled some distance in the Christian journey. Thank God for a through ticket to the skies that makes you not want to rush for the exit when the time for departure comes along.

Promptly at four o'clock the order was given for the lifting of the gangplank. One woman who could not find her luggage was left behind, even though she had been on board ship and fully expected to go. But after the gangplank had been quickly lifted the poor hapless woman was left in the milling crowd that thronged the docks.

I was reminded of a coming event when many lukewarm professors of religion will be off the Gospel Ship seeking pleasure; eating and drinking with the drunken when the supreme event of the age takes place. What a disappointment to the one who had expected to make the journey to the marriage supper of the Lamb. Loved ones undoubtedly awaited her coming on the other side who were to be disappointed. I know that my sainted mother is expecting me to make the landing and I want to be ready when God calls or the Christ comes for His bride. God help us to have expectant hearts and have our lamps trimmed and burning constantly.

It took about twenty minutes for the tugs to get the great ocean monster turned about and headed out to sea. Soon after this we began to feel the throb of the giant motors that generate a quarter of a million horsepower. In less than an hour the world famed skyline of New York had faded from view and the Statue of Liberty waved a final farewell.

After dinner we went below to inspect our stateroom. It was of average size, nicely furnished but seemingly quite in-

*Evangelist, Kansas City, Mo.

adequate for three to live in for a week. But with a little co-operation I believe we can make out with less room than we are accustomed to. The bunks which are about 3 by 7 likewise prevent one from spreading out over the bed like molasses as is the custom with most people.

These express liners are marvels of concentration. Every available space is utilized. Yet there is room for barber shops, reading rooms, numerous dining halls, lounge rooms, gymnasiums, swimming pools, promenades, etc. Think of putting 3000 people in a space the size of this ship. It is 900 feet long, 102 feet wide, and 64 feet high. Yet this little city of three thousand people seem to live comfortably for days without the feeling of being in a big union depot in America. After the years of incessant evangelistic labors I am sure that this ocean voyage will provide some much needed rest and recuperation.

A MONUMENT TO CARNALITY

B. V. SEALS*

WHILE driving out to the country home with one of my good Nazarenes he called my attention to a white house we were passing. It was a beautiful house and appeared in every respect to be well kept. There was a small house in the rear of the larger one and I could see smoke coming from the chimney of the smaller house. Then my friend told me the following interesting story.

"Years ago a young couple moved to this country and bought this nice farm, and built the small house. They worked hard and saved for years and finally had enough money to build the large house which was to be their home. After the nice home was erected they ordered their furniture from a nearby town, and then their troubles began. For some reason the wife did not like the furniture and had the truck take it back to town. The husband was displeased with this and told her that she could now move in with her old furniture and she said she would never do it. For ten years they lived in the small house in the back and neither of them would give in. Each winter the man would take good care of the property and keep a fire in the furnace most of the time in order to preserve the property. Finally the man committed suicide and then the lady said she did not care to live in it alone."

Isn't it strange that unsaved humanity is so depraved that they will work against their own best good and happiness. God has, at great sacrifice, prepared a beautiful experience of grace for everyone, yet many will not, because of stubbornness, move up into the beautiful experience. Some people live all their life time in the seventh chapter of Romans when the eighth is next and a much better place to live. Will we move up and possess our possessions, or will our unoccupied inheritance become a monument to carnality as the vacant house?

*Superintendent Central Northwest District

RAM'S HORN BLASTS

"Things may come to him that waits, but they are not going to wait for him to come."

"It is better to get fooled sometimes than to go through the world suspicious of everybody."

"When the conscience of a man speaks it says, 'You've been found out.'"

"Some folks try to measure the goodness of God by the yardstick of their own charity."

"There are not many married women on earth who are not sure they could have done better."

"You can hide your light under a bushel all you please, but you've got to pay the gas bill just the same."

—Selected by REV. L. B. WILLIAMS.

News of the Churches

Telegrams

Lansing, Mich.—Big tent meeting in progress at North Street Church with Claud Long and Sisters as singers, and Rev. W. R. Cox, evangelist. Largest attendance in history of the church; eleven hundred present tonight (July 15); long altar being filled with seekers. Evangelistic Party broadcast each Sunday morning; another week to continue.—J. C. Lambert, Pastor.

Texarkana, Texas—Greatest Sunday school rally in history of church, 750 present; average attendance 250; house filled every Sunday night, souls praying through almost every service. Church payments up-to-date; budget pledged to be paid August 1. Beautiful spirit among our people. Expecting great revival with Harold Johnson last of August.—W. L. French, Pastor; Roy C. Black, Sunday School Superintendent.

New Haven, Conn.—New England Young People's Society raises \$500 for Home Missions tent; marching through New England in the Crusade for Souls.—John E. Riley, District President.

Mt. Sterling, Ohio—Just closed successful Crusade for Souls revival. Evangelist Patrone preached to two thousand people in two weeks; mighty conviction, people stirred, church blessed, new friends made for church, souls saved; a nice class coming into the church, and evangelist recalled. Praise God for victory. People greatly pleased with stirring messages of evangelist; his violin playing a great drawing and blessing. God is blessing our efforts on this hard field.—L. L. Kollar, Pastor.

Flasher, N. Dak.—Our church has recently concluded a four-week revival campaign with Brother A. J. Lamm of Minneapolis, Minn., as the evangelist. The church was blessed by his unctuous ministry, and the singing of sacred songs of his own composition, with guitar accompaniment. Never has our community been so stirred over the great truths of the gospel message. Some influential people were reached, and the whole church was greatly revived.—Reporter.

Zone Seven of the Missouri District had a joint N.Y.P.S., W.M.S. and Sunday school rally, Sunday afternoon, June 23 at Cape Girardeau with Henry Comes and Mrs. Jewell Humes, zone presidents presiding. Churches represented were: Sikeston, Bell City, Charleston, and Cape Girardeau. This was the last rally before district convention and all budgets were reported paid for the year. Special songs were rendered by trio from Sikeston, Charleston and Cape Girardeau churches. Rev. Chenny from Sikeston spoke to the young people.—Margaret Hickam, Zone Secretary.

Evangelist William Werkhauser reports that since the last Chicago Central District Assembly he has held fifteen meetings, preaching on an average of two services each day. The meetings have lasted from two to six weeks. He closed at Birmingham, Ala., Gospel Tabernacle July 14 and has a call to return in October for six weeks; had a most fruitful meeting in First Church Louisville, Ky. Nearly every one who sought God in pardoning grace returned as seekers after entire sanctification. Pastor Frank stated that this meeting was the most outstanding on the line of holiness conducted during his six years' pastorate at Louisville.

Evangelist E. C. Tarvin writes that he has recently closed a fine meeting at Greensboro, Indiana, with pastors E. W. and C. W. Jay. This was his second meeting at Greensboro and despite the hot weather the church was filled night after night. A goodly number were saved and sanctified. He is now in a meeting at Lincoln, Ill.

Harlan, Ky.—Pastor Clarence O. Montgomery reports that Rev. H. H. Williams recently closed a successful meeting with this church. The meeting was well attended with several praying through either for pardon or entire sanctification. The church was greatly blessed and the work of the evangelist was appreciated.

Bloomington, Ind.—God's blessing is on the work as we are nearing the completion of our first year's pastorate here. We have had three special meetings conducted by Evangelists Jack Donovan, T. M. Anderson and Ray Hance. The last meeting was held in a tent located four blocks from the entrance to Indiana University, with Evangelist Ray Hance of Bethany, Okla. We had a large attendance, with many seekers. Rev. Hance was recalled for a similar meeting in 1936. The meeting continued for another week after the announced closing time, with Rev. E. E. Zachary as evangelist. We had fine results during this week also. The District N. Y. P. S. Convention was entertained by our church July 2 to 4. The night sessions were held in the tent, and the closing day sessions in the First Methodist Church. Dr. D. Shelby Corlett was the special speaker; his messages were heartily received, and the attendance was most gratifying. Our Vacation Bible School closed June 21, with an average attendance of 175, and an enrollment of 275. It was ably supervised by Miss Josephine Smith, public school teacher of Lakeland, Florida. This was the first vacation school sponsored by the church. Our weekly average attendance in the Sunday school has been 410; our school is the largest in the county. A bus has been purchased, and will be

operated throughout the year. The treasurer reported cash receipts for June were \$624, the largest one month's receipts in the history of the church. The church will close the year with all bills and budgets paid in full. A Men's Missionary society has been organized, and a good work has been done. Considerable improvement has been made on the church property. The parsonage has been painted and roofed, the church has been painted and the stucco patched. We have edited an eight-page, semi-monthly bulletin, for the past six months, distributing five hundred copies of each issue. There have been seekers at the altar each week during the year. The outpourings and demonstrations of God's Spirit upon the people have been indescribable.—Leo C. Davis and wife, Pastors.

Greensboro, Ind.—On July 7 our church closed a revival meeting with Evangelist E. C. Tarvin of California, Ky. This was Brother Tarvin's second revival with the church here. His work was appreciated. His messages in song with guitar accompaniment, were an asset to the meeting. The attendance was fine, and a number sought and found the Lord. The church is moving on. We are now closing the fourth year of our pastorate with this good people.—Mrs. Cerena W. and Miss Eula W. Jay, Pastors.

Lexington, Okla.—The Lord is blessing the work here. Although we have been here only two months the Sunday school attendance has increased from thirty-five to sixty. We are expecting to receive a nice class of members into the church soon. We are planning for a revival to begin August 4.—J. A. Fox, Pastor.

Portsmouth, Ohio—First Church, of which Rev. R. B. Frederick is pastor, has recently concluded a gracious revival, under the leadership of Evangelist Mason Lee and Professor Hilman Barnard. The work of these brethren was appreciated. The church is moving onward to the mark in the great Crusade for Souls.—Reporter.

Homedale, Idaho—Our work here is growing in all departments; the N.Y.P.S. is deepening in spirituality, the W.M.S. is growing numerically, the Juniors are doing fine work, and the Sunday school has had a thirty per cent increase in average attendance during the past quarter. Souls are seeking God in our regular services, twelve were at the altar Sunday July 7. The future is bright and we are in the Crusade for Souls.—F. A. Powell, Pastor.

Eugene, Oregon—Pastor Bertrand F. Peterson writes that they have recently closed a revival campaign with the Bangs' Evangelistic Trio, composed of Bernice Bangs, evangelist, Vivian Chaffee, soloist and song leader, and Melva Windsor, pianist. Lasting good was accomplished. Needy hearts were reached in the services and through means of radio, park and street services and home visitation. "We commend the workers for their preaching and exemplification of the doctrine of full salvation."

Broken Bow, Nebr.—Our church has recently closed a Crusade for Souls campaign with Rev. and Mrs. G. A. Gough, students of Pasadena College, as evangelists. The Lord honored their ministry in word and song, and gave the greatest revival the church has ever had. During the three weeks there were souls at the altar practically every night, many praying through to definite victory. On the last Sunday morning a good class of members was received into the church, and others are looking our way. Many new friends were made for the church during the meeting.—Mrs. Edna V. Whitehorn, Pastor.

Fordyce, Ark.—God is blessing the work in this church. Our pastor, Rev. A. M. Gilbert, is pushing the entire program. Our budgets are more than one-half paid. The Sunday school is doing good work, and we are having an average attendance of thirty in the young boys' and girls' class. The N.Y.P.S. is making progress, and we have a fine group of young people. We have a fine group of women organized into the W.M.S. We closed a revival recently with Rev. A. H. Lambert of Mena, as the evangelist. Several were saved and the entire church was blessed.—Reporter.

Bluefield, W. Va.—God is blessing this church. All budgets are paid to date, and General Budget overpaid. The pastor has been recalled for the coming year. We are planning for the annual campmeeting to begin July 30 with the Morning Star Radio Quartet. They will broadcast each morning over WHIS (1410 kilo.), and on Sundays at three-thirty p.m. We hope to continue to broadcast after the meeting closes.—Marvin L. Brown, Pastor.

Howard, Kansas—An all-day holiness meeting was held on July 4, with the churches of Eureka, Howard, and Grenola, Kansas, participating. The theme of the day was holiness. Special messages, addresses and talks on holiness were given by Evangelist Ben L. Gash, Rev. Noble J. Hamilton, pastor at Howard, Rev. W. N. Durham, pastor at Grenola, and Rev. I. C. Dunbar, pastor at Eureka. Song Evangelists Vera Carter, Vera Howerton, and Brance and Wynona Edwards rendered special songs that were inspiring. While Brother Edwards was singing "Zion's Hill" in the afternoon service, the glory of the Lord fell on the audience, and the saints shouted for holy joy. The churches at Howard and Grenola were in revival meetings, and a revival atmosphere prevailed in the services. At the close of the afternoon services there were three seekers at the altar.—N. J. Hamilton, Reporter.

Topeka, Kansas, Oakland Church—We are pushing the Crusade for Souls. On Sunday, July 7, we had a great evening service, with seven souls praying through at the altar. We have begun a campaign to raise funds to complete the interior and build an addition to our new tabernacle church. Local, district and General Budgets all paid; money in the treasury. We recently closed a home

mission campaign at Rossville, twenty miles west of Topeka, with Rev. Frank McClellan leading the singing and doing part of the preaching. Many friends were made for our church, and we plan to return in the fall and organize a church. On Sunday, July 21, we begin a campaign at Valencia, twelve miles west of Topeka, with Brother McClellan. Prospects are good there. We have subscriptions to the *Other Sheep* equal to the membership of the church, with fifteen more ready to send in. We also have twenty subscriptions to the *HERALD OF HOLINESS*, with twenty more going in this week. We have just closed a Vacation Bible School with an average attendance of sixty-four children. Above all things, God is on the scene, shouts of victory in the regular services and a deep spiritual atmosphere prevails.—J. Scott Blystone, Pastor.

The Clam Falls, Wisconsin, Nazarene Campmeeting closed July 4. The preaching was done by local and visiting preachers from different parts of Wisconsin. Sunday, June 30, was a great spiritual feast for all present. Due to heavy rains the attendance was not so large for the last few days of the camp. The floods washed out nearly every culvert and small bridge in this part of the country. The newly elected Board plan to have a better and larger camp next year.—A. J. Doke, President.

Evangelist V. L. Nabors reports that he and his brother, N. O. Nabors, have recently held a successful meeting at Means, Miss. A wealthy man for whom the town was named attended the meeting, the first time he had heard the gospel in thirty years, he stated. He offered to furnish the roof for a tabernacle or church. The workers were requested to return for another meeting in the fall. Rev. Nabors has some open dates. Address him, 121 N. Walnut, Greenville, Miss.

McAllen, Texas—Pastor Charles W. Bowman has been serving this church for the past eight months. During this time the Lord has enabled them to reduce their indebtedness \$1800.00, to build a new parsonage, increase Sunday school enrollment sixty per cent, and the average attendance has increased over one hundred per cent. A Junior Society has been organized and is doing good work. The General Budget is overpaid, the District Budget paid to date, and they are pressing on in the battle with a united front.

I never have found a paper (as the *HERALD OF HOLINESS*) so full of truth in all my life, and I get more spiritual food out of reading it than anything on earth except the Bible, and I place the paper second to none. I belong to the Baptist church . . . so I thank you so much for such a wonderful paper, and I want it to continue its visits to my home, and never expect to do without it if God continues to help me enough to take it." —Mrs. C. C., Mo.

Beverly, Mass.—We are glad to report the blessing of God upon our church. The Sunday school enrollment is 142 with average attendance of 154 during the past month. The membership of the church has been more than doubled during the year. The N.Y.P.S. has more than doubled in membership, has sponsored two special missionary meetings with Mrs. L. S. Tracy and Miss Mildred Furbush as guest speakers, and at present they are engaged in a contest for increased membership and activities. The young ladies have a prayer band, most of whom belong to the Dorcas Sunday school class. This class has recently presented the church with rubber runners for the church aisles, and letters for the new bulletin board. The boys between the ages of fourteen and twenty-two have a prayer band meeting once each week. This church has frequent broadcasts over radio station WHEB, Portsmouth, N. H. An evangelistic spirit prevails through the ministry of the evangelistic pastor Miss Mabel Manning. Seekers have been at the altar practically every Sunday during the year. There is a marked spirit of prayer on the people, many gather for the Saturday night prayermeeting to pray for the Sunday services.—Mrs. Gertrude M. Hanscome, Reporter.

Freedom, Okla.—Rev. Frank O'Hair pastor of Ellendale church reports a good revival meeting under the leadership of Evangelist C. J. Dennison of Oklahoma City. Thirty-six seekers were at the altar either for pardon or purity and thirteen members were received into the church.

Fond-du-lac, Wis.—One year ago God opened for us a chapel for the work of the Church of the Nazarene; without one cent promised from anyone the work has continued for more than a year. During this time we have had many blessed services as the Lord poured out His blessings upon us. God graciously ordered in our last revival meeting in sending Evangelist A. J. Doke and wife of Clam Falls to us. At the close of this meeting a small church was organized. The city of Waupun, twenty miles from here, has been opened to us, and we are holding two services a week in this place. At the cottage prayer service held recently fifty or more people were present; the house was filled with cars outside. We expect to hold a revival there soon, and to organize a church. "Every church get a church" is a workable slogan for Mome Missions. Any one having old copies of the *HERALD OF HOLINESS*, please send them to us for this great Home Mission work. Address us 191 East 9th St., Fond-du-lac, Wis.—George and Marie Gordon, Pastors.

Evangelist Lee L. Hamric writes that he is in the midst of the Ozark camp at Joplin, Mo., having the largest crowds in the history of the camp with good victory and souls praying through. His next meeting is at Wellington, Kansas, with Pastor F. W. Fetters and church.

Cordova, Ala.—Our church has recently closed one of the greatest revivals in its history with Evangelist Mason Lee of Huntington, West Virginia. The crowds were so large that we could not accommodate those attending, and the altar was filled with seekers almost every night. At least 135 prayed through to definite victory. On the last night of the meeting twenty-two new members united with the church, with more indicating a desire to join later. Brother Lee received a unanimous call for a return engagement in 1936. The Lord is blessing this church in every way. Both budgets and pastor's salary paid to date. We have recently purchased a five room parsonage. The spiritual condition of the church is good. We expect to go to the assembly with all claims paid in full.—Mrs. G. W. Wall.

Regina, Sask., Canada.—Our church has recently closed a Crusade for Souls campaign under the auspices of the N.Y.P.S. The special worker was Rev. Geo. Coulter, a fine young preacher from Loughheed, Alberta. The meetings were well attended by the young people, and several found the Lord. We have just recently come to this pastorate, and we are delighted with the people, both old and young.—Abner C. Olsen, Pastor.

Lima, Ohio—This church closed the best revival in its history recently with Evangelist Fred Thomas as special worker. Brother Thomas sponsored a Sunday school rally which attracted 175 people, twenty of whom knelt at the altar after he had given his life story. There were about fifty seekers during the meeting. A love offering was raised for the pastor. The church is steadily pressing on.—Paul G. Bassett, Pastor.

Spencer, W. Va.—We have closed a successful tent meeting with Evangelist E. O. Leonard of Manchester, Ohio. There were fifty-nine professions and twelve accessions to the church. Numbers of friends were won to the cause of holiness and our church. The work of the evangelist was appreciated.—Lida Strickland, Pastor.

Decatur, Ill., West Side Church—Dr. Chas. Babcock conducted a successful revival with this church recently, resulting in 237 seekers at the altar. He has been called for a return engagement in the spring of 1926. July 14 was the seventeenth anniversary of the organization of this church. There were great crowds in attendance at the preaching services, Sunday school and open air service in one of the city parks. Guest speakers for the day were Dr. C. E. West and Evangelist Harry Morrow. Special music was furnished by the Gross Brass Ensemble of Chicago. The N.Y.P.S. is conducting a tent meeting in a suburb of Decatur with some of the local preachers as evangelists.—H. B. Jensen, Pastor.

Longmont, Colorado—This church has just closed a good revival with Evangelist Glenn Griffith of Colorado Springs as preacher. Many sought and found God in the old time way. Mrs. Corene

SPECIAL NOTICE

The Ninth General Assembly of the Church of the Nazarene will convene on Sunday morning, June 21, 1936, at the Municipal Auditorium in Kansas City, Missouri. The Auditorium is a new building nearing completion and provides facilities for all meetings of the General Assembly and all committees under one roof together with abundant room for exhibits.

E. J. FLEMING,
General Church Secretary.

Williams of Elphis, Colo., was special singer and Margaret Howard of Denver the pianist. The work of the evangelist was much appreciated. Our church is on the upgrade.—Hobart T. Eastman, Pastor.

Crawfordsville, Ind.—Since accepting this pastorate God has done great things for us. We have heard the shouts of many seekers at the altar. July 14 was a good day with thirteen people praying through. We are closing one of the best years of our ministry with General Budget overpaid, District Budget paid in full, twenty-five new members received into the church, and a high average Sunday school attendance. We have remodeled the church adding eight hundred square feet to the seating capacity. Many new friends have been made during the year. We have been unanimously called to return as pastor for another year with increase in salary.—Grant M. Barton., Pastor.

Evangelist C. J. Garrett reports that five years ago he came to Olathe, Kansas, at the request of District Superintendent Herrell and conducted a seven weeks' campaign which resulted in the organization of a church with eighteen charter members. He remained as pastor of the church with an occasional privilege of conducting revival campaigns, at which time his wife, a local preacher, conducts the services. A property has been purchased and the membership has increased to forty-nine. He has some open dates for late summer and fall campaigns. Address him 414 So. Water, Olathe, Kansas.

The 20th annual encampment of the Manville Holiness Association was held at Manville, Ill., June 23 to July 7, 1935. This good and beautiful camp was founded by Evangelist Harry Morrow. Some of the best preachers in the holiness movement have been workers here. The camp was blessed with excellent workers again this year. Evangelists Rev. and Mrs. H. C. Johnson won the hearts of the people. They were a great musical asset, with their vocal and instrumental music. Rev. Harry Morrow was platform manager, and preached some great sermons. Miss Elnora Sheppard was the efficient children's worker. The Gross Brass Ensemble, a Chicago musical organization, under the direction of Elmer

Wittoff and Adolph Gross, has become an annual feature of the camp. They feature the vibra harp, cathedral chimes, orchestra bells, piano accordion, brass and string instruments, Negro spirituals, solos, duets, etc., etc. Their excellent music was greatly appreciated. A beautiful spirit permeated the camp. It was a great year, numerically, financially, and very good spiritually. In fact, one of the best, if not the best in this camp's history. God bless the holiness camps of this nation. Amen.—Rev. H. B. Jensen, Reporter.

The Southwestern Florida Zone held their third quarterly rally July 4, at Punta Gorda. This church was just organized a week before the rally. They have eighteen fine members and entertained the rally in a fine manner. Representatives were present from each church in the zone. The morning service was devoted to the reading of papers and a preaching service. In the afternoon a praise service was conducted followed by a missionary rally. Following a fine young people's program Rev. F. P. McCall, pastor of Ft. Myers brought the evangelistic message.—W. W. Glenn, Secretary.

Oakes, N. Dak.—The Seventh Annual Campmeeting of the Oakes church closed June 16 with great victory. The Aycocks were the workers and their messages were greatly enjoyed by all. Finances came easily. God wonderfully blessed and fifty bowed at the altar, most of whom prayed through. It was the best camp held in Oakes.—George L. Mowry, Pastor.

Evangelist Marvin P. McCoy and wife report that they have just closed a profitable revival at Cross Roads, Texas, church. God gave a number of souls and several were received into church membership. "We started a revival at Brookesmith last night (July 15) with a fine service. L. P. Jennings is the fine pastor of these two churches. We have some open dates. Address us at Brookesmith, Texas, during August."

Fayette, Ohio—We have just closed a tent meeting with Evangelist Allen H. Wagner. The meeting was a success, souls were saved and sanctified, new friends made for the church, ten subscriptions were received for the HERALD OF HOLINESS, finances came easily. Brother Wagner's work was appreciated and he was called for another engagement in January. — Paul and Eva Hayman, Pastors.

Evangelist E. E. Taylor reports that God has given him definite victories in saving, reclaiming and sanctifying souls. He has held meetings with the following pastors: Richard Taylor at Ridgefield, Wash.; Rev. Falk at Mukilteo, Wash.; George McDonald at New Rockford, N. Dak.; Wm. Brown at Tuttle and Denhoff, N. Dak.; W. B. Crooker of Bemidji, Minn.; and two services at Kalispell, Mont., with Rev. John Nease. In these meetings he boosted for new members and the HERALD OF HOLINESS with some success. He held a tent meeting at W.

Dallas, Minn., his old home town. This was the first holiness tent meeting to be held in the community. The attendance was good and souls were saved and sanctified. His sister's family were especially benefited, one son was saved, another son was reclaimed, sanctified and called to the ministry, his sister and daughter were sanctified wholly. He is at the present writing engaged in a meeting at Backus, Minn., with Pastor L. H. Davis and church.

Johnstown, Pa., First Church—We have recently closed a two-week holiness campaign, with Rev. Paul Andree, pastor of our church at Monongahela, as the special worker. The church was richly blessed and strengthened along all lines. There were some saved, sanctified, healed, and many new friends made for the church. The ministry of Rev. Andree was greatly appreciated. On the last Sunday afternoon we had a beautiful baptismal service when fifteen candidates were baptized.—O. O. Ireland, Pastor.

Mishawaka, Ind.—Pastor J. A. Allen writes that Evangelist Bona Fleming recently conducted a twelve days' meeting with this church which resulted in a number of seekers, with thirty-two members being received into the church. The church made over 150 calls during the meeting and the building was filled every service. Nothing but soul winning was stressed during the meeting. Their Sunday school has been averaging 350 in attendance despite the hot weather. The church has made 1553 personal calls in the Crusade for Souls campaign.

Minot, N. Dak.—Assembly is over and we are entering the fourth year of our pastorate here. During the past three years the church membership has increased fifty-eight per cent. The radio work has been encouraging. Many have written telling us how they have been

brought into the light of holiness through the radio messages. All departments of the church are active. The Lord has given us gracious services at our bi-weekly meetings at the County Poor Farm. Several have found God in our regular services. We are pressing on in the Crusade for Souls.—H. A. Erdmann, Pastor.

Evangelists E. E. and Ora J. Turner have opened a home mission campaign at Burlington, Iowa. They report fine interest and wonderful attendance. "We are visiting from house to house and are praying with many who have never attended church. We need the prayers of the Nazarenes that God may enable us to establish a permanent work in this city of nearly 30,000 population."

Coleman, Texas, church has recently closed a revival with J. E. Moore, Jr. and Forrest Nash, both students of Bethany-Peniel College as special workers. There was good attendance at the services and a nice class received into church membership. The boys have been called for a return engagement next summer. "We are in the third year of our pastorate here and have been called to return for another year."—Lee P. Phillips, Pastor.

Evangelist Wade L. Nelson of Western Oklahoma District writes that on the sixth of November he was severely injured in an auto-street car accident. He has sufficiently recovered to be in the field again. He has had twenty-five years of experience as preacher, singer and vocal teacher. He has some open dates. Address him 2005 N. W. 29th Street, Oklahoma City, Okla.

Konawa, Okla., church has recently concluded a successful Sunday school contest with the church at Seminole, Okla. The contest ran for a period of two months with Konawa leading by ten thousand points. On the last Sunday Konawa had 213 attending Sunday school with \$111.00 offering. On July 5 the Seminole Sunday school entertained the Konawa school presenting a lovely gift to the Konawa pastors, Jack and Ruby Carter, and a bountiful feast of ice cream and cake for all. "Our church is moving forward under the leadership of our fine pastors."—Miss B. L. Howard, Reporter.

Springfield, Ill.—Pastor A. L. Parrot writes that he is coming to the close of the fourth year of his pastorate with this church. They have not been easy years, but victory has been won, and marked progress has been made. The membership has shown a yearly increase, the Sunday school has increased more than fifty per cent over the first year of his pastorate. He has been on the radio for nearly two years and the attendance has grown rapidly. From plate offerings and tithes of the people budgets and interest have been paid, and special effort has been made to raise money for church indebtedness. This debt has been reduced from \$18,000 to about \$10,000,

most of which has been done within the last year. "We feel we are just now in a place where we can begin to grow. We believe in the church and mean to push the cause of holiness until Jesus comes."

Prof. A. S. London writes, "We added sixty new Sunday school pupils in the Sunday school revival at Center, Texas, with pastor T. W. White. We did not spend all our time trying to clean up the church, or in having a back-door revival. We went after youth. Hundreds of homes were visited. We found thirty-three people out of nineteen homes, within three blocks of the church, who do not attend Sunday school anywhere. Pastor White knows about everybody in the town of 4,000 people. We went with him into about fifty homes in three days. Twenty-four young people came into the church. The finances came as easily as if there had never been a depression, and this in view of the fact that two-thirds of the people in the county are on relief. Our Sunday schools can be made better and bigger, and it is a crime for a school to mill around in the old rut with thousands just outside our doors who can be gotten if we will go after them."

Brazil, Indiana, church reports victory during the past year. They have had several good revival campaigns, in which the following preachers were special workers: Fred Bouse of Shelbyville, Ind., Enos Haggard of Hagerstown, Ind., Evangelist Robert G. Jones of Tilden, Ill., and the pastor's brother, L. R. Rahrar of Cambridge City, Ind. Each of these brethren were a blessing to the church and their services were appreciated. During the year the church has been repaired, a full basement provided, a modern five room parsonage purchased, nineteen persons have united with the church and each department is doing good work.—H. J. Rahrar, Pastor.

Altoona, Pa.—The N.Y.P.S. of this church recently sponsored a revival meeting in which the Barkley brothers, boy singers, musicians, chalk artists and preachers were special workers. The audiences increased nightly until many were standing outside the church. The Booster chorus organized by Melvin Barkley was a blessing to the meeting. The illustrated songs tendered the hearts of many. A number of young people sought and found God, many new friends were made for the church, and a class of members will be received into the church.—Mrs. M. McCaulley, Reporter.

Zone Number Three of the Arkansas District held a profitable rally June 30 with the Caney church. Zone president Guy Tate presided, with District Superintendent J. C. Henson bringing a special message on Home Missions. There was a good representation present from the different societies of the zone. Bell's Chapel society received the attendance banner. Next rally will be held at Bell's Chapel in September.—Miss Bell Cottingham, Zone Secretary.

PENTECOST

By E. P. Ellyson, D. D.

An interesting and stirring discussion of Pentecost—the day and its meaning in Jewish history; the significance of Pentecost in its New Testament setting; the method of the Pentecostal outpouring of the Holy Spirit; the attitude of those who tarried for Pentecost; the tragedy connected with the first Pentecost; the great opportunity of proclaiming Pentecost.

This is a modest booklet of thirty-two pages, but it contains a message that is vital and greatly needed at this time.

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Chickasha, Okla.—Our church has recently closed a fine revival meeting with Rev. Luther Cantwell of Alva, as the evangelist. Thirty-five people prayed through, either for pardon or purity. Seven young people of Junior age, also nine adults, united with the church. This group of sixteen was the largest number to join the church at one time during my pastorate here of four and one-half years. This makes our total membership now over eighty. The average Sunday school attendance is over one hundred; in good weather around 150. The General Budget is overpaid by fifty dollars; district budget will be paid in full by the District Assembly. The revival meeting helped the church in every way. Rev. Cantwell is a fine revivalist.—E. L. Looman, Pastor.

Hope, Ark.—Revs. Johnnie and Jackie Douglas have been appointed by District Superintendent Henson to pastor this church until the District Assembly which convenes at Little Rock, October 2. This is not a burnt over place, but a new field, located in one of the fine sections of southwestern Arkansas. The church was organized last March, and has been without a pastor most of the time. They have a nice building with adequate Sunday school accommodations, with only about a thousand dollars indebtedness. Pledges have been taken to assist with the monthly bills so as to practically take care of each month's obligations. The pastor plans to keep a continuous revival on during the summer months; with nearby pastors and evangelists passing through to assist in these meetings. Pray for us in this home mission field.—Reporter.

Troy, Maine—The Beech Hill Church has recently closed a gracious revival meeting with Rev. and Mrs. C. O. Miller of Los Angeles, Calif., as the evangelists. Their work was much appreciated, and they endeared themselves to the hearts of the people. Many souls were blessed and encouraged by the timely gospel messages. We are hoping they may return to us next year.—Leon A. Higgins, Reporter.

North Dakota District Campmeeting and Assembly

The Twenty-sixth Annual Campmeeting of the North Dakota District was held at Jamestown, June 27 to July 7.

The first two days were devoted to the District N.Y.P.S. Convention, in charge of District President H. H. Nevin, with about two hundred young people in attendance. We owe much appreciation to our District President for his fine work. Brother Nevin was re-elected President, this being his third year in office.

On Monday, July 1, the Annual District Sunday School Meeting was held, with District President George L. Mowry presiding. This meeting was especially for all Sunday school superintendents and workers.

The Annual Meeting of the W.M.S. convened on Tuesday, with the District President, Mrs. T. H. Ova, presiding. Miss Cole of Billings, Montana, out-going missionary to Africa was present for two

days and inspired the hearts of all with the story of her experience and call. The District W.M.S. pledged the support of Sister J. Evelyn Fox, nurse in our hospital in Bremersdorp, Africa, for the coming year. Mrs. Ova was re-elected to serve as District President for the third year.

The Annual District Assembly convened at nine o'clock Wednesday morning, July 3, in the big tabernacle with General Superintendent Chapman in charge. Dr. Chapman's messages were beautifully seasoned with the salt of the Spirit, and stirred within us new courage and zeal. Harmony reigned throughout the assembly, making it easy to attend to the business. The general tone of the pastors' reports was good. God's soldiers on the North Dakota District are buckling on the armor a little tighter, and are more courageous in their warfare against sin than ever before.

Respective afternoons were devoted to the following rallies: Foreign Missions at which Miss Cole, missionary to Africa, was the speaker; Home Missions, at which pledges were taken for a home missionary project; Educational, in charge of Dr. James Garner of Northwest Nazarene College. The N.N.C. Male Quartet rendered a number of fine selections in song.

New pastors on the district are Rev. Mark Jensen from Central Northwest, who goes to Ellendale; Rev. L. E. Gratton of Colorado, going to Jamestown; and Rev. Frank True of Idaho-Oregon, who goes to Fessenden.

Delegates elected to the General Assembly were: S. C. Taylor, T. H. Ova, Sister J. J. Larsen, H. A. Erdmann, and H. H. Nevin.

Rev. S. C. Taylor was re-elected District Superintendent for the new year. He is a big man with a big heart for God and souls; we love him. Brother W. M. Brown was elected District Secretary, and Brother A. A. Harleman District Treasurer.

The Aycocks were the special workers for the camp. Fine and deeply spiritual messages were delivered by Brother Aycock. Sister Aycock with her God-given ability to lead singing as well as her own sweet voice, added much to the evangelistic services. The marvelous presence of the Holy Spirit was felt in all the services and hungry souls responded to the altar call with little or no pulling. About 250 bowed at the altar of prayer during the camp, over forty of which came at the closing service. The altar services were characterized with real victory for the seekers, as well as showers of blessing on the workers.

We were pleased to have with us for a few days Evangelists Mack and Ethel Anderson and daughter, Jean, during which time Brother Anderson preached twice and Sister Anderson sang several special songs.

We were also fortunate in having with us the greater part of the camp the N.N.C. Freshman Male Quartet, and Dr. and Mrs. James Garner. The singing of the boys was beautiful and uplifting, and was much appreciated. We were glad to make the acquaintance of such fine people as Dr. and Mrs. Garner.

HAZEL BONNESS, Reporter.

W. M. S. Convention and Tour, Kentucky-West Virginia District

April 5 brought to a close the greatest Midyear Convention the Kentucky-West Virginia District ever experienced. First, it was the greatest because God was there in great power; saving, sanctifying and healing power, and sending forth great showers of blessings. The shouts rang loud and clear, the tears flowed freely, and glory went deep.

A great number of good papers were read by the pastors, and the messages of Dr. Goodwin were great, stirring to the very bottom, and skimming off all the dross. We felt honored in having with us Superintendent L. B. Mathews and wife of Tennessee District and Superintendent Jesse Towns of Indianapolis District, and a number of pastors and evangelists from many other districts.

Mrs. Lula Schmelzenbach, returned missionary from Africa, was one of our outstanding guests. Everyone was delighted to see this warrior of the cross, who has stood many storms of life, and her messages were inspiring.

This was the beginning of a district tour with Mrs. Schmelzenbach, and we counted ourselves very fortunate indeed to be able to secure her for the entire time of two months. She visited every church but six; we had planned to make two of these, but it rained us out. We

A Checking List of Our Own Recent Book Publications

- **A B C's of Holiness**
By D. Shelby Corlett, D. D. .10
- **Attitudes and Relationships**
By R. T. Williams, D. D. .50
- **Camp Meeting Sermons**
By J. B. Chapman, D. D. .25
- **The Gospel For Our Age**
By J. W. Goodwin, D. D. 1.00
- **Living Ambassadors**
By J. W. Montgomery .25
- **Pentecost**
By E. P. Ellyson, D. D. .10
- **Sanctify Them**
By E. F. Walker, D. D.
Paper .25; Cloth .50
- **The Sin Problem**
By H. V. Miller .25

Check those that you haven't yet ordered and send for them today. These books will enrich your spiritual life and strengthen you in the faith. And do not forget the blessed ministry of spreading the gospel by means of the printed page. Distribute these books among your friends, neighbors, relatives, etc.

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had a full house everywhere, and the people listened with great interest for two hours, and many would say, "I could have listened all night."

We feel that this tour meant more to our work than any we have ever had. Mrs. Schmelzenbach spoke to about 15,000 people. We did not make any special drive on this tour, because we felt that a good, clear-cut message would mean more to our district to stir up the people than anything else. The district that fails to get Mrs. Schmelzenbach will miss an untold blessing.

MRS. L. T. WELLS, *District President.*

Indianapolis District N. Y. P. S. Convention

The Indianapolis District N.Y.P.S. Convention was held at Bloomington, Ind., July 2 to 4. The convention was royally entertained by the local pastor, Rev. Leo C. Davis, and his good people. Over three hundred registered on the first day, and on July 4 it was estimated that the attendance was about one thousand.

District Superintendent Jesse Towns brought the message at the opening service. Business sessions were presided over by District President Mark F. Smith. Special speaker for the convention was Rev. D. Shelby Corlett, General N.Y.P.S. Secretary, and his inspirational messages proved a help and blessing to all.

The convention was also privileged to have Rev. Clive Williams, field representative of Olivet College, and the College Trio present. They were in charge of the Olivet service held on Thursday morning.

Other special features of the convention

were the awarding of prizes to the Crusade Scrapbook winners, and the presentation of Honor Roll certificates to honor societies, that is, those having dues paid in full for the year. Forty of the fifty-four societies were Honor societies.

Rev. Mark F. Smith was re-elected District President; Mildred Bunce, first vice president; Merrill Christmas, second vice president; Ralph Carter, third vice president; LaVere Singhurse, secretary; Harold Howell, treasurer. Delegates were also elected to the General N.Y.P.S. Convention.

One of the outstanding events of the convention was a great parade on Thursday.

The Lord richly blessed the convention with His presence and power, and our young people were helped and encouraged. Forward is the aim of the Indianapolis District N.Y.P.S.

LAVERE SINGHURSE, *Reporter.*

A Farewell Meeting in Africa

Last Sunday (June 9) the Lord gave us a surprise meeting. It turned out to be a farewell meeting for the wife of our printer. They are moving down to Acornhoek, where our new station is. The place has a reputation as being in a fever district, and this little woman has three small children. They have never lived in a fever district, and as fever is especially hard on small children, she feels a great responsibility in taking them down there.

I wish you could have heard her testify as she bade the church here goodbye. The tears rolled down her face as she told how she promised God when He

sanctified her that she would go "anywhere" for Him, and now knowing the dangers she was taking her children into, and realizing perhaps it might mean death to some of them, her vows still held good. And she said again, "I can still say 'anywhere' for Him." God poured out His Spirit while some wept and others shouted. We all felt that here is one little woman in Africa who is willing to sacrifice for God in order that her people might get a chance to hear the "Glad Story."

Thank God she is not the only one. We have some who have followed Him in dark places. They have left their mountain homes for fever districts. They have not escaped it. They know what it means to lie on their mat for weeks with their bodies racked with pain and seemingly burning up with the awful fever; but not one has yet said on his recovery, "I am going back to my mountain home."

God can and does do great things for this people when they get in touch with Him. The women represent by far the greater majority of our people; therefore, we do offer up special thanks to God for our brave women. May God increase their number.

ETTA INNIS SHIRLEY, *Missionary,*
Bethel Station, Sabie, Transvaal, Africa.

Olivet College

We are now nearing the beginning of another school year, and from all I can gather over here in this Middle West country, the outlook for the largest enrollment is practically assured.

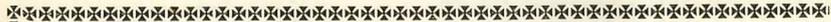
Quite recently Dr. Willingham and our very efficient Trio made a trip on which I was present in many places on the district. We had fine crowds, a splendid reception, and the people generally responded to the needs of our institution. There were all the indications that Olivet College is in the hearts and minds of our Nazarenes on the Chicago Central District.

We are blessed now with a very fine personnel in our leadership. Dr. Willingham, having been with us for some fourteen years, several years as treasurer, and now as president and treasurer, gives us the rare combination of efficiency, both in the educational and in the financial line. To him great honor is due for pulling through these hard old times of six years. Our teachers were paid up better at Commencement Day than any other time in our history.

Dr. Willingham is ably assisted by Professor L. H. Howe, our vice president. No one has strengthened the inside working of the institution in his coming more than Professor Howe. He is very, very fine in the propaganda and advertising department, and is also making us a very fine teacher.

Then our dear, good Brother Clive Williams has furnished us with the person we have needed so long in making contact. When he makes his speech, young people flock around him. He is being received by the people, and is supplying a great need as our field man.

Then our very efficient pastor, Rev. R. W. Hertenstein, and our good faculty, our beautiful little college town which is prac-



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We are receiving more compliments on our new song book, SONGS OF VICTORIOUS FAITH, than on any we have issued, aside from the hymnal. Here are some of the recent orders:

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- WASHINGTON-PHILADELPHIA *Camp* 400
- MOOERS, NEW YORK, *Campmeeting* 500
- TROY, NEW YORK, *Seven Oaks Camp* 400
- DENTON, MARYLAND, *Campmeeting* 300
- BROOKTONDALE, NEW YORK, *Grandview Camp* 300
- OLIVET, ILLINOIS, *Campmeeting* 300
- WILMORE, KENTUCKY, *Campmeeting* 200

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tically all Nazarene, and this beautiful corn and hog country over here, make it all conducive to do fine, educational work.

Personally, we believe that the holiness schools of our denomination are about the most necessary institutions that we have. Right now if I had fifty of the right kind of preachers, I could start fifty new churches.

Yours 100% for holiness colleges,
E. O. CHALFANT, *Secretary.*

ANNOUNCEMENTS

SPECIAL NOTICE—Rev. B. H. Haynie is no longer a minister in, or a member of the Church of the Nazarene.—Chas. A. Gibson, Superintendent Ohio District.

NOTICE—The Indianapolis District Assembly will convene at First Church, Indianapolis, Ind., on Wednesday, August 13. The W.M.S. will have their convention on Monday and Tuesday with Dr. Goodwin speaking on Monday night on the subject of Missions. On Tuesday there will be a great Sunday school convention with Professor London as special speaker. On Tuesday night Dr. Goodwin will bring the opening address of the assembly. On Wednesday the business session of the assembly will open at nine-thirty a.m. On Wednesday and Thursday nights Dr. W. G. Heslop of Grand Rapids, Mich., will be the preacher in two great evangelistic services. On Friday night Dr. Goodwin will bring the closing message of the assembly on the Crusade for Souls. Rev. Clive Williams and the Olivet Trio will be with us for a great Olivet College service.—Jesse Towns, District Superintendent.

NOTICE—Tour of Southeast Atlantic District, with Miss Agnes Gardner, missionary, and District W.M.S. President, Mrs. R. E. Dobie: Charlottesville, Va., August 1; Roanoke, Aug. 2; Victoria, Aug. 3; Richmond First, Aug. 4, a. m.; Richmond Central, Aug. 4, p. m.; Norfolk, Aug. 6; Bennettsville, S. Car., Aug. 7; Greensboro, N. C., Central, Aug. 8; Greensboro First, Aug. 9; Salisbury, Aug. 10; Charlotte, Aug. 11 a. m.; Concord, Aug. 11, afternoon; Monroe, Aug. 11 p. m.; Pineville, Aug. 12.—R. E. Dobie, District Superintendent.

WEDDING BELLS

Miss Ruth Maye Jones and Mr. Woodrow K. Evans, both of Hoopston, Ill., were united in marriage at the First Church of the Nazarene in Hoopston, on Sunday evening, June 2, with Rev. J. Y. Jones, father of the bride, officiating.

Mr. Raymond E. Houchin and Miss Marian Beguin, both of Ottawa, Ill., were united in marriage on June 29, at the Ottawa Church of the Nazarene, with the pastor, Rev. L. C. Brown, officiating.

Mr. E. Roger Taylor, a teacher in Northwest Nazarene Academy, and Miss Verlo Stalker, a nurse in the Samaritan Hospital, Nampa, Idaho, were united in marriage at the bride's home in Enmett, on June 12, with Rev. Norman Oke, pastor of the Church of the Nazarene at North Powder, Oregon, officiating.

Mr. Foster Hardesty and Miss Gladys Baker, both members of the Church of the Nazarene at Ridgeway, Mich., were united in marriage at the church on June 17, with Rev. L. A. Wilson officiating.

Mr. John Baker of Tecumseh and Miss Sena Hathaway of Adrian, Mich., were united in marriage at the Hathaway home on Tuesday evening, June 25, with Rev. L. A. Wilson officiating.

Mr. John Garrett and Miss Sylvia Nixon, both of Raymondville, Texas, were united in marriage at the Nazarene parsonage, McAllen, Texas, on July 3, with Rev. Chas. W. Bowman officiating.

BORN—to Mr. and Mrs. Wayne E. Kendall, Ashland, Ky., a son, Robert Tillman, on July 13.

NOTICE—The Examining Board of the Northern Indiana District will meet in the Methodist Church, Auburn, Indiana, Tuesday, nine a.m. (Daylight Saving Time), August 6. All those expecting to meet the board, please be present.—H. W. Cornelius, Secretary.

NOTICE—After August 15 I am entering the evangelistic field, after having pastored our church in Corsica, S. Dak., for some time. I feel it is God's will for me to go back to the evangelistic field, and will accept a call from any place, none too small, none too poor. For further information write Superintendent B. V. Seals of Central Northwest District. Address me for the present at 14333 Haynes St., Van Nuys, Calif.—Evangelist J. L. Burkhead.

NOTICE—I am an elder in the church, six years experience as pastor, and five years experience teaching in holiness academies; will consider a pastorate in Missouri or adjoining districts. Address me at Rt. 1, Box 58, Ava, Mo.—F. C. Nicholson.

NOTICE—I am an elder on the New York District and will be free October 1 for a pastorate, preferably on the New York or New England Districts. Any church interested please write me at Blodgett Mills, N. Y.—T. G. Gray.

NOTICE—I have learned that Rev. C. C. Rinebarger, 2750 Tamm Ave., St. Louis, Mo., is again available as an evangelist, singer and chorus director, or as an evangelist to do both preaching and singing. Brother Rinebarger does

not need any introduction to the holiness people. For many years he has been one of the most successful campmeeting soloists and song leaders in America. Since leaving the active campmeeting field a number of years ago, Brother Rinebarger has been engaged in successful pastoral work, but now feels he should enter the field again.—Haldor Lillenas.

RECOMMENDATION—It has been my privilege to labor with Mr. A. M. Hannebaum, chalk artist, in three revival campaigns in recent months. His work in illustrating gospel hymns is by far the best of any with whom I have labored. He is a humble man, of Christ-like spirit, and wins his way into the hearts of the people. Address him at Metamora, Indiana.—Evangelist Roy L. Hollenback.

PRAYER IS REQUESTED by a Christian wife and mother in Missouri for her husband who once had a beautiful experience, but has backslidden and gone into the depths of sin; by a sister in Texas for her brother in Washington that God will get to him before his home is broken up, and save him, also for her son and son-in-law; by a sister in Ohio as she is terribly nervous and is going through an awful trial; by a brother that God may send an old-fashioned, sin-killing revival to a mining city in Arizona, where there is almost everything but a second-blessing holiness church; by a sister in Florida for the salvation of her son and his wife and family of six children, and also for her own sanctification; by a sister in New Mexico for the healing of her daughter's voice; by a sister in Tennessee that God may give them a real revival in that community, and that they may be able to get a holiness church started.

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CAMPMEETING NOTICES

August 11 to 25. Des Arc, Missouri Camp. Workers: Revs. Theodore and Minnie E. Ludwig; M. E. Daggett, and pastors of the zone. For information write M. E. Daggett, Des Arc, Mo.

August 23 to 31. Marthaville Holiness Camp, Marthaville, La. Workers: Rev. H. T. Isgitt, Other Jenning, Willie Protha. For information write Mrs. G. L. Berry, Marthaville, La.

August 21 to September 1. Gladwin, Mich. Annual Campmeeting of Gladwin County Holiness Association. Evangelist and special singers: Rev. and Mrs. Edward Boone and daughters, Olive, Beatrice and Beulah. Services at 2:00 and 7:45 p.m. Studies in the book of Ruth in the midweek afternoon services. For information write William Davis, R.R., Gladwin, Mich.

August 22 to September 8. Tenth Annual Hall County Holiness Camp, Cameron Grove, Nebr. (15 miles west of Grand Island, Nebr., and six miles north and 1½ miles west of Wood River). Workers: Rev. and Mrs. Owen Kellar. For information write A. J. Aftlerbaugh, Wood River, Nebr.

August 29 to September 8. Springerton, Ill. Camp. Workers: W. R. Cain, Jack Frost and W. B. Sparks. For information write Jacob Fleck, President, Enfield, Ill.

CAMPMEETING CALENDAR

July 22 to August 8. Nazarene Camp, Cross Roads Church, Hurley, Mo. Workers: H. G. Purkiser, George H. and Mary N. Talbert. Write, George Gold, Route 2, Billings, Mo.

July 27 to August 11. Mooers Campmeeting Association Camp, Mooers, N. Y. Workers: R. L. Stuart, R. G. Witty, John Scoble, H. W. Sweeten, Mrs. Tillie Albright, Cecil Thomas with the Varsity Quartet, Taylor Quartet. Write Kenneth F. Fee, Secretary, Mooers, N. Y.

August 1 to 11. Sherman, Ill. Camp. Workers: Bona Fleming, John E. Moore, Mrs. Della B. Stretch, Miss Helen Sinclair. Write Mrs. Bertha C. Ashbrook, 451 W. Allen St., Springfield, Ill.

August 1 to 11. Holiness Ass'n Camp, Interdenominational, Allphin Grove, six miles south and 1½ miles west of Palco, Kansas. Workers: Glenn Griffith, A. L. Crane and wife. Write Leo Veatch, Palco, Kansas.

August 1 to 11. Dallas District Camp, Peniel, Texas. Workers: J. E. Bates, I. C. Mathis. Annual N.Y.P.S. and Sunday School Convention in connection with camp. Write, Veva DeJernett, Secretary, Peniel, Texas.

August 1 to 11. Claymour Camp, five miles northeast of Elkton, Ky. Workers: L. W. Dodson and wife, E. M. Kennedy and wife. Write Miss Viola Crawford, Secretary, Elkton, Ky.

August 1 to 11. Armstrong Grove Camp, Kittanning, Pa. Workers: Fred T. Fuge, R. A. Shank and wife, O. L. King and wife. Write Mrs. Mary L. Smith, Box 22, Kittanning, Pa.

August 2 to 11. Holiness Ass'n. Camp, Interdenominational, Conneautville, Pa. Workers: John Paul, J. V. Krall, Male Quartette of E.N.C. Write K. M. Blakeslee, 3809 Drapier Place, Lawrence Park, Erie, Pa.

August 2 to 11. Acton Camp, Campbellsville, Ky. Workers: Paul Coleman and wife, E. Clay Milby and wife. Write E. E. Eads, Campbellsville, Ky.

August 2 to 11. Washington-Philadelphia District Camp, Compson Park, Leslie, Md. (one mile north of North East, Md., on Route No. 42). Workers: Bud Robinson, C. B. Fugett, M. L. Morford. Write J. N. Neilson, 212 McDade Ave., Collingdale, Pa.

August 8 to 18. Camp, Atlanta, Texas. Workers: J. A. Wade, Knippers Brothers and Raymond Parker. Write Mary E. Perdue, Secretary.

August 8 to 18. Colorado Nazarene Camp, Denver, Colo. Workers: T. M. Anderson, D. I. Vanderpool. Write, Melza H. Brown, Secretary, 503 Delaware, Denver, Colo.

August 9 to September 2. Oregon, Wis. Hallelujah Campmeeting and Bible Conference. Workers: Chas. C. Maple, Miss Mattie Perry, Robert Hansen, Mrs. Ruby Hinman, Rev. and Mrs. Jack Linn. Write Jack Linn, Hallelujah Park, Oregon, Wis.

August 11 to 25. Ithiel Falls Camp, Ithiel Falls, Johnson, Vermont. Workers: J. Glenn Gould, Chas. P. Hogle, E.N.C. Quartet, Mrs. Henry Stebbins. Write John W. Poole, Secretary, 19 Vernon St., Keene, N. H.

August 14 to 25. Cape May Holiness Ass'n. Camp, Erma Campground, Cape May, N. J. Missionary Convention workers (3 days): Miss Myrtle A. Pelley, Mrs. S. N. Fitkin, Mrs. Harmon Schmelzenbach and children, Rev. Franklin. Camp Workers: Preston E. Kennedy and E.N.C. Quartet. Write W. H. Biddle, Route 1, Cape May, N. J.

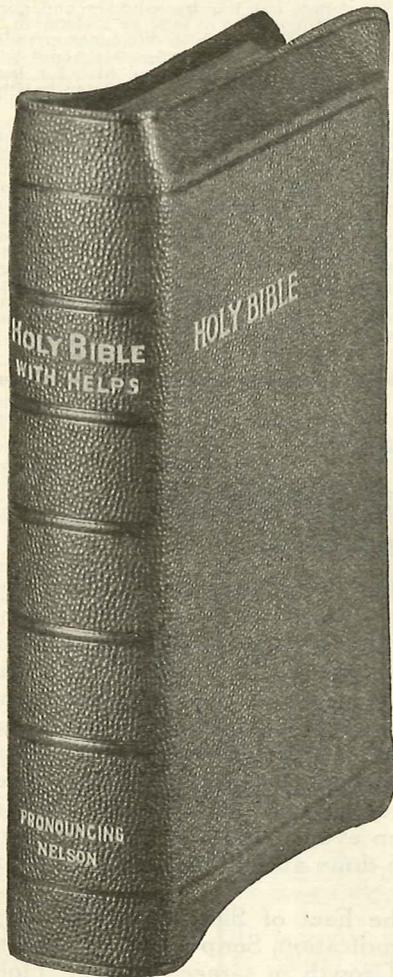
August 15 to 25. Houghton, N. Y. Workers: J. A. Huffman, Howard Sweeten, David Anderson, C. I. Armstrong and wife, E. A. and E. R. Dilks, Gertrude Clocksin. Write D. Anderson, 51 Hobson Place, Bradford, Pa.

August 15 to 25. Holiness Camp, Kampsville, Ill. Workers: W. W. Bell, Gilbert and Sylvia Anderson. Write Mrs. J. P. Suhling, Kampsville, Ill.

August 15 to 25. Harrison County Holiness Ass'n. Camp, Ramsey, Ind. Workers: Gaddis-M... n-gelistic Party. Write George F. Pinaire, secretary, Ramsey, Ind.

August 15 to 25. Southern California District Camp, Pasadena College Campus, Pasadena, Calif. Workers: Bona Fleming, R. E. Gilmore, W. W. Tink, Mrs. Bertha Schwab, Lyle Prescott. Superin-

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11 And A'vim'e-lêch charged all his people, saying, He that toucheth this man or his wife shall surely be put to death.

12 Then Y'saac sowed in that land, and received in the same year an hundredfold: and the

24 And the LORD appeared unto him the same night, and said, I am the God of A'brâ-hâm thy father: fear not, for I am with thee, and will bless thee, and multiply thy seed for my servant A'brâ-hâm's sake.

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tendent Sanner in charge. Write W. C. Frazier, 560 Santa Anita, Burbank, Calif.

August 15 to 25. Holiness Ass'n Camp, Interdenominational, Maybee, Mich. Workers: L. S. Hoover, W. C. Fowler. Write J. H. Brinson, Secretary, Trenton, Mich.

August 15 to 25. Idaho-Oregon District Camp, Nampa, Idaho. Workers: Mack and Ethel Anderson, Burl Sparks, C. A. McConnell and wife. Write Rev. Earl C. Pounds, 103 Juniper St., Nampa, Idaho.

August 15 to 25. Bonnie Camp, Benton, Ill. Workers: Oscar Hudson, John E. Moore, Mrs. Rela Rea, Mrs. Ralph Hodge. Write W. T. Lawson, Secretary, Benton, Ill.

August 15 to 25. Holiness Ass'n. Camp, Beulah Park, Wichita, Kansas. Workers: David E. Wilson, John W. Goodwin, W. C. McIntyre, B. D. Sutton and wife, Mrs. S. P. Nash. For information write Rev. Jesse Uhler, Secretary, Clearwater, Kansas.

August 15 to 25. Vincent Springs Camp, one mile west of Dyer, Tenn. Workers: L. W. Dodson and wife, E. M. Kennedy and wife. Write Joe T. Hall, Secretary, Box 323, Dyer, Tenn.

August 15 to 25. Camp, Normal, Ill. Workers: John Paul, Jarrette and Dell Aycock, Whitcomb and Maridel Harding. Write Mrs. Bertha C. Ashbrook, 451 W. Allen St., Springfield, Ill.

August 16 to 25. Main Springs Camp Ass'n., Arkansas. Workers: I. C. Mathis, Otho Schwab and wife. Write Miss Ivory Cottingham, Route 6, Prescott, Ark.

August 16 to 25. Annual Camp, Carthage, Ky. Workers: C. E. Hardy, J. E. and Ada Redmon, C. W. Harter, and local help. Write J. R. Moore, California, Ky.

August 16 to 25. Nebraska District Camp and Assembly, Hastings, Nebr. General Superintendent R. T. Williams evangelist. Write Rev. Ira E. Hammer, 1411 West 5th St., Hastings, Nebr.

August 18 to September 1. Millport Nazarene Camp, Millport, Ala. Workers: H. H. Hooker, H. H. Wise, Miss Lera Teague. Write J. L. Shelton, Route 1, Millport, Ala.

August 20 to September 1. Holiness Ass'n. Camp, Kilbourne Park, Keokuk, Iowa. Workers: Paul

Coleman and Wife, Noble Price and Wife. Write, Mrs. F. A. Oilar, 1027 Timea St., Keokuk, Iowa.

August 22 to September 1. Hopkins Holiness Ass'n. Camp, 1½ miles north of Hopkins, Allegan County, Michigan. Workers: Elmer McKay, John Thomas, E. E. Patzsch, F. Burge, Mrs. Grace Lawrence, Miss Ilene Winegard, Mrs. Leo Supernois. Write, J. O. Scott, Secretary, 502 Kendall, Grand Rapids, Mich.

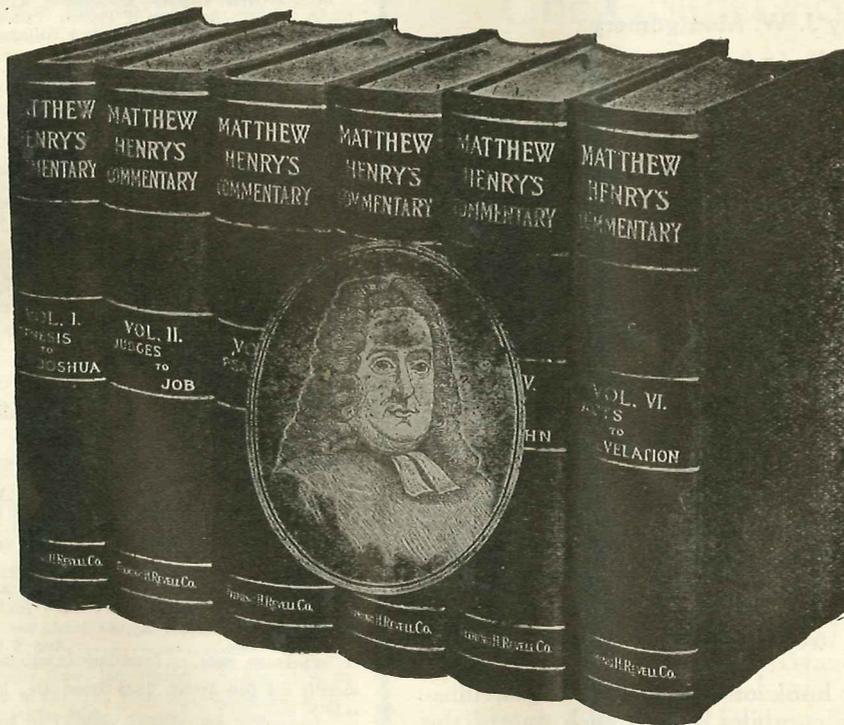
August 23 to September 1. Holiness Camp, Circleville, Ohio. Workers: T. M. Anderson, E. H. Stillion, Chas. L. Slater, Edna Leonard and others. For information write Rev. E. A. Keaton, Secretary, 481 N. High St., Chillicothe, Ohio.

August 23 to September 1. Holiness Ass'n. John T. Hatfield Camp, Greenfield, Ind. Workers: C. C. Kuippers, Flora N. Chatfield, B. O. Crowe and wife. Write Hansel Williams, Secretary, R.F.D. 6, Greenfield, Ind.

August 24 to September 1. Holiness Camp, Interdenominational, Beulah Park, Alexandria, Ind. Workers: Joseph H. Smith, C. C. Rinebarger, S. W. Turbeville. Write Everet Baker, 604 S. Wayne Alexandria, Ind.

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Fall Assemblies

Michigan (Vicksburg Campground).....
.....July 31 to August 4
Northern Indiana (Auburn).....August 7 to 11
Indianapolis (Indianapolis 1st).....August 13 to 17
Ohio (Columbus).....Aug. 28 to Sept. 1
Kansas City (Topeka).....Sept. 4 to 8
Missouri (St. Louis).....Sept. 10 to 15
Eastern Oklahoma (Tulsa).....Sept. 18 to 22
Western Oklahoma (Bethany).....Sept. 25 to 29

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Fall Assemblies

NebraskaAug. 21 to 25
Chicago CentralAug. 28 to Sept. 1
KentuckySept. 3 to 6
TennesseeSept. 11 to 15
ArkansasOct. 2 to 6
DallasOct. 8 to 11

San AntonioOct. 15 to 18
Ablene (Ablene).....Oct. 2 to 25
LouisianaOct. 29 to Nov. 1

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Summer and Fall Assemblies

Central NorthwestAug. 14 to 18
IowaAug. 21 to 25
KansasAug. 28 to Sept. 1
Southeast Atlantic.....October 23 to 27
FloridaOct. 30 to Nov. 3
GeorgiaNov. 6 to 10
AlabamaNov. 13 to 17
MississippiNov. 20 to 24

DISTRICT ASSEMBLY INFORMATION

Michigan-Ontario—At the District Camp Grounds on Indian Lake, near Vicksburg, Michigan, July 31 to August 4. Vicksburg nearest railroad point. Assembly address, care Rev. V. L. Ward, Route 3, Vicksburg, Mich. General Superintendent Goodwin.

Northern Indiana—At Auburn, August 7 to 11. Rev. J. O. McKinley, Pastor, 316 West 4th St. Assembly to be held in First Methodist Church. General Superintendent Goodwin.

Central Northwest—At Redwood Falls, Minnesota, August 14 to 18. Rev. C. C. Swalwell, Pastor, 532 Mill Street. General Superintendent Chapman.

Indianapolis—At Indianapolis, Ind., August 13 to 18, at First Church of the Nazarene, corner State and Washington Streets. Rev. W. E. Albea, Pastor, 27 N. Bradley Street. General Superintendent Goodwin.

Iowa—At Cedar Rapids, August 21 to 25. Rev. E. E. Russell, Pastor, 400 F Avenue, West. Assembly to be held in Trinity Methodist Church, 3rd Avenue at 5th St. S.W. General Superintendent Chapman.

Nebraska—At Hastings, August 21 to 25. Rev. Harvey C. Miller, Pastor, 915 W. 5th St. Assembly to be held at City Pavilion, Prospect Park, between Third and Fifth Streets, west end of city. General Superintendent Williams.

Ohio—At Columbus, August 28 to September 1, at the Ohio District Camp Grounds, Morse Road. Rev. W. R. Gilley, Pastor, 2976 Cleveland Ave., Columbus. General Superintendent Goodwin. Assembly to be followed by N. Y. P. S. Convention.

Kansas—At Wichita First Church of the Nazarene, 1400 E. Kellogg, August 28 to September 1. Rev. F. H. Bugh, Pastor, 1400 E. Kellogg. General Superintendent Chapman.

Chicago Central—At Danville, Ill., August 28 to September 1. Rev. W. S. Purinton, Pastor, 322 N. Gilbert. General Superintendent Williams.

Kentucky-West Virginia—At Ashland, Ky., September 3 to 6. Rev. Gene E. Phillips, Pastor, 512 22nd Street. General Superintendent Williams.

Missouri—At First Church, St. Louis, Mo., 4300 Delmar, September 10 to 15. Rev. J. W. Roach, Pastor, 1351 Kingsland. General Superintendent Goodwin.

Eastern Oklahoma—At Tulsa, Oklahoma, September 17 to 20. Rev. Elbert Dodd, Pastor, 13407 West 22nd St., West Tulsa. Assembly to be held at St. Paul's Methodist Church, 15th and Quaker Streets. General Superintendent Goodwin.

Florida—At Miami Central Church of the Nazarene, October 30 to November 3. Rev. C. E. Pendry, Pastor, 420 N.W. 40th Street. General Superintendent Goodwin.

EVANGELISTS' SLATES

Gilbert and Sylvia Anderson, Preacher and Singers, 314 Seventh St., Fairbury, Nebr.
Arenzville, Ill. (Tent).....July 15 to Aug. 4
Reserved.....Aug. 5 to 11
Kampsville, Ill. (Camp).....Aug. 15 to 25
Marion, Ind.....Aug. 27 to Sept. 8
Mack Anderson, 2923 Troost Ave., Kansas City, Mo.
Scottsville, Texas (Camp).....July 25 to Aug. 4
Nampa, Ida. (District Camp).....Aug. 15 to 25
T. M. Anderson, Wilmore, Ky.
Denver, Colo.....Aug. 8 to 18
Circleville, Ohio.....Aug. 23 to Sept. 1
Jarrette and Dell Aycock, 2923 Troost Ave., Kansas City, Mo.
Bentonville, Ark. (Camp).....July 31 to Aug. 11
Normal, Ill. (Camp).....Aug. 15 to 25
F. B. Bacon, 504 Morton St., Pullman, Wash.
Open dates.....August
Princeton, Idaho.....Sept. 8 to Oct. 6
Clarence Baldwin, Box 364, Prague, Okla.
Prescott, Ark.....July 24 to Aug. 4
Muldrow, Okla. (Paw Paw Ch.) Aug. 11 to 25
Leo Baldwin, Bethany, Okla.
Yoakum, Texas.....July 18 to Aug. 4
San Antonio, Tex. (Harlandale).....Aug. 4 to 18
Bernice Bangs and Vivian Chaffee, 2122 North 128th St., Seattle, Wash.
Newberg, Ore.....Aug. 1 to 18
Camas, Wash.....Sept. 8 to 29

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Belpre, Ohio.....Aug. 6 to 11
Sistersville, W. Va.....Aug. 18 to 25

Hilman Barnard, Song Evangelist, 1130 E. Grand
Ave., Nashville, Tenn.
Nashville, Tenn. (Grace ch.) July 29 to Aug. 11

Barnes Sisters, Song Evangelists, 301 E. Washing-
ton St., Lisbon, Ohio
Washington, Pa.....July 28 to Aug. 11

Buford and Cordelia Battin, Evangelist and Singer,
2108 Broadway, Lubbock, Tex.
Lubbock, Tex. (Joe Stokes Ch.) Aug. 4 to 18
Hillsboro, Texas.....Aug. 20 to Sept 1
Tokio, Texas.....Sept. 3 to 15

Wm. Beirnes, 2301 Elliot St., Denver, Colo.
Paonia, Colo. (Tent).....July 12 to Aug. 4
Colo. Dist. Camp (Denver).....Aug. 8 to 18

Ruth C. Bishop, Evangelist, Singer and Musician,
218 East St., Wadsworth, Ohio
Wadsworth, Ohio.....July 22 to Aug. 4
Cincinnati, O (Stanton Ave.).....Aug. 11 to 25
Reserved.....Aug. 28 to Sept. 2

C. G. Bohannan and Party (Morning Star Radio
Quartet), 2923 Troost Ave., Kansas City, Mo.
Bluefield, W. Va.....July 30 to Aug. 11
Science Hill, Ky.....Aug. 13 to Sept. 1

Harold E. Bomgardner and Wife, Song Evangelists,
Burr Oak, Kans.
Burr Oak, Kans. (Camp).....July 28 to Aug. 11
Lawrence, Kansas.....Aug. 12 to 25

Horace A. and Florence Booker, 432-13th St. S. E.,
Canton, Ohio
Oshkosh, Wis.....July 28 to Aug. 18
St. Croix, Wis.....Aug. 23 to Sept. 9
Meadeville, Pa.....Sept. 15 to 29

Bulgoin-Ramseyer Evangelistic Party, 2925 N.E.
68th Ave., Portland, Ore.
Hominy, Okla. (1st Naz.).....July 28 to Aug. 4
Emporia, Kans. (Naz.).....Aug. 11 to 18

C. C. Burton, Delmer, Ky.
Kentucky-West Va. Dist.....July 14 to Aug. 24

M. M. Bussey, 116 W. Ramona, Wilmar, Calif.

Harmon Calver, Nauvoo, W. Portsmouth, Ohio.
Morristown, Tenn.....June 24 to Aug. 18
Mt. Cory, Ohio.....Aug. 25 to Sept. 3

A. L. and Myrta Cargill, Bethany, Okla.
Dover, Okla. (Naz. Chapel).....Aug. 1 to 18
Strong City, Okla.....Aug. 19 to Sept. 1

F. P. Cassidy, 814 Idlewild Court, Lexington, Ky.

Caywood and Griffith, Evangelist, Singers, Musicians,
2923 Troost Ave., Kansas City, Mo.
Open Dates for Oregon.....July 15 to Aug. 11
Baltimore, Md.....September

Paul Coleman, Evangelist, 23 W. South St., Green-
field, Ind.
Campbellsville, Ky. (Camp)....Aug. 2 to 11
Indianapolis, Ind.....Aug. 12 to 18
Keokuk, Iowa (Camp)....Aug. 20 to Sept. 1
Maxwell, Ind.....Sept. 8 to 22

Jacob A. Cope and Wife, Larimore, No. Dak.

C. T. Corbett and Wife, 110 Edith, Dayton, Ohio
Chillicothe, Ohio.....July 28 to Aug. 11
North St. Paul, Minn. (Home)....Aug. 13 to 23
Columbus, O. (Dist. Assem.)....Aug. 27 to 31
Pontiac, Mich. (319 Raeburn)....Sept. 1 to 15
Wheeling, W. Va. (Gen. Del.) Sept. 17 to 29

Ernest Coryell, Meridian, Idaho
Vale, Ore. (Home Miss.)....July 21 to Aug. 18
Idaho Falls, Idaho.....Sept. 1 to 22
Mills, Wyo.....Sept. 25 to Oct. 13

C. B. and Jewel Cox, 14 Hudson Ave., Franklin,
Ohio
Wheeling, Ind. (Camp)....July 26 to Aug. 4
Cherry Grove, Ind. (Camp)....Aug. 11 to 25

Winfred R. Cox, 712 Silver Ave., Greensboro, N. C.
Hastings, Mich.....Aug. 18 to 25
Freedom, N. Y.....Sept. 1 to 15

J. H. Crawford, 421 School St., Hot Springs, Ark.
Clinton, Iowa.....July 29 to Aug. 11

Stella B. Crooks, 237 W. 61st St., Englewood Sta.,
Chicago, Ill.

Chas. R. Danner, 4549 North 18th St., Omaha,
Nebr.
South Sioux City, Nebr. (Tent)
.....July 24 to Aug. 12
Open Dates.....After August 25

Ruby Lee Dees, Song Evangelist and Children's
Worker, 110 S. College St., Paris, Tenn.
Jackson, Tenn.....July 15 to Aug. 4
Mayfield, Ky.....Aug. 4 to 18
Dover, Tenn. (Standing Rock Camp)
.....Aug. 18 to 25

Russell V. DeLong, 2923 Troost Ave., Kansas City,
Mo.

H. N. Dickerson, 2608 Newman, Ashland, Ky.
Dayton, O. (A.R.W. Camp)....Aug. 1 to 11
McKeesport, Pa. (C.M.A.)....Aug. 13 to 25
Ashland, Ky. (Dist. Assem.)....Sept. 1 to 8
Roxana, Ill.....Sept. 10 to 22

A. J. Doke and Wife, Preacher, Singers and Guita-
rists, Clam Falls, Wis.
Fond du Lac, Wis. (Tent)....Aug. 7 to 13
Danville, Ill. (Dist. Assem.)....Aug. 28 to 31

Loren Duff, Song Evangelist and Guitarist, 257 N.
Bellevue Pl., Indianapolis, Ind.
Columbus, Ind. (Tent).....July 21 to Aug. 4

W. B. Dunkum, 1353 Hemlock St., Louisville, Ky.
Ansel, Ky.July 28 to Aug. 11

J. Clarence Dye, Evangelist; and daughter, Ruth
Magdalene, Special singer, song leader, altar and
young people's worker, 1315 "T" St., Bedford,
Ind.
Salem, Ill. (Tent).....July 14 to Aug. 23

Minnie Echols, Littlefield, Texas
Higgins, Texas.....Aug. 4 to 18
Ropes, Texas.....Aug. 19 to Sept. 1

Brance and Wynona Edwards, Song Evangelist and
Pianist, Box 1206, Bethany, Okla.
Tuttle, Okla.....July 28 to Aug. 11
Carnegie, Okla.....Aug. 25 to Sept. 15
Tulsa, Okla. (Dist. Assem.)....Sept. 18 to 22
Bethany, Okla. (West. Okla. Assem.)
.....Sept. 25 to 29

Edwards Evangelistic Ladies' Quartet
El Reno, Okla.Aug. 4 to 18
Reserved.....Aug. 19 to 29
Montrose, Colo.....Aug. 30 to Sept. 15
Spokane, Wash. (1st Church).....
.....Sept. 22 to Oct. 6

Harry Fagan, Blind Singer and Pianist, R. F. D. 1,
Carmichaels, Pa.
Open Dates.....After July 21

W. F. Farmer, Route 6, Rock Hill, S. C.
Open Dates.....After July 7

W. A. Fisher and Wife, Song Evangelists, 940
Strouse Ave., Nashville, Tenn.
Nashville, Tenn. (Home).....July 28 to Aug. 11
Culleoka, Tenn. (Moores Chapel, Route 2)
.....Aug. 25 to Sept. 8

Bona Fleming, 2952 Hackworth St., Ashland, Ky.
Springfield, Ill. (Camp).....Aug. 2 to 11
Pasadena, Calif. (Dist. Camp)....Aug. 15 to 25

B. A. Fox, Lytton Springs, Texas
San Benito, Texas.....July 3 to Aug. 1
Belton, Texas (Live Oak church) Aug. 5 to 18
Meridian, Texas.....Aug. 21 to Sept. 1

Fred T. Fuge, 369 Perry St., Fostoria, Ohio
Kittanning, Pa.....Aug. 1 to 11

C. B. Fugett, 2613 Newman St., Ashland, Ky.
Leslie, Md. (Dist. Camp).....Aug. 2 to 11
Portage, Ohio (Camp).....Aug. 15 to 25
Jackson, Ohio (City Hall).....Sept. 16 to 29

J. E. Gaar, 2003 West 34th St., Des Moines, Iowa
Jasper, Ala. (Snoddy Chapel)....Aug. 4 to 18

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Allendale, Mich. (Camp).....Sept. 1 to 15
- Elmer Gandy, Preacher, Singer, Artist, 241 N.
Harvard St., Lindsay, Calif.
Paul H. Garrett, Erick, Okla.
- Ben L. Gash, 813 Mentor Ave., Wichita, Kansas
Arkansas City, Kansas.....Aug. 1 to 16
Atwood, Okla.Aug. 18 to Sept. 1
Open DateSept. 2 to 15
- Galal A. Gough, Preacher; Mrs. Mary J. Gough,
Singer and Accordionist, care Pasadena College,
Pasadena, Calif.
Ardell, Iowa (Union).....Aug. 4 to 18
- Otto M. Grace, 303 Barnhart St., Marion, Ohio
Millersburg, O. (Home Miss.) ...Aug. 4 to 25
- O. C. and Ruby Granger, Song Evangelists, 4210
Hunt Ave., St. Louis, Mo.
St. Louis, Mo. (Lafayette Park).....
.....Sept. 29 to Oct. 13
Kirksville, Mo.Oct. 20 to Nov. 3
- Glenn Griffith, 510 W. Yampa St., Colorado Springs,
Colo.
Palco, Kansas (Camp).....Aug. 1 to 11
Manzanola, Colo. (Tent).....Aug. 15 to Sept. 1
Poneca City, Okla.Sept. 5 to 22
- T. C. and Rhoda E. Grigsby, Piedmont, Mo.
Meta, Mo.July 24 to Aug. 11
Annapolis, Mo.Aug. 19 to Sept. 1
- Chas. E. Haden, 1112 Breckenridge St., Owensboro,
Ky.
Henderson, Ky.Aug. 4 to 18
Kehoe, Ky.Aug. 20 to Sept. 1
Ashland, Ky. (Ky.-W. Va. Assem.)
.....Sept. 3 to 6
Levi, W. Va.Sept. 8 to 29
- J. C. Hafley, 862 Iglehart Ave., St. Paul, Minn.
Minneapolis, Minn. (3753 Upton Ave. No.)
.....July 28 to Aug. 11
Redwood Falls, Minn. (Dist. Assem.)
.....Aug. 14 to 18
Osseo, Minn. (Tent).....Aug. 25 to Sept. 3
- Harold and Vera Hammond, Song Evangelists and
Musicians, Durand, Wis.
Durand, Wis.Aug. 1 to 11
- Lee L. Hamric, 1341 S. First St., Abilene, Texas
Wellington, KansasJuly 22 to Aug. 4
Open Date (cancellation).....Aug. 11 to 25
- Ray and Madeline Hance, Bethany, Okla.
Erick, Okla.July 22 to Aug. 4
Miami, Fla. (1st Church).....Aug. 11 to 25
Jacksonville, Fla. (1st Ch.) Aug. 26 to Sept. 8
- W. W. Hanks and Wife, 2340 Central Ave., Ash-
land, Ky.
Baltimore, Md. (3113 Woodhome Ave.)
.....July 29 to Aug. 11
- Whitcomb and Maridel Harding, Bethany, Okla.
Osage, Okla.July 30 to Aug. 11
Normal, Ill.Aug. 15 to 25
Grand Ledge, Mich.Aug. 28 to Sept. 8
- H. J. and Vivian Hart, General Delivery, Nampa,
Idaho.
- C. L. Henbest, Rogers, Ark.
- Hill Evangelistic Party, Evangelist and Singers, 547
Sixth St., Portsmouth, Ohio.
Fly, Tenn.Aug. 4 to 18
Nashville, Tenn. (So Side).....Aug. 19 to Sept. 1
- Mrs. Ruby J. Hinman, Children's Worker and Pian-
ist, Gen. Del., Marietta, Ohio.
Oregon, Wis.Aug. 9 to Sept. 2
- Roy L. Hollenback, Cambridge City, Ind.
Indianapolis, Ind.Aug. 11 to 17
Cambridge City, Ind.Aug. 18 to 30
Open DateSept. 1 to 15
- The Hoot Brothers, Olivet, Ill.
Freedom, Ind.July 16 to Aug. 4
Olivet, Ill. (Home).....Aug. 5 to 28
Stinesville, Ind.Sept. 1 to 15
Logan, OhioSept. 22 to Oct. 6
- V. M. Hoover, 107 Franklin St., Laconia, N. H.
New England District.....September 1
- Misses Vera Howerton and Vera Carter, 2234 N.
Arkansas, Wichita, Kansas
Webb City, Mo.Aug. 11 to 25
Dill City, Okla.Sept. 1 to 15
- Oscar Hudson, 2923 Troost Ave., Kansas City, Mo.
Morrilton, Ark.July 23 to Aug. 11
Benton, Ill. (Bonnie Camp).....Aug. 13 to 25
Fullerton, Calif.Sept. 8 to 29
- A. L. James and Wife, Evangelist and Singer, 621
W. Grand Ave., McAlester, Okla.
Tulsa, Okla. (1307 W. 22nd).....
.....July 30 to Aug. 11
Sallisaw, Okla. (Gen. Del.).....Aug. 12 to 25
Vinson, Okla. (Gen. Del.).....Aug. 26 to Sept. 8
Haywood, Okla., Gen. Del. (C. Tree Ch.)
.....Sept. 9 to 15
Bonham, Texas (Gen. Del.).....Sept. 20 to 30
- W. P. Jay and Wife, 1007 W. Douglas Ave., Nash-
ville, Tenn.
Waynesboro, Tenn.July 18 to Aug. 11
- Aleck G. Jeffries and Wife, Evangelist, Talent, Ore-
gon
Open Dates
- Howard W. Jerrett, 14883 Hubbell Ave., Detroit,
Mich.
Nashville, Tenn., Tent (Grace Church)
.....July 28 to Aug. 11
Boyer City Camp, Mich.Aug. 15 to 25
Monongahela, Pa.Aug. 29 to Sept. 8
New Castle, Ind.Sept. 15 to 29
- Andrew Johnson, Wilmore, Ky.
Spotsylvania, Va. (Camp).....Aug. 4 to 13
Browns City, Mich (Camp).....Aug. 16 to 25
- Harold C. Johnson and Wife, 201 W. Adams, Spring-
field, Ill.
Louisville, Ky. (1st Ch.).....July 25 to Aug. 11
Texarkana, Texas.....Aug. 19 to Sept. 1
- Paul and Ruth Johnson, Singers and Musicians, 1615
S. Spring St., Springfield, Ill.
Racine, Wis. (Tent).....July 28 to Aug. 11
- A. H. Johnson and Wife, Gospel Singers, 800
Princeton St., Akron, Ohio
Portage, Ohio (Camp).....Aug. 15 to 25
- Lum Jones, Ada, Okla.
Clinton, Pa. (Tri-State Camp)
.....July 25 to Aug. 4
- Robert G. Jones, Tilden, Ill.
Jacksonville, Ill.Aug. 4 to 25
Danville, Ill. (Dist. Assem.) Aug. 28 to Sept. 1
Rantoul, Ill.Sept. 5 to 22
- Edward A. Keib, Blind Boy Preacher, Singer and
Musician, 224 Fordyce St., Pittsburgh, Pa.
Bedford, Pa. (Camp).....Aug. 7 to 18
Washington, Pa. (Chestnut St. Mission)
.....Aug. 19 to Sept. 7
Phillipsburgh, Pa. (Naz.)Sept. 1 to 15
Kylertown, Pa.Sept. 16 to 30
- E. M. Kennedy and Wife, Evangelists and Music
Teachers, 6315 Wellsman Ave., St. Louis, Mo.
Elkton, Ky. (Claymour Camp)Aug. 1 to 11
Dyer, Tenn. (Vincent Springs Camp)
.....Aug. 15 to 25
Mo. Dist. Assembly.....Sept. 5 to 9
- F. P. Kerst, Evangelist, Route 3, Vincennes, Ind.
- E. W. Kiemel, Sylvia, Kansas.
Plum Valley, Colo.July 24 to Aug. 4
Denver, Colo. (Camp).....Aug. 8 to 18
Wichita, Kansas. (Dist. Assem.)
.....Aug. 28 to Sept. 1
- Harold Kiemel, 1425-7th St., Greeley, Colo.
Burr Oak, Kansas. (Tent).....July 28 to Aug. 11
Windom, Kans. (Tent).....Aug. 14 to 25
- L. H. and Gladys Kindred, 1117 West 7th St., Des
Moines, Iowa
Bowie, Texas (Camp).....Aug. 1 to 11
Marshalltown, IowaAug. 13 to 20
Cedar Rapids, Ia. (Dist. Assem.) Aug. 21 to 25
Ryan, Okla.Sept. 1 to 15
- Floyd W. Kline, Gospel Singer, Columbus, Ga.
Charleston, S. C.August
- Ottis Knippers and Raymond Parker, Gospel Singers,
Lawrenceburg, Tenn.
Bivins, Texas (Camp).....July 26 to Aug. 4
Atlanta, Texas (Camp).....Aug. 8 to 18
- H. V. Kyer, 894 Oregon Ave., care Chas. Dye, Ken-
more, Ohio
Clinton, Pa. (Camp).....July 26 to Aug. 4
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Xerxes, Ky.July 30 to Aug. 11
Belle, W. Va.Aug. 14 to 25
- Mason Lee, 217 Division St., Huntington, W. Va.
Birmingham, Ala.July 22 to Aug. 4
Columbia, Tenn.Aug. 5 to 18
Sparta, Tenn.Aug. 19 to Sept. 1
Ashland, Ky. (Dist. Assem.).....Sept. 4 to 8
Columbus, Ga.Sept. 15 to 29
- E. Arthur Lewis, 1770 Cotner Ave., W. Los Angeles,
Calif.
Adrain, Mich. (Tent).....August
- V. H. Lewis Evangelistic Party, 130 E. Campbell,
Hutchinson, Kansas
Missoula, Mont.July 31 to Aug. 18
Chinook, Mont.Aug. 21 to Sept. 3
- LeRoy A. Lindsey, 230 Leon St., Syracuse, N. Y.
Buffalo, N. Y.July 28 to Aug. 11
Syracuse, N. Y. (Home).....Aug. 12 to 30
Massena, N. Y.Sept. 1 to 21
- V. W. and Marguerite Littrell, 2923 Troost Ave.,
Kansas City, Mo.
Allerton, IowaJuly 21 to Aug. 4
Open Date (cancellation).....Aug. 6 to 18
- Joseph L. Logsdon, Jr., 525 Prentice, San Francisco,
Calif.
- Holland London, 2923 Troost Ave., Kansas City, Mo.
Jerusalem, Palestine, in care of Nazarene
StationJune 13 to Aug. 27
- Claude H. Long and Sisters, 3335 West 29th Ave.,
Denver, Colo.
Mishawaka, Ind. (1st Ch.).....July 27 to Aug. 4
Northern Indiana District.....Aug. 5 to 17
Pittsburgh, Pa.Sept. 1 to 21
- W. S. Lualfen and Wife, Evangelists, Singers, Chalk-
Artist, 1927 15th St., Bedford, Ind.
Columbus, Ind. (Tent).....to August 4
Indianapolis, Ind. (Tent).....August 25 to ?
- Theo. and Minnie E. Ludwig, 802 Grant St., Car-
thage, Mo.
Des Arc, Mo. (Camp).....Aug. 11 to 25
Danville, Ill. (Dist. Assem.).....Aug. 27 to 31
- David Mackey and Wife, Song Evangelists, Musicians
and Children's Workers, Box 624, Montpelier, Ind.
Mathews, Ind.July 15 to Aug. 4
Auburn, Ind. (Dist. Assem.).....Aug. 7 to 10
Star Lime Works, Ky. (Camp).....Aug. 15 to 25
- H. H. McAfee and Wife, Box 534, Lakeland, Fla.
Gordonsville, Tenn.July 17 to Aug. 4
Flordia, Ga.August 8 to 18
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ers and Chalk Artists, 126 N. Beaver, New Castle,
Pa.
- J. B. McBride and Wife, 2923 Troost Ave., Kansas
City, Mo.
Abernathy, Tex., Gen. Del.July 28 to Aug. 11
Temple, Texas (Gen. Del.).....Aug. 18 to Sept. 1
- Marvin P. McCoy, Lawyer-Evangelist, Edinburg, Texas
Open Dates.....August
Coleman, Texas.....September
- James P. McGraw, Bethany, Okla.
Corpus Christi, Texas.....Aug. 11 to 25
Beaumont, Texas.....Aug. 28 to Sept. 8
- McKinley Sisters, Song Evangelists, Route 1, Green-
field, Ind.
Orleans, Ind.July 22 to Aug. 11
Auburn, Ind.Sept. 1 to 15
- Ladoska McMillan, Song Evangelist, Young People's
and Children's Worker, 210 Market St., Fair-
mont, W. Va.
Open Dates
- J. A. McNatt, 2923 Troost Ave., Kansas City, Mo.
A. McNaughton, 3753 Upton Ave. No., Minneapolis,
Minn.
Kimball, S. Dak.July 22 to Aug. 7
HomeAug. 8 to 13
Redwood Falls, Minn. (Dist. Assem.)
.....Aug. 14 to 18
- I. C. Mathis, 2923 Troost Ave., Kansas City, Mo.
Scottsville, Texas (Camp).....July 25 to Aug. 4
Peniel, Texas (Camp).....Aug. 5 to 11
Prescott, Ark. (Camp).....Aug. 15 to 25
Henryetta, Okla.Sept. 1 to 15
- Prof. Paul and Helen Mayfield, Singers and Musi-
cians, 3510 Weisser Park Ave., care Rev. J. W.
Montgomery, Ft. Wayne, Ind.
Vicksburg, Mich. (Dist. Assem.)
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Jacksonville, Ill. (213 Franklin St.)
.....Aug. 4 to 25
Bridgeport, Ill. (Home Miss.)
.....Aug. 28 to Sept. 15
Highland, Mich. (care Rev. Edw. Fer-
guson).....Sept. 15 to 29
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ington, D. C.
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Wellington, Texas.....July 29 to Aug. 11
Quanah, TexasAug. 13 to 25
Clovis, N. Mex.Aug. 27 to Sept. 3
- Russell and Leona Metcalfe, Song Evangelists, 539
Baker St., Lansing, Mich.
Clinton, Pa. (Camp).....July 26 to Aug. 4
ReservedAug. 5 to 17
Greentown, O. (Tent).....Aug. 18 to Sept. 1
Wilksburg, Pa.Sept. 2 to 15
Stockdale, Pa.Sept. 16 to 29
- E. Clay Milby, Song Evangelist, Greensburg, Ky.
Campbellsville, Ky. (Acton Camp) Aug. 2 to 11
Richland, N. Y. (Camp).....Aug. 18 to Sept. 1
Scottsville, Ky.Sept. 3 to 15
Greensburg, Ky.Sept. 16 to 29
- C. O. Miller, Evangelist, 2234 Aaron St., Los
Angeles, Calif.
New England District (Mail 30 Highland
St., Bath, Maine).....June, July, Aug.
- James Miller, 1114 King Ave., Indianapolis, Ind.
Cape Girardeau, Mo.Aug. 1 to 18
Indianapolis, Ind. (Winter Ave.)
.....Aug. 29 to Sept. 15
- O. C. Mingleddorf, Douglas, Ga.
W. H. Minor, Bethany, Okla.
Gilmer, Tex. (Johnson's Chapel, care Rev.
J. C. Williams, Rt. 4) July 24 to Aug. 4
Troup, Tex. (Martin Chapel Camp)
.....Aug. 6 to 18
San Benito, Texas.....Aug. 23 to Sept. 8

- John E. Moore, Song Evangelist, 2923 Troost Ave., Kansas City, Mo.
 Sherman, Ill. (Camp).....Aug. 1 to 11
 Bonnie, Ill. (Camp).....Aug. 15 to 25
- G. Chester Morgan, 445 McNally Court, Alliance, Ohio.
 Bernie, Mo.Aug. 4 to 18
 Summersville, Ky.Aug. 25 to Sept. 8
- J. Herbert and Pansy Morgan, Preachers and Singers, 1052 River Ave., Indianapolis, Ind.
 Monrovia, Ind.July 24 to Aug. 11
 Indianapolis, Ind. (Dist. Assem.) 1st Church
Aug. 13 to 17
- Oliver and Ruth Morgan, Evangelist, Singers and Musicians, 630 Division St., Indianapolis, Ind.
 Wadsworth, Ohio (Tent)....July 22 to Aug. 4
 Auburn, Ind. (No. Ind. Dist. Assem.)
Aug. 7 to 9
 Akron, Ohio (Kenmore)....Aug. 11 to 25
- Harry W. Morrow, 6342 Kimbark Ave., Chicago, Ill.
 Madison, Wis. (811 W. Dayton)
July 21 to Aug. 4
 Cottonwood, Minn.Sept. 1 to 15
- Margaret E. Olf, Evangelist; Myrtle E. Huling, Pianist and Children's Worker, 409 N. Naches Ave., Yakima, Wash.
 Open Dates.....After July 1
- G. Frederick and Byrdie Owen, 1415 W. Pikes Peak Ave., Colorado Springs, Colo.
- Parks-Hawkins Quartet, 3213 North 27th St., Tacoma, Wash.
 Hedley, Texas (Tent)....July 21 to Aug. 4
 Littlefield, Texas (Tent)....Aug. 7 to 18
 Artesia, N. Mex.Aug. 20 to Sept. 1
 Rocky Ford, Colo.Sept. 5 to 22
 Bethany, Okla. (Dist. Assem.) Sept. 25 to 29
- R. O. Parry and Three Sons (Firebrand Trio), 932 N. New St., Bethlehem, Pa.
 Media, Pa. (Leslie Camp) Aug. 18 to Sept. 1
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 Northern Indiana District, July 22 to Aug. 4
 Denver, Colo. (Camp)....Aug. 8 to 18
 HomeAug. 21 to 31
 Holidays Cove, W. Va.Sept. 1 to 15
 Warren, OhioSept. 16 to 29
- Walter Patterson, Box 975, Bethany, Okla.
 McLean, Texas.July 26 to Aug. 11
 Franklin, Ark.Aug. 16 to 25
 Cave City, Ark.Aug. 30 to Sept. 8
 LaCross, Okla.Sept. 13 to 22
 Bethany, Okla. (Home for Dist. Assem.)
Sept. 24 to 27
- Eddie E. Patzsch, 492 E. Main St., East Palestine, Ohio
- Philippine Gospel Team, (Bill T. Vargas, evangelist; Bert N. Abuan, song leader), 302 E. Third St., Ashland, Wis.
 Monmouth, Ill.July 31 to Aug. 11
 ReservedAug. 12 to Sept. 1
 Mattoon, Ill.Sept. 3 to 15
- B. H. Pocock, 133 Parkman Rd. N. W., Warren, Ohio
 Open Date.....July 28 to Aug. 11
 Greentown, Ohio (Tent)....Aug. 18 to Sept. 1
- H. G. Purkhiser, 2923 Troost Ave., Kansas City, Mo.
 Billings, Mo. (Camp)....July 22 to Aug. 4
- Lewis J. Rice, 2406 Elgin Ave., Muskogee, Okla.
 Grassland, Texas.July 28 to Aug. 11
 Rotan, Texas.Aug. 11 to 25
- Joseph Richardson and Wife, Evangelists, Danielson, Conn.
 Kenyon, R. I.Aug. 11 to 20
- Maurice and Virgelene Richardson, 307 S. Beech St., St. Marys, Ohio.
 St. Marys, Ohio.July 28 to Aug. 11
 Zaleski, OhioAug. 13 to 25
 Ohio Dist. Assembly.....Aug. 26 to 31
 Ludington, Mich.Sept. 8 to 22
- Clifford G. Rife, Singer and Chalk Artist, 1501 Madison Ave., Indianapolis, Ind.
 Roanoke, Va. (Naz. Tent)....Sept. 5 to 22
 Brazil, Ind. (Naz.)Sept. 29 to Oct. 13
- O. F. Ring, 409 Prospect St., East Liverpool, Ohio
 Clinton, Pa. (Camp)....July 29 to Aug. 4
 Power Point, OhioAug. 7 to 18
 Open DateAug. 19 to Sept. 1
 Pittsburgh, Pa. (Tent)....Sept. 1 to 21
 Stratton, OhioSept. 22 to Oct. 6
- Clyde B. Rodgers, Song Evangelist and Chalk Artist, 1029 Hoople St., Ft. Myers, Fla.
 White Springs, Fla. (Suwanee River Camp)
July 25 to Aug. 4
 Miami, Fla. (First)....Aug. 11 to 25
 Jacksonville, Fla. (First) Aug. 26 to Sept. 8
 High Springs, Fla.Sept. 9 to 22
- J. A. Rodgers, 484 W. North Ave., East Palestine, Ohio
 Northern Indiana District.....Aug. 4 to 25
- L. H. Roebuck, Evangelist (also singer, player of cornet, guitar and harp), Bentonville, Ohio.
 Louisville, Ky.Aug. 4 to 27
 ReservedAug. 27 to Sept. 8
- Ferry Road, 948 Anderson St., Bristol, Tenn.-Va.
 Columbia, Tenn. (Moore's Camp)
July 22 to Aug. 4
- E. L. Sanford and Wife, General Delivery, Lexington, Ky.
 Maysville, Ky.July 25 to Aug. 14
 Open DateAug. 15 to Sept. 1
 Ashland, Ky. (Dist. Assem.)....Sept. 3 to 6
- J. D. Saxon Greenbrier, Tenn
 Holt, Ala.July 29 to Aug. 11
- George and Kay Schriber, Preacher, Singers and Accordionist, Box 417, Boulder, Colo.
 Denver, Colorado CampAug. 8 to 11
 Hinton, Okla.Aug. 15 to Sept. 1
- Otho and Billie Schwab, 2923 Troost Ave., Kansas City, Mo.
 Rome, Italy. (care American Express Agency)
July 31 to Aug. 5
- Dave and Helen Severin, Preachers and Singers, 601 E. Boulder, Colorado Springs, Colo.
 Haxton, Colo.July 2 to Aug. 4
 Denver, Colo. (District Camp)....Aug. 8 to 18
- Mr. and Mrs. R. A. Shank, 326 S. Harris Ave., Columbus, Ohio
 Kittanning, Pa. (Camp)....Aug. 1 to 10
 Monroe, Ind. (Camp)....Aug. 11 to 25
 Huntington, W. Va. (Camp)Sept. 1 to 22
- Richard and Dorothea Sharp, P. O. Box 364, Oshkosh, Nebr.
 Salida, Colo.July 21 to Aug. 4
 ReservedAug. 5 to 18
 Florence, Colo.Aug. 22 to Sept. 8
- C. E. Shumake, 2711 Eads Ave., St. Louis, Mo.
 Missouri Dist. (Home Missions)
July 28 to Aug. 11
 Cherokee, Okla. (Tent)....Aug. 18 to Sept. 1
 Moberly, Mo. (Dist. Assem.)....Sept. 4 to 6
- Kittie Lee Simpson, Bethany, Okla.
 Prague, Okla.Aug. 4 to 18
 Carnegie, Okla.Aug. 25 to Sept. 15
- R. J. Smeltzer, 615 E. College St., Alliance, Ohio
 Washington, Pa. (Tent)....July 28 to Aug. 11
 Pittsburgh Dist. (Home Miss.)
Aug. 14 to Sept. 1
- Smith-Shirley Evangelistic Team, Preachers, Singers and Musicians, 917 W. Genesee St., Lansing, Mich.
 Indian Lake (Vicksburg), Mich. Campmeeting and Assembly.....July 22 to Aug. 4
 Owosso, Mich.Aug. 11 to Sept. 1
- Burl Sparks, Song Evangelist, Seymour, Ind.
 Letts, Ind. (Camp)....Aug. 1 to 12
 Nampa, Idaho (Camp)....Aug. 15 to 25
 Enfield, Ill. (Jacobs Camp) Aug. 29 to Sept. 8
- C. K. Snell, Kirbyville, Texas
 Vidor, Texas.July 19 to Aug. 4
 Open Dates.....After August 5
- E. H. Stillion, 31 Home Ave., Oil City, Pa.
 Warren, Ohio.July 28 to Aug. 11
 Circleville, Ohio (Camp)....Aug. 23 to Sept. 1
 Patchogue, N. Y.Sept. 8 to 22
- T. W. Stofer, Knox, Ind.
 Indianapolis, Ind. (No. Side)
July 29 to Aug. 11
 Indianapolis, Ind. (Dist. Assem.) Aug. 12 to 18
- Chas. A. Strait and Wife, 816 W. Lapeer St., Lansing, Mich.
- B. D. Sutton and Wife, Evangelist and Singers, 2923 Troost Ave., Kansas City, Mo.
 Wichita, Kansas (Camp)....Aug. 15 to 25
- Howard W. Sweeten, Ashley, Ill.
 Freeport, L. I.July 25 to Aug. 4
 Mooers, N. Y.Aug. 5 to 12
 Houghton, N. Y.Aug. 16 to 26
 Alexandria, Ind.Aug. 27 to Sept. 1
- E. C. Tarvin, California, Ky.
- E. E. Taylor, 116 Ivy St., Nampa, Idaho
 Bemidji, Minn.July 29 to Aug. 12
 Open DateAug. 18 to Sept. 1
- E. G. Theus, Box 982, Bethany, Okla.
 Wellington, Texas.July 29 to Aug. 11
 Quannah, Texas.Aug. 13 to 25
- Fred Thomas, 689 Milwaukee Ave., Elkhart, Ind.
 Matthews, Ind. (Gen. Del.) July 23 to Aug. 4
 No. Ind. Dist. Assembly.....Aug. 6 to 11
 Indianapolis Dist. Assem.Aug. 14 to 16
 Ohio Dist. Assem.Aug. 28 to 30
 Auburn, Ind. (Gen. Del.)....Sept. 1 to 15
 St. Paris, Ohio (Gen. Del.)....Sept. 17 to 29
- John Thomas, Wilmore, Ky.
 Warsaw, Ohio.July 24 to Aug. 4
 Sychar Camp, Ohio.Aug. 8 to 18
 Hopkins, Mich.Aug. 22 to Sept. 1
- A. J. Tosti, 365 Carroll St., Youngstown, Ohio
 Warren, O. (Champion Heights)
Aug. 18 to Sept. 1
 Open DatesSeptember
- J. C. and Dorothy Tryon, 446 Vassar St., Wichita, Kansas
 Okeene, Okla. (Camp)....July 16 to Aug. 4
- L. M. Tucker, 404 N. 5th St., Cambridge, Ohio.
 Spratt, Ohio (Camp)....July 20 to Aug. 1
- E. E. and Ora J. Turner, Preachers and Singers, Box 55, Greensboro, Ind.
 Burlington, Iowa, Tent (Gen. Del.)
July 14 to Aug. 4
 Indianapolis, Ind. (1st church) (Indianapolis Dist. Assem.)....Aug. 13 to 18
- N. E. Tyler, Floydada, Texas
 Hinton, Okla.Aug. 1 to 11
Aug. 18 to Sept. 1
- Leo C. Upton, 2740 East 12th, Tulsa, Okla.
 Bethune, Colo. (Calvary ch.) July 24 to Aug. 8
- G. D. and Agnes Urschel, Evangelists and Singers, Olivet, Ill.
 Superior, Wis. (Tent)....July 25 to Aug. 11
 Bonnie, Ill. (Camp)....Aug. 15 to 25
 Danville, Ill. (Dist. Assem.)
Aug. 27 to Sept. 1
- N. B. Vandall, Evangelist, 303 Brittain Rd., Akron, Ohio
- Earle and Elizabeth Vennum, 2962 N.W. 14th Ave., Miami, Fla.
 Murfreesboro, Tenn. (Home Miss.)....August
- H. F. Vogt, 334 Pacific St., Camas, Wash.
- Harold L. Volk and Wife, 1025 So. 4th St., Canon City, Colo.
 Bassett, Nebr. (Pine Creek Camp) Aug. 2 to 11
 Ellendale, N. Dak.Aug. 13 to 25
 LaMoure, N. Dak.Aug. 26 to Sept. 8
- Allen H. Wagner, Rudolph, Ohio
- J. C. Walker, Box 51, Ford, Kansas
 Scott City, Kansas.Aug. 1 to 18
 Hastings, Nebr.Aug. 22 to 25
 Wichita, Kansas.Aug. 25 to Sept. 1
- Clarence and Thelma Warkentin, 605 E. Third St., Newton, Kansas
 Eureka, KansasJuly 28 to Aug. 11
 ReservedAug. 15 to 25
 Wichita, Kans. (Dist. Assem.)
Aug. 28 to Sept. 1
- J. P. Wear, 2923 Troost Ave., Kansas City, Mo.
 Open Dates (cancellations)August
- Wm. Werkhauser, 104 Kentucky Ave., Danville, Ill.
 Oklahoma City, Okla. (Tent, care KFXR Broadcasting Co.)....July 16 to Aug. 4
 OklahomaAug. 5 to 25
 Danville, Ill. (Dist. Assem.)....Aug. 28 to 30
 Des Moines, Ia. (Gen. Del.)....Sept. 1 to 15
 Lincoln, Nebr.Sept. 22 to 29
- Kendall S. White, Bethany, Okla.
 Grand Saline, Tex.Aug. 11 to 25
- C. M. Whitley and Wife, Box 413 E. Cleveland, Electra, Texas, care M. J. Swindall
 Lula, Okla.July 22 to Aug. 4
 Cumberland, Okla.Aug. 6 to 18
- Earle F. Wilde and Wife, 765 Magnolia Ave., Pasadena, Calif.
 Pasadena, Calif. (Dist. Camp)....Aug. 15 to 25
- H. H. Williams, 1008 Thornberry Ave., Louisville, Ky.
 Mt. Moriah, Ky.July 28 to Aug. 25
 Clarkston, Ky.Sept. 8 to 29
- Elzie C. Wilson, Evangelist, 2614 Stephenson St., Dallas, Texas
 Mt. Vernon, Tex. (Majors ch.)....
July 22 to Aug. 4
- J. P. Wolpe, 7524 Kenwood Ave., Chicago, Ill.
 Lacona, Iowa (Gen. Del.)....July 24 to Aug. 4
 Atlantic, IowaAug. 7 to 18
 Cedar Rapids, Ia. (Dist. Assem.)
Aug. 19 to 21
 Danville, Ill. (Dist. Assem.)....Aug. 28 to 30
 Keokuk, IowaSept. 1 to 15
 Montrose, IowaSept. 16 to 29
- Lon R. Woodward, 3740 Bell St., Kansas City, Mo.
 Oklahoma City, Okla.July 21 to Aug. 4
 Open DateAug. 11 to 25
 Grand Rapids, Mich.Sept. 8 to 22
 Lansing, Mich.Sept. 29 to Oct. 13
- George P. Woodward, Artist-Evangelist, 122 W. Barnard St., West Chester, Pa.
- Dwight Yarbrough, Bethany, Okla.
- E. E. Zachary, Box 103, New Castle, Ind.
 Miami, Fla. (Tent)....July 28 to Aug. 11
 Indianapolis, Ind. (Dist. Assem.)
Aug. 13 to 18

ANOTHER GRAVE IN AFRICA

Fairy Chism*

YESTERDAY morning soon after breakfast the word came that one of our little Christian boys was dying. He had long lingered with tuberculosis. I took a couple of girls and quickly left for his kraal which was only about four miles away. When we came up over the last mountain, we saw men outside, digging. That told the story.

When I entered the windowless hut I found the corpse lying on a dirty grass mat, wrapped in a very soiled and dirty blanket. When I pulled back the blanket, I noticed that his little coat, worn and dirty, was his only pillow. The angel of death had relieved the poor little fellow of his sufferings. His little light had steadily shone in that dark kraal for about six years (he was perhaps 11 years old). He and a little sister, about four years younger than himself, who died last year, were the only Christians there until a few months ago when one of the wives of a brother gave herself to the Lord. The hut was filled with heathen women; at his feet sat the sorrowing heathen mother, silently staring at the lifeless form of her son. They spoke only to answer my questions. He had died about the time that the messenger had reached the Mission Station. Almost his last words were, "Where is the missionary?" He realized that he was going home and told them that the day of his departure had come, but he wanted to see the missionary before he left. He called in all the people of his kraal and told them goodbye. Then he anxiously inquired, "Has she not come yet?" He spoke to them a few times, became still, and quietly slipped away to meet Jesus, Brother Schmelzenbach and a host of others from Africa, who were, no doubt, awaiting his arrival just on the other side.

The men who were digging outside found the ground very hard and the grave was not finished until four o'clock. While the men dug, the women (who had come from the

hut) sat in the shade of a tree and talked. There were about a dozen heathen mothers, and the lone Christian among them, (these all the wives of the father and his two sons) each with a baby so strongly resembling the mother that in most cases it was not difficult to connect the mothers with babies of all sizes and ages.

When the grave was finished we had the funeral service around the open grave. They had all respect for the ways of the Christians. His father, who is our chief, said with emphasis, "He was a Christian and we want him buried like a Christian." Therefore his body was not bent together as it would have been otherwise. We laid the perfectly straight form on his mat in the grave, placed his head facing the east, and the grave was filled in. Greatest precaution was taken by the entire family that the red, clay dirt was used first. The ground was combed and swept to get the last bit of it for, they firmly believe, that if any red dirt is left on the top where it may be seen, it will show the witches the place of burial and they will take a piece of it and with it bewitch another of that kraal. After they had scraped it all up and put it on the grave, then the black dirt was very carefully distributed over all. Every member of the family went to the nearby mountain-side and returned with a big stone. Everybody helped in the placing of stones around and on the grave—another grave.

Another grave to mark the resting place of a soul who has been saved from Africa's darkness and who will rise to meet Jesus! Heathen seldom leave any sign to mark the burial place of their dead. The head man of the kraal is often buried in the cattle kraal, not an old site, but the one that is used all the time for the cattle. Graves are getting more and more scattered over Swaziland and one glad morning there will be a glorious resurrection because the Light came to Africa.

* Missionary at Piggs Peak, Swaziland, South Africa