


HERALD of HOLINESS



OFFICIAL PAPER, CHURCH OF THE NAZARENE

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WHOLE NO. 1217

Warring at Our Own Charges

WHO goeth a warfare any time at his own charges?" asked the great apostle of the Corinthian church. He realized that the soldier had his equipment and supplies provided by the nation to which he had pledged allegiance. Yet there are many Christian soldiers who go into the spiritual warfare at their own charges. They, as children of God, fight temptation with the same means used by those who do not know Christ; instead of fully depending upon Him as their source of victory. They undertake the work of Christ's kingdom in their own strength and carry it on by their own efforts. They work and pray in their own self-confidence, depend upon the knowledge gained by experience, undertake spiritual activities relying upon their own native ability to drive it through or to "put it over," and engage in spiritual ministry with assurance in their own experience in handling a crowd and securing results. They try to do good but do not depend upon Christ, the Source of their goodness. They endeavor to do the work of God without being conscious that they may have the glorious privilege of working *with* Him rather than to be working *for* Him. They rest upon their own resources instead of God's. Why should we undertake spiritual warfare at our own charges when we may rely upon the Holy Spirit? He will provide wisdom. He will give boldness. He is the Source of all spiritual power—the power of purity, the power of quenchless enthusiasm, the power to persuade men of spiritual truths, the power to endure affliction joyfully for Jesus' sake, the power for spiritual results in the lives of others. The gospel is His message and we are but His messengers. We must learn like Paul to have our speech and preaching not in man's wisdom, but in demonstration of the Spirit and with power. It is our privilege to trust fully upon the resources of our King in this holy war and to live and walk in the Spirit, and work through the power of the Spirit.—D.S.C.

HERALD OF HOLINESS

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CHRISTIAN EXPERIENCE

PAUL'S Epistle to the Philippians may well be called the "prison epistle of the prison epistles," following the pattern of the apostle who spoke of himself as a "Hebrew of the Hebrews." The church was born in a jail; and ten years later the epistle was written from a prison. Between these two prison experiences, however, there was a series of severities. There were stripes and imprisonments—perils by land and sea, so much so that one wonders how one man could endure so much in a short ministry of ten years. And yet in spite of all he endured and was then suffering, the keynote of this epistle is joy.

It should be borne in mind, however, that there are two spheres of experience possible to men, one "in the body," the other, "in the Spirit." In the body there may be persecutions, afflictions, stripes and imprisonments, while "in the Spirit" there is joy and rejoicing. In writing to the Corinthians, the apostle mentions the "catalogue of severities" which he endured "in the body," but in this letter to the Philippians he seeks to share his experiences "in the Spirit." They had sorrowed with him in the founding of the church, now he would have them rejoice with him in his spiritual victories. The body may be imprisoned and suffer affliction, but no Roman tyrant or Jewish zealot, no prison cell or bodily privation can cut off one's flow of joy in the Lord. It was this faith that made the church invincible in the days of her martyrs. The presence of Christ was with these men and women who endured bodily affliction, and He imparted His Spirit to them in such an abundant measure that their tormentors witnessed in them a strange joy and exaltation.

THE theme of this epistle is "Christian Experience." In this it differs materially from other epistles. It is not primarily a treatise on doctrine as is the Epistle to the Romans, but is doctrine transmuted

into life and experience. Neither does this epistle seek to correct outstanding errors as does the Epistle to the Colossians; nor does it have issues to meet and refute as does the Epistle to the Galatians. It dwells rather upon the normal standards of the spiritual life and stresses that which ministers to virtue and praise. The word sin is not used in the epistle. In writing to the Ephesians, the apostle views Christ as the great sphere of redemption. It is "in Christ" that all the benefits of grace are conferred. He therefore reaches out to the lengths and breadths, the depths and heights in his efforts to express this fullness of God in Christ. In writing to the Philippians he picks up this heavenly note and transfers it to the sphere of earthly living, so that the theme now becomes "Christ in us." The Christian life as thus presented is farthest removed from a mere system of ethics or a question of doing right. It is a life that flows from Christ enthroned in the heart by the Holy Spirit. The joy of the Christian which, is so frequently mentioned is "in the Lord." It is in the inner sphere of the heart where Christ dwells, and is therefore spiritual. Its resources are independent of circumstances.

In considering this subject of Christian experience, the apostle does not deal with it as a botanist might study a flower, pulling it apart in order to study its cellular structure under a microscope. This is never the way to study inner spiritual experiences. He does not turn to introspection—instead he studies the infinite variety of holy and joyous experiences as a lover of beauty would study the flowers in a garden. As happiness is the voice of the garden, so deep and abiding joy is the truest expression of normal Christian experience. But happiness is a composite thing made up of many and varied virtues, so true experience is blending of reverence and peace, beauty and delight, in the awe of the realized presence of the Christ within the soul.

AS an instance of the manner in which this epistle blends the various spiritual elements into an experience of beauty and maturity, we may study the prayer of Paul which closes the introductory verses. His heart throbbing with warmth and tenderness he prays that their love may abound yet more and more in knowledge and in all judgment; that they may approve things that are excellent; that they may be sincere and without offense till the day of Christ; and that they may be filled with the fruits of righteousness, which are by Jesus Christ, unto the praise and glory of God (1:9-11). Here in his first petition he does not stop to analyze love or sing a hymn of praise to it as he does in writing to the Corinthians, but prays that their love may take on increasingly better forms of expression; then in his second petition he does not stop to discuss the ethical problem as to what is the highest good, for he knows that discerning love will lead them to approve things that are excellent. In his next petition he does not tarry over the problem of the how and why of re-

demption which he so ably sets forth in his letter to the Romans, but prays that the love which leads them to approve the things that are excellent may make them sincere in their character, and without offense in their daily conduct. Then gathering up these petitions into a great climax he prays that they may be filled with the fruits of righteousness. What, then, is true Christian experience—it is discriminating love that wisely expresses itself, leads to an approval of the highest and best things in life, purifies the heart from evil affections, preserves the life from sinful offenses, and blends itself into a character and an experience that is filled with the fruits of righteousness.

All of this the apostle asserts is by Jesus Christ unto the glory and praise of God. It is only when Christ is within the heart that true Christian experience can begin. Those who say that they believe in Christ without having had this inner spiritual experience are resting in a merely historical faith. They believe in the Christ of history, much as they believe in the great outstanding characters of sacred or profane history. But this faith never saved a soul or changed a life. As long as Christ remains on the outside His saving influences are not felt. He must be a personal Christ, living and reigning through the Spirit in every believer's heart.

WHAT ARE THE QUESTIONS IN THE MINDS OF OUR YOUNG PEOPLE?

IN the recent young people's summer institute held at Idyllwild Pines, we were asked by Professor Stevens to conduct a question box for the young people. Aside from the answers which we attempted to give, there was something illuminating about the questions themselves. Here are some of the problems of our young people with regard to religious life and experience.

1. How many different meanings does the Apostle Paul have for sanctification, and how may one determine the specific meaning intended? Is not this varied use of the term a cause of disputation?
2. How may young people find God's plan for their lives? Is it possible to know fully, and how?
3. Why has the Church of the Nazarene fostered evangelism to the exclusion so largely, of a definite program for assisting converts to build a solid and stable experience which does not need rejuvenating at each revival meeting?
4. The humanist holds that the benefits of prayer and testimony are within the individual, and that these agencies are merely psychological phenomena. Perhaps there is some truth in this view; how much of it may one accept and still maintain a proper concept of God?
5. What is guidance by the Holy Spirit—a fortuitous shifting of circumstances, or a strong mental impression in what seems to be a logical direction?
6. Can one be sanctified and be unethical?

7. How may one draw a concept of God that is not figurative; that is, that does not make of God a kindly old man. For example, the psychology of a prayermeeting and that of a lynching are very similar; what does one mean, then, when he says that God was in the prayermeeting and the devil in the lynching?

8. Did Adam and Eve sin with the desire for the fruit or in yielding to the desire?

9. Was the fellowship of the Holy Spirit enjoyed by Adam the same as that now possessed by the newborn soul?

10. We receive a new heart when saved. Why, then, do some preach that the stony heart is removed when we are sanctified?

11. What does it mean in the Bible where it says that it is a glory for a woman to have long hair. Does it mean real long, or just below the ears?

12. In the act of regeneration is there any impartation of the Holy Spirit?

13. Is there any Scripture which leads us to believe that after he has been crucified the "old man" comes back into the heart, when one backslides?

14. What or why does the devil tempt folks so? What does he expect to gain out of making a person fall?

15. Kindly refute the statement that "second blessing holiness people fail to distinguish between apostolic experience and apostolic teaching. They teach that when we repent and believe we shall receive the gift of the Holy Ghost instantly?"

16. Should we teach the second work of grace or sanctification as some exact phenomena which instantaneously jars our whole career?

17. Will you please explain as you see it and in terms which are not theological what being saved and being lost eternally mean? What are your actual concepts of heaven and of hell? I am honest and would like to face this question intelligently. I have never heard it discussed.

QUOTATIONS FROM WESLEY

"There is a wide difference between voluntary and involuntary transgressions. The one brings condemnation to the soul, the other does not."

"The longer I live, the larger allowances I make for human infirmities. I exact more of myself and less from others. Go thou and do likewise."

"I want to be all love. This is the perfection I believe and teach. And this perfection is consistent with a thousand nervous disorders, which that high-strained perfection is not."

"They are not condemned for sins of infirmity, as they are usually called. Perhaps it were advisable rather to call them infirmities, that we may not seem to give any countenance to sin, or to extenuate it in any degree, by thus coupling it with infirmity."



Managing Editor's Page



EQUALIZING MINISTERS' SALARIES

ONE of the major issues confronting the church is that of supplying adequate support for her ministers. It is recognized that no matter how small the congregation, if the church demands the full time services of a pastor he is entitled to a support that will at least permit him to live on a par with the average member of his church. The source of much discussion has been the apparent inequality between the salaries paid to pastors of better churches and officials as compared with that paid to those supervising smaller churches or filling smaller places of leadership. We grant that there seems to be no sense of fairness to the fact that some pastors or officials are well paid while faithful ministers and godly men within the bounds of the same district are deprived of some of the necessities of life. Nor can we find justification for the fact that two men of equal ability and training, perhaps graduates from the same school, may serve the church acceptably, one in the pastorate at a good salary paid regularly, while the other teaches in a college in which the financial support is small and paid very irregularly. It is rather difficult for a church to continue with such inequality and partiality and keep the blessings of God upon her. Something must be done!

This issue has been faced by churches and a solution attempted in various ways. A study of the plans used by some of these churches may offer some helpful suggestions for dealing with this problem. A minimum salary has been established in some churches based on whether a preacher is single or married. The funds from which this minimum salary is paid is raised in different ways. In some instances it is paid from the home mission funds of the church. Other denominations request the ministers being paid larger salaries to pay a certain percentage of their annual income toward this fund. In some churches this plan begins with a tax of one per cent for a salary of \$1,600 a year, and gradually increases the amount of percentage according to the increase of salary income. Some have suggested that a standard salary be established for all ministers, something after the plan followed for paying missionaries. Such a plan would provide for a standard monthly salary based upon the size of the minister's family—the salary to fluctuate according to the standard buying value of a dollar in particular sections of the country—a parsonage, some special arrangements for the schooling of his children, and the payment of major medical expense. By this method all ministers would be paid on a basis of equality and not according to the ability

of the person to make progress. It is argued that his ability is included as a stewardship obligation and he is obligated to make proper use of these exceptional abilities as a faithful steward, and not because he may receive increased financial remuneration. A plan with some merit, no doubt, but perhaps too idealistic.

We would not suggest that any minister is receiving more than he is worth to the church. We would not even hint at a reduction in salary in any particular office. None are paid too much, but many are receiving too little. When one member of the ministerial group suffers because of an inadequate income we all suffer. When any particular local congregation permits its pastor to go without the necessities of life it is not only a reflection on that particular congregation, but also upon the entire denomination which has provided no better method for financing its ministry. Just what method should be pursued so that all pastors, evangelists, college professors, and other ministers may be adequately supported, we do not know. But we are sure, under the leadership of the Holy Spirit and with wise and careful thinking that some acceptable method can be found. The early church found a method so that "neither was there any among them that lacked." The Holy Spirit may lead the present church to a solution for this problem if we will seek His guidance in the matter.

* * * *

KEEPING FRESH

There is need for us to keep a freshness about our spiritual life. The tendency is to take things in a matter-of-fact manner until even our daily devotions may become merely habitual without having the freshness and romance which we may enjoy. At times the Christian worker may grow old in his work. He may become too professional as a preacher, a teacher in the Sunday school, a leader of some religious organization, or even as a witness for Christ. It is time for him to tarry in prayer for a "season of refreshing from the presence of the Lord." To realize such a refreshing he must not endeavor to force his way through to victory by strenuous activities of his own rather after a humble acknowledgment of his need for such a new touch, the need of refreshing, it is his privilege to open his heart to the Holy Spirit, the Giver of all spiritual blessings, that He may reveal Himself in a more real and powerful manner. Let us remember He is our great Helper—the God who is always at hand. It is He who will keep us fresh in our work with Him.

DR. REYNOLDS AND THE CRUSADE

General Superintendent Goodwin

AFTER closing the Beacon Camp, we accepted the invitation of Rev. E. G. Anderson, business manager of Eastern Nazarene College, to spend a few days in his home at Wollaston, Mass. I should say in passing, that we had a good camp this year at Beacon. Dr. Sloan and his able wife are doing a great work on the New York District, and have united the forces for a great development of the work. The outlook for the New York District was never better. Dr. Gardner, President of Eastern Nazarene College, who was our coworker in the Beacon Camp, is a young man of strong gifts and an able preacher. He did splendid work in the pulpit and around the altar, and carries a passion for souls.

Our coming to Wollaston, Mass., was not only for a three days of rest, which was greatly needed, but it offered a good opportunity to visit with Dr. Reynolds, our General Superintendent Emeritus. It so happened, also, that this was a special point in the lives of Dr. and Mrs. Reynolds. Yesterday, July 17, was the fifty-sixth milestone in the wedding anniversary of this happy, contented couple. Dr. Reynolds was 81 last May and Sister Reynolds will be 81 in November. They were both converted young and received the blessing of sanctification in early life. Together they have lived and loved, and together they have fought life's battles in glorious victory. While physical weakness prevents as much strenuous toil as in other years, yet they seem stronger in faith and hope, and doing a great work for God and the church as they labor in prayer before the throne.

What a hero of the cross, what a daring personality, has been wrapped up in this man of energy. I first heard him preach the gospel some forty years ago this fall or winter. His message was simply and beautifully illustrated and carried conviction to the heart of his hearers. Through storm and sunshine, Dr. Reynolds has stood unflinchingly for truth and righteousness. He has seen the Church of the Nazarene grow from its mere planting until today we have more than 125,000. His holy soul wrapped up in the cause of missions has never been contented unless in the midst of some aggressive battle to win men to God. He has traveled around the world and has seen all mission fields, knows the trials and the many difficulties which must be overcome for success, yet he labors on in faith for mighty revivals which shall sweep around the world.

Last January he came with plans to Kansas City for a mighty revival which he hoped would reach all lands. With the co-operation of the District Superintendents, plans were made that this year should be filled with a Crusade for Souls. The Crusade is on and revivals are breaking out in many places. New passion has seized many hearts, and the fire is fall-

ing at our camps this summer. We are in the very beginning of a mighty tide of salvation.

No one is more active than Dr. and Mrs. Reynolds. They write many letters every week and pour faith and courage into hundreds of our workers, at home and in foreign lands. But Dr. Reynolds' prayer life is most remarkable. He has worked out a map or chart of the various countries and mission fields, which gives him the exact time in all lands. When it is six o'clock in the morning at Kansas City, the Headquarters of the church, he knows just what they are doing in every country and mission field. When in prayer at six o'clock in the morning, he can see Scotland making ready for the noon meal, and in India at the evening meal as the sun goes down, and in China and Japan making ready for the slumbers at night. This puts him in touch with their religious services through the day and evening, and thus he carries on his prayer life.

He keeps before him a list of the various objects of his prayers, and devotes certain days to these objectives. To give our readers a clear understanding of his method I will give a brief outline:

Tuesday: Is devoted to the general interests of the church. Prayer for the General Superintendents, General Secretary, Missionary Secretary, Editors, General Treasurer, and the Publishing House with all its interests.

Wednesday: Ministers in general. Young People's Society, W.M.S., Sunday Schools, and other departments.

Thursday: Colleges and schools, Bible Schools. Separating and naming them, carrying their burdens and interests before the Lord, for added funds and means to carry forward the work.

Friday: Is given to missions, both at home and in other lands. Here is the list of our missionaries, and their coworkers.

Saturday: This is the day for hospitals and their workers.

Sunday: All district superintendents, pastors and evangelists, are brought before the throne of God, and prayer is made for each. Lists of names of many individuals and workers are before the throne of grace. He then follows as far as possible the services in which he feels they may be engaged.

Monday: The rescue work comes into remembrance. Rest Cottage at Pilot Point and Kansas City and other institutions of like nature. Special burdens, these have a place in his intercession before the throne. Special requests for prayer, the campmeetings in their season, and also special revivals in progress. Thus this holy man of God lives before the throne in intercessory prayer for the success of this great Crusade for Souls. What an example of devotion and faith Dr. Reynolds is setting forth before us all.

As I visited with him today and talked over the work, my soul burned anew with the fire of holy passion for a dying world. As I write I am wondering what would happen if only this mighty passion could grip the heart of all our dear Nazarenes in all parts of the world. Then I think of Ezekiel's vision in the ninth chapter when he saw the angel with the writer's inkhorn, to mark those who were willing to sigh and cry over the sad situation of society. I am wondering how many of us would have the mark of

heaven on our foreheads, and would we also be spared like the prophet of old.

Remember, dear workers, while we preach and toil, our General Superintendent Emeritus is before the throne in prayer pleading for victory. I think I shall preach with better grace and power after this. May the spirit of intercessory prayer be radiated throughout the entire movement, and may we as workers toil on with greater faith and courage for continued victory in this Crusade.

A FLAME OF FIRE IN CHINA

Katherine Wiese*

THE month of May was the greatest I have had in China; the reason being that I had the privilege of sitting under the ministry of China's leading evangelists. After months of dealing with those in heathendom, or who have been out only a few years, one sometimes groans within and wonders, "Will they ever get the vision of the responsibilities of a Christian?" But in May I had the privilege of meeting some second and third generation Christians; men of college and university education, but best of all, men who were saved and sanctified, with a call of God to preach the gospel, and a heart with a great burden for their countrymen. Could they preach? Did they compromise with sin? How I wish you could have heard them; you would never have doubted that missions has paid!

The first was Dr. Sung, a young man who holds a Ph.D. from Ohio State University. He was studying at Union Theological Seminary of New York when God saved him. He became so on fire that he was put in the insane asylum. He came back to China where teaching positions were offered him with large salaries. His father, who was a Methodist preacher, wished him to teach so as to help educate the younger children. But Sung gave all his savings to his father, and said, "Father, your son is dead, he who stands before you belongs to Jesus Christ, for Jesus bought him with His blood, and he cannot do as he pleases. He belongs to Jesus." For three years he turned down big salaries and preached in the country with no salary, and dressed like the people. If they went barefoot, so did he. Then God called him to evangelistic work at large. Now after four years he is known as China's greatest evangelist. A little, slim body, weighing not much over a hundred pounds, he spends six to eight hours a day in the pulpit and dealing with souls. He is a regular Billy Sunday in action, illustrating and acting out his sermons, and driving the truths home with frequent choruses. Sometimes he would be jumping, at other times he would be on his knees pleading with them to give their all to Jesus. He preaches sanctification as a second work of grace. He is a great lover of John Wesley, and believes a revival must begin with fire, not organization. He fights

Modernism as the enemy of Christ. Never have I heard such preaching as his sermon on "The Prodigal" and "Can these dead bones live?"

The Christians caught the vision that they belonged to Christ and were not their own. At the close he organized over one hundred bands composed of from three to six people who promised to go out once a week testifying to the unsaved.

Then we went to Kaifeng to a meeting of the Fundamentalists, and here we met more of China's leading preachers. As we listen to these powerful preachers, we thought not many years ago missionaries were no doubt often discouraged at the slow progress of these men's grandparents, but today as their grandsons stood before us, well trained for their work, and with a burning message stirring the hearts of the missionaries as well as others, we felt sure that if those same missionaries could hear these men they would feel repaid a thousand times.

We rejoice to know that China's strongest preachers believe that there is only one cure for sin and that is the blood of Christ, and that being reborn is not enough, but one must tarry for the filling of the Spirit. Both the cross and the Holy Ghost were exalted.

Dr. Sung believes China is to have a nation-wide revival in the next two or three years. In many places it burns now. This spring while at Chao Cheng the head official sent a letter over from Nanking requesting the mission to help in their work for better morals, and they feel it must come through Christ. In a speech this spring the President told the Chinese people to take the missionaries as patterns. When in Kaifeng we attended a service at the home of the Magistrate of Finances for the State. He and his wife are deeply spiritual and have services in their home for other high officials and many are finding Christ. What a call to Christianity! Everywhere opportunities, but, alas, our Christians untrained, and we have to answer we have no one whom we can send. Thank God for the prospects of a Bible school this fall. But will this golden opportunity still be waiting when they are prepared?

One thing we firmly believe, China will become Christian with such Spirit-filled men as we met in

*Nazarene Missionary in China

Kaifeng. Our hearts just rejoice and take courage.

On the train we met a young soldier who had attended three days of Dr. Sung's meetings. He was running over with joy. He testified and sang choruses, his face shining like an angel's. He was having a

shouting time right on the train. Everyone in the car was leaning forward drinking in his words. It was not just words, but the Spirit who was speaking and I am sure that some will never get away from what they heard that day.

CRUSADING WITH CHRIST

N. B. Herrell*

THE soul winning crusade launched by our Savior, the Lord Jesus Christ, on the day of Pentecost is the world's first and foremost cooperative enterprise. It represents God's richest bestowments and man's highest achievements. The magnitude of the task far exceeds that of all other projects known to man. Its calling challenges the best talent of all nations, races and classes. There are no substitutions for the quality of investments, the sacrificial nature of its service or the equity of rewards rendered. Its field of operation is wherever man is found. Today is the day of its golden opportunities of accomplishments.

THROUGH EYES OF LOVE

Through eyes filled with compassionate love God was moved to give His only begotten Son for the redemption of "whosoever would believe." Through such eyes of love Christ was moved to give Himself "to sanctify the church." Through eyes overflowing with God's perfect love the Church is to catch a vision of a lost world and be moved to give herself to Christ and the salvation of every nation, every race and every class. Not one soul is to be overlooked by such heralds of loving grace. No land so dark but what her golden light of gospel truth will dispel the night of sin. God's love is the dynamic of soul winning.

*God's love reveals, the need of man,
His love makes plain, His gracious plan;
Love is God's way, from death to life,
To win the lost, to banish strife.*

*Then let God's love, burn bright and clear,
Till all may know, till all may hear;
In every land, to all the race,
Go tell the news of saving grace.*

BY THE WAY OF THE CROSS

Poverty is the price God's Son paid to be the world's Redeemer. From the right hand of the pearly white throne of wealth and glory to a friendless world with no place to lay His head, the Savior of man launched the world's greatest enterprise. Added to this reproach of poverty is the suffering of the cross. Yet, with such poverty and suffering Christ has led the way to life and immortality. Sin reduces men to poverty and suffering; God's loving grace lifts men from poverty and suffering in this world to a world free from all sin and sorrow. The glory of the Church is the *Divine Presence* to save from all sin. Poverty and suffering are the heritage of the Church that

Christ may be revealed through her to a lost world as the conquering Christ. "Nothing between my soul and my Savior," is the only safe place for the soul winner. Crusading with Christ begins with poverty, suffering, and ends with wealth and glory beyond the Great Divide. Ease and comfort are not for the soldiers of the cross of Christ. The way that leads home for the soul winner is through the mountains and wilderness in search of the lost sheep. Thorns, rocky steeps, storms and dark valleys are familiar places to the true shepherds of God's flock in these days of trouble. Thank God, the long night of sin will soon be past and the homecoming of the crusaders for souls will be the order and by the grace of God I mean to be there with a few trophies.

*The way of the cross may be rugged and steep,
The night may seem dreary and cold;
Yet, I must seek for God's wandering sheep,
And bring them back safe to His fold.*

THROUGH GATES OF PEARL

The soul winner must have a homeward pull that is akin to homesickness in order to be at his best. He must feel that he is a pilgrim and stranger seeking a city whose builder and ruler is God. It is this sense of homeward-boundness that floods the soul with compassionate love for the lost about us. There is a vast difference between a zeal for numbers and members and a soul passion for the lost that will not be denied until they are saved by power divine.

If we Nazarenes are to pass through gates of pearl to yonder city of light we must first enter the open doors of home missions and evangelism in this world of sin and sorrow and make it possible for others to enter with us. Not in the past twenty-five years have conditions offered such an opportunity for home missions and evangelism as we have today. Our need in the Church of the Nazarene is the same as it has been. The need is men. A certain type of men fitted for the hour and demand. Men who are not afraid to dare and do. Men who are not lovers of lucre or the praise of the crowds. Men who are not seeking a dictatorship great or small but humble, honest, true-hearted, whole-hearted soul winners. Men who are not working a religious racket to gain position or money. Men who are not catering to the conditions that made the Church of the Nazarene a necessity in the earth. Not men of the past but men of today. Men with a vision, passion, courage, faith and a ruggedness that will meet the challenge of the day and hour. Yes, through gates of pearl by the way of the

* Pastor, Coffeyville, Kans.

IF WE WOULD WIN SOULS

Mary Watson Fish

V. DIFFICULTIES (*continued*)

PROBABLY one of the most necessary requirements for true and lasting discipleship is that those contemplating becoming Christians should count the cost of discipleship before accepting the Lord Jesus and aligning themselves with His cause. It might be well for those already Christians to do this also. Jesus reveals to us the value of this procedure in Luke 14:28, 30. "For," says Jesus, "which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest, haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, Saying, This man began to build and was not able to finish." Again in Mark 4:5, 6, 16, 17, Jesus says some seed "fell on stony ground, where it had not much earth; and immediately it sprang up, because it had not depth of earth: but when the sun was up, it was scorched; and because it had no root, it withered away. These are they who, when they have heard the word, immediately receive it with gladness; and have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended."

FEAR OF PERSECUTION

The fear of persecution may hinder some from accepting Christ. We must never tell one he will not be persecuted. This would be contrary to God's Word. The question is not "Will we be persecuted?" but "How much do we love?" "How much will we bear for the dear Lord's sake?" The Christian life is a warfare against sin and the devil wherever we find such, be it in our own life, our neighbor's, our community, our church or our country. However, "the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds" (2 Corinthians 10:4). "For we wrestle not against flesh and blood, but against principalities, against powers, against rulers of the darkness of this world, against spiritual wickedness in high places" (Ephesians 6:12). To think for one moment that engaging in such a battle will not entail sufferings, misunderstandings, loss of friends, heartache, mental anguish, and possibly broken bodies, is to be bitterly disappointed and possibly resentful later when these furies break upon us. God says, "Yea, and all that will live godly in Christ Jesus shall suffer persecution" (2 Timothy 3:12). God may spare us some things hard to bear. He may temper every wind that blows. But it is a far more glorious privilege to suffer with Him than to be spared suffering for we read in 2 Timothy 2:11, 12, 10, "It is a faithful saying; for if we be dead with him, we shall also live with him: if we suffer we shall also reign with him; if we deny him, he also will deny us." Paul says, "Therefore I

endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory."

Jesus, also, says, "Blessed [or happy, fortunate] are they which are persecuted for righteousness' sake: for their's is the kingdom of heaven. Blessed are ye, when men shall revile you and persecute you and shall say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad, for great is your reward in heaven: for so persecuted they the prophets before you" (Matthew 5:10-12). It is a great privilege to suffer with Christ and for the cause so dear to His heart, that of winning sinful men back to God. We must remember that unto us "it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake" (Philippians 1:29). In fact the only path to glory is through suffering. This is true of all great undertakings, explorations and achievements. It is doubly true of heaven's glory, of spiritual undertakings and achievements. We must obey the exhortation of Paul, "to continue in the faith" (Acts 14:22). We must also remember that "we must, through much tribulation, enter into the kingdom of God." The first disciples "rejoiced that they were counted worthy to suffer shame for his name" (Acts 5:41). Paul says, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Romans 8:18). True Christian living calls for courage and endurance of the highest degree. Jesus had it. And He, himself, says, "The servant is not greater than his Lord. If they have persecuted me, they will also persecute you—" "For," continued Peter, "even hereunto were ye called; because Christ also suffered for us, leaving us an example that ye should follow in his steps" (1 Peter 2:21). "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind" (1 Peter 4:1).

"TOO MUCH TO GIVE UP"

"But there is too much to give up," someone may say. No doubt there may be much to give up. However, there is much, also, to be gained. "Thou wilt show me the path of life," sings the psalmist (Psalm 16:11), "In thy presence is fulness of joy; at thy right hand there are pleasures forever more." Renunciation is, in reality, a matter of evaluation. Paul so valued this "fulness of joy," these "pleasures in God's right hand," which would be "forever more," that he was willing to give up all things dear to himself, that he might be found in Christ, that he "might know him and the power of his resurrection" (Philippians 3:7, 11). We can trust our loving heavenly Father to provide us with those things that are right and good according to His will. "For the Lord God

is a sun and a shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly" (Palm 84:11).

"I am afraid I will lose my friends." It would be futile and probably untrue to tell the one with whom we are dealing that he would not lose his friends should he accept Christ and come out unreservedly and whole-heartedly for Christ and Christian living. Nevertheless, the only friends whom he would lose would be those ungodly friends who would be a hindrance to him in living a true Christian life. God says in Proverbs 13:20, "He that walketh with wise men shall be wise: but a companion of fools shall be destroyed." And remember, "The fool hath said in his heart, There is no God" (Psalm 53:1), and therefore makes no attempt to follow Christ, the Son of God. It is right that "we ought to obey God rather than men" (Acts 5:29). For "the fear of man bringeth a snare: but whoso putteth his trust in the Lord shall be safe" (Proverbs 29:25). "Blessed [happy, fortunate] is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful" (Psalm 1:1). Let us not be as those cowards of old who, "believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: for they loved the praise of men more than the praise of God" (John 12:42, 53).

"I HAVE NO FEELING"

One great hindrance to realizing salvation, sanctification, or any blessing from God is so often expressed in these words, "I have no feeling." Possibly it would be wise to ask our companion just what feeling he thinks he ought to have. Is it a feeling of peace, joy, or sorrow for sins that he thinks he should have? Feelings of peace and joy come only after one has repented of sins, has been forgiven, believed, accepted and confessed the Lord Jesus as personal Savior. "There is no peace, saith my God, to the wicked" (Isaiah 57:21). The Holy Spirit, only, can give love, joy, peace, etc. (Galatians 5:22). We cannot "work up" such emotions. This is our portion *after* we have confessed the Lord Jesus, not before. "Whosoever, therefore, shall confess me before men, him will I confess also before my Father which is in heaven." Repentance of sins, with tears and strong cryings, which has behind it no determination to forsake sin is not worthy of the name. This "feeling" or "emotion" is not what God wants. In Isaiah 55:7, we read of something better. "Let the wicked forsake his wicked way and the unrighteous man his thoughts and let him *return unto the Lord*, and he will have mercy upon him and to our God, for he will abundantly pardon." "For by grace [the unmerited love of God] are ye saved, through *faith* [not feeling] and that not of yourselves, it is the gift of God: not of works lest any man should boast" (Ephesians 2:8, 9). Too often the supposition that the Christian life "won't work," that one has "tried

it and found it wanting," comes because of failure to claim, by faith, the promise of God and acting as if one had in reality the answer, until the answer comes in actual, open manifestation. Jesus says in Mark 11:24, "Therefore I say unto you, What things soever ye desire *when ye pray, believe* that ye receive them and ye *shall have them.*" Again the difficulty may be in these words found in Jeremiah 29:13, "And ye shall seek me, and find me *when ye shall search* for me with *all your heart.*" Jesus came to "seek and to save that which was lost" (Luke 19:10). It will not take long for a seeking Savior and a seeking sinner to come together.

"MY HEART IS TOO HARD"

To the answer of "My heart is too hard," God says in Ezekiel 36:26, 27, "A new heart also will I give you and a new spirit will I put within you: and I will take away the stony heart out of your flesh and I will give you an heart of flesh [tenderness, compassion]. And I will put my Spirit within you and cause you to walk in my statutes and ye shall keep my judgments and do them." It is not "too late" to come to Christ. "The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to usward, not willing that any should perish, but that all should come to repentance" (2 Peter 3:9). "Wherefore, as the Holy Spirit saith, Today if ye will hear his voice; harden not your hearts." "Now is the accepted time. Behold now is the day of salvation" (2 Corinthians 6:2). That one has not sinned away the day of grace is refuted by Jesus' own words, "Him that cometh to me I will in no wise cast out" (John 6:37).

To make restitution is not always easy. To seek reconciliation, especially when we are not to blame, is also sometimes difficult. But that this is a law of the kingdom of love and necessary to true Christian living cannot be denied. Jesus teaches us, "Therefore if thou bring thy gift to the altar and there rememberest that thy brother hath ought against thee: leave there thy gift before the altar and go thy way; first be reconciled to thy brother and then come and offer thy gift" (Matthew 5:23, 24). This seems an impossibility to the unregenerated heart of man. Nevertheless, if one truly desires to follow Jesus it can be done. Sometimes this act of obedience is followed by amazing results. The feared disgrace is sometimes banished, sometimes mitigated, and always shared by Him. "Lo I am with you alway," says Jesus. Let us, and those whom we seek to win, say with Paul, "I can do all things through Christ which strengtheneth me" (Philippians 4:13).

Appropriation is always the measure of blessing. God is not straitened in Himself, but, alas, He is sorely straitened in us! We are constantly limiting Him by our unbelief, so that He cannot do the mighty works that He would and could.—ARTHUR T. PIERSON.

"UNDER THE CONDITIONS"

G. M. AKIN*

THE night was dark! The wind blew! The waters of the sea of Galilee were turbulent—the spray from the bursting white caps covered the little ship! The horrified disciples set themselves to keep the boat from going down! Finally, they made a discovery—they saw someone coming; but their vision was impaired (strange how "conditions" and "circumstances" affect the vision sometimes). Peter said, "Lord, may I come to thee?" The Master bade Peter come. The impetuous disciple started, and as long as his vision was perpendicular he succeeded; but when it became horizontal he failed.

What are "conditions" and "circumstances" which we are all called upon to face in life? Are they not, in many instances, "allowed" or "permitted" providences? Then, it may help one to think that they are God's negative and positive processes which He employs to develop strong men and women. What then should be the Christian attitude toward "conditions" and "circumstances"?

Ours is a "faith life." "We walk by faith," said the inspired writer. The Christian life is not to be governed too much by what he sees, hears and feels. Another writer said, "Faith and the ideal still remain the most powerful levers of progress and happiness." "Hold the victorious attitude toward life and you will overcome all the unfavorable conditions." The "faith" or "victorious attitude" may not always change the conditions, but it will determine the effects that the "conditions" have upon us. "It is not what happens to us but what happens within us in times of stress that determines whether we are defeated or victorious."

David said, "I shall not be moved." "None of these things move me," said Paul. What determination expressed by these writers of inspiration! "I am not bound to win in what I attempt; but I am bound to be a man. I am bound to be true to the best I know." Such determination is not without its rewards in one's life; for we can "bring back from the land of difficulty a strength we can't acquire elsewhere." A worthy determination helps to steer the life in the right direction.

Daniel purposed in his heart that he would not defile himself with the king's meat—would not allow his life to be marred by "conditions" or "circumstances." "Purpose is the child of hope, and purpose has a final goal." "He whose motive is purest and who is wed by it to purpose will lead his fellows as a shepherd his flock," said Brent. Since "nothing can turn nature away from its appointed task," so "all things shall work together for good" for the person who has and maintains an unswerving purpose in his efforts to follow the path of obedience.

Yes, Peter faced a "condition" on that stormy

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night—one he had never met before. As long as his vision was upward he remained "on top" of the waves; but when his vision became downward (when he lost faith, determination, and purpose) the waves overcame him. Here is the lesson: We shall always have "conditions" and "circumstances"; but they shall make a worthy contribution to our lives if we "use them as stepping stones to higher heights." Let us ask ourselves this question? Are we "under the conditions," or, are the "conditions" under us?

HOME MISSIONS—IT CAN BE DONE!

E. O. CHALFANT*

WHY can it be done?—*The Great Need*—There are approximately now one hundred thirty million (130,000,000) souls in the United States proper. And it is a very well established fact that there are about seventy million (70,000,000) who are not churching in any way, either Catholic or Protestant or Jewish or have any kind of organized religious influence. Quite recently the *Missionary Review of the World* said that there were ten thousand (10,000) villages in America without any regular pastor and thirty thousand (30,000) without any resident pastor. These are simply cold figures.

But the great need as we see it should be visualized with the thought of seventy million (70,000,000) souls who live and think, suffer and die, and who are judgment bound. If Jesus Christ is the only Savior of the world, and if there is no other name given among men whereby we can be saved, then this heart need, this soul need, this mind need, this home need, this need of every human being among these seventy million (70,000,000) souls affords us an opportunity of challenging need that can hardly be comprehended.

Another outstanding element of the need is to produce moral stamina among the oncoming generations that shall mold the character and the life of our citizens in the next fifty or hundred years. This must be done through a dynamic Christianity. And as a vital dynamic religion is so very scarce, even in the organized forces, the Church of the Nazarene has an opportunity not only among the seventy million (70,000,000) but it can play a great part in the Christianizing of the present regular religious forces of our nation.

With this great outstanding mass of human beings and these great outstanding, challenging, conditions before us, when we take into consideration, the Great Commission, and the present organized forces of the Church of the Nazarene, and what has really been accomplished in the last twenty-five (25) years, we are driven to one settled fact—that the home missionary task can be accomplished in the Church of the Nazarene. *It can be done!*

* Superintendent, Chicago Central District.

WITH THE GREEK NEW TESTAMENT

E. Wayne Stahl

ARE YOU A "DOULOS" OF JESUS CHRIST?

IT was election night in Chicago a number of years ago. The polls were closed; as the shadows of evening enveloped the great metropolis I sat in one of the voting places as the ballots were being counted, a watcher for the Prohibition Party; there was a prospect of electing to Congress a man of that political faith, and his supporters wanted to be sure that every vote for him was counted.

As we sat there, watcher and election judges, there came into the room out of the November darkness a drunk man. Liquor had loosened his tongue, and he was babbling away, interfering somewhat with the counting of ballots. One of the officials gruffly said to him, "Get out of here!"

The intoxicated one assuming that attitude of offended dignity, so comical, and yet so tragic of an inebriate, mumbled out in his thick, alcoholic gutturals, words like these:

"You can't make me get out of here." Then swelling up in his importance and brandied bravado, he added, "I am a free American citizen."

Nearly two thousand years before that incident took place, there was a prisoner in a jail of Rome. He is writing, or dictating, a letter to his dear friends in Philippi. Having also been in a prison in Philippi he probably recalls that experience during his Roman captivity, as he indites the epistle to the Philippian jailer and others of the place. At the very beginning of his communication he refers to himself as the bondsman of Jesus Christ.

That man in the Chicago polls, claiming to be free, was really in pitiful bondage to Bacchus. That prisoner in the Roman jail, calling himself a slave, was actually the freest man in the Imperial City; he knew a liberty never known by the infamous Nero on his golden throne.

For Paul had been emancipated with that liberty wherewith Christ makes His redeemed ones free. He was experiencing the rich, triumphant freedom of love's bondage.

The word which in the King James' translation is rendered "servants" in that first verse of the letter to the Philippians is in the Greek *douloi*, plural of *doulos*. (Paul includes Timothy in the beautiful, triumphant captivity.) And *doulos* means bondsman! The word comes, as is supposed, from the Greek word *deo*, to bind. Those iron fetters Paul wore were but suggestive of the golden bonds of his love slavery to Jesus. How true he found it, "Stone walls do not a prison make, nor iron bars a cage!"

There are a number of Greek words which are translated into our Authorized Version as "servant."

There is *diakonos* of Matt. 23:11, which primarily signifies "minister." (We get our word "deacon" from *diakonos*). There is *oiketes* of Luke 16:13, which basically means "domestic, or house-servant." There is *huperetes* of Mark. 14:54; its original signification is "under-rower or underling." There is *pais* of Matt. 8:6, which primarily means "child" or "boy."

But the Greek word which in the great majority of instances is rendered "servant" in the New Testament (and it is amazing how frequently we find the word) is *doulos*, "bondslave or slave."

In all the King James Bible we find the word slave but once; in Rev. 18:13. But in the Greek the word that is translated "slaves" is *somaton*, genitive plural of *soma*, body. Thus, in the original it is in contrast to the noun that comes immediately after it in this verse. This noun is *psyche*, in its first form, and means "soul."

Paul seems to glory in his slavery to Jesus. Repeatedly he terms himself the servant (*doulos*), bondslave of Jesus Christ. A number of these instances occur at the beginnings of his letters. Today people sometimes in closing a letter will use this expression, "Your obedient servant." But Paul at the very starting of his epistles wanted it known that he was, not a servant of men, but a bondslave of the Lord Jesus, who had made him free indeed with the emancipation of full salvation.

I remember reading, years ago, a statement by Bishop Quayle, that went like this: "Paul was a *doulos* of wonder." It was an unspeakable amazement to the apostle that to him, even to him, should be committed the preaching of the unsearchable riches of Christ to the Gentiles. And that wonder was based on love and pardon. Love is not only "the greatest thing in the world," as Dr. Drummond called it; it is also the most wonderful thing in the world.

Paul's servitude to Jesus was not like the hard and bitter bondage of the Hebrew slaves in Egypt. It was joyful, voluntary enslavement of love, such as we read of in the lovely verses of Exodus 21:1-6, where the Hebrew submits to the piercing of his ear by the awl and becomes a slave for life; *and for love*. For he has testified, "I love my master" (21:5).

To what heights of luminous and triumphant rapture does the Christian revelation rise when Paul declares, "For he that is called in the Lord, being a servant [*doulos*, bondslave] is the Lord's freeman: likewise also he that is called, being free, is Christ's servant [*doulos*]" (1 Cor. 7:22).

And the secret is in knowing as Sanctifier Him who for love "took the form of a servant [bondslave, *doulos*]" (Phil. 2:7). "As he is, so are we in this world." As He is in the world to come, so we shall be. "To him that overcometh will I grant to sit with me in my throne." We go from the slavepen to coronation.

Religious News of the Week

Compiled by L. A. Reed

The world seems to be greatly troubled. As we pen these lines Mussolini has declared that Italy's course is fixed and that she ultimately intends imperialistic rule over Ethiopia. The United States is warning its citizens, most of whom are missionaries, to leave the country of Ethiopia as hostilities are very imminent. But they are "standing by the stuff" and not leaving. Italy has rejected and even jeered British overtures and has threatened to leave the League of Nations and if she should, then there will be only three major powers left as members, that is, Great Britain, France and Soviet Russia. Britain has also antagonized French leaders in her admissions to Germany relative to naval agreements. Hence France refuses to listen to British pleas for help in stopping Italy's conquest of Ethiopia. Japan has great cotton interests in Ethiopia and so now there is a possibility that she may give her interests military protection against Italy. And Japan is now at odds with Russia, as the latter claims that Japan has encroached upon Russian territory. In Austria the clerical party (Catholic) and the Fascists staged counter rallies. It ended with the latter training their machine guns on Vienna's city hall.

In southern California the public schools are entering an education program of instruction which "will develop an avoidance of alcohol, by revealing its deleterious effects." Up to and including the sixth grade frequent but brief instruction is given but above this and on through the high school the instruction is more frequent and more experimental. Alabama is also lining up in education against alcohol. The Allied Youth Movement also is creating interest by having great parties at which the youth find out they can have a good time without liquor. This has been tried successfully at Detroit and lately at a Rochester, N. Y., garden party over 2,000 youths had a wonderful time without liquor. They are finding that they do not need "rum" to inspire them.

A recent service of interest was held at the First Presbyterian Church of Lincoln, Nebraska, when they celebrated in their morning service of June ninth the twenty-fifth anniversary of their pastor, Dr. Paul Calhoun's ordination. For this occasion, his brother, Dr. Johnston Calhoun, from the pastorate of Long Beach, Calif., was engaged to preach the anniversary sermon. Also at this same service the son of Dr. Paul Calhoun, who has spent one year in the seminary, was recognized. He has also been received into the Nebraska Presbytery. The event has received national recognition.

We are not advertising anything in these columns but an event of importance has taken place in the invention of an invisible ear drum. It was invented by A. O. Leonard, the son of the late Rev. A. B. Leon-

ard, who was for many years secretary of the Board of Foreign Missions of the Methodist Episcopal Church. He invented it for his own use and it has so greatly improved his hearing that now he can join in an ordinary conversation. It is inexpensive and Mr. Leonard can be found at Suite 145, 70 Fifth Ave., New York.

At an adjourned session of the Philadelphia Presbytery, it was voted 72 to 39 to bring to trial five members of the Independent Board of Foreign Missions who refused to dissolve their affiliation. All debate was cut off and action was demanded. The five men are Rev. Merrill T. MacPherson, pastor of Central North Broad Street Church; Rev. H. Allister Griffiths, managing editor of *Christianity Today*; Rev. Paul Woolley and Rev. Edwin H. Rian, both of Westminster Theological Seminary; and Rev. Charles J. Woodbridge, general secretary of the Independent Board for Presbyterian Foreign Missions.

Fifty-three Chicago Presbyterian churches engaging in the work of the summer vacation Bible School, are taking care of over 6,000 children during the summer months.

In Kansas City there is a True Vow Keepers Club. It is composed of couples that have been married fifty years or over. Recently they met in a picnic at Swope Park and this tenth annual meeting made "front page news." Over two hundred couples met, reminding the public that there is no need of a divorce court. The oldest couple was married sixty-eight years, and none of them under fifty years.

A recent issue of the *Alliance Weekly* calls attention to "a riot in Cambridge, Mass., in which more than 2,000 students of Harvard University took part." The ostensible cause was a ban which had been officially placed upon the current number of their student magazine. After examination by the acting mayor of the city, the district attorney and the police officials, the decision was reached that the issue complained of was "obscene, profane and scurrilous." Among other objectionable features mentioned, there were captions over several pictures which made scurrilous references to Christ.

In an exchange we read that the National Baptist Convention (Negro) will meet in New York City September 3. This convention, which represents about 3,500,000 colored folks will have delegates from Canada, Liberia and other African fields. On September 6 there will be a huge parade and also a Booker T. Washington night will be held in Madison Square Garden.

The lure of the local moving picture theater starts over 300 girls a week toward Hollywood by bus, railroad and hitch-hiking. Hundreds arrive penniless and are a burden to the community. Hundreds become feeders to the haunts of vice and immorality. This is one of the by-products of the moving picture industry. Three hundred a week or fifteen thousand a year.

DEVOTIONAL MEDITATIONS

Mrs. Esther P. Bonham

Sunday—God Shall Supply Our Need

My God shall supply all your need according to his riches in glory by Christ Jesus (Phil. 4:19). Read Phil. 4:10-19.

Are you in distress and need a friend? My God has already provided for that need. Jesus is the best Friend one ever had. We may share with Him the deepest secrets of the heart and know that He understands.

Are you sad and lonely? The Comforter has come. And His joy and Presence may be had for the asking. Do you need guidance? Strength? Protection? My God shall supply *all* your need—perhaps not all your wishes or desires. It is our actual need He has promised to supply. And not once has He ever broken that promise.

Let us put His promise to the proof and trust Him. He knows our weaknesses, has patience with our infirmities, and will never leave us nor forsake us.

Monday—Beginning As a Child

Except ye be converted and become as little children (Matt. 18:3). Read Matt. 18:3-6.

Except ye be converted, born of the Spirit, made a new creature in Christ, and become as little children, innocent, teachable, and, having a sublime faith, unafraid in the face of life's problems.

It is not enough to make a mere profession of religion, it is not enough even to be converted. One must learn to live the Christian life as a little child learns to live. If a baby, attempting to walk, falls, it does not stay down. Neither should one who is born of God. Normal development requires normal exercise, wholesome food and proper rest. In this new life there is no place for pride, sophistry or self-sufficiency. But "as newborn babes, desire the sincere milk of the Word, that ye may grow thereby."

Tuesday—Life's Enrichments

A man's life consisteth not in the abundance of the things which he possesseth (Luke 12:15). Read Luke 12:15-21.

It is nice to have a bank account. One's comfort may depend upon it. But there is something more certain than bank accounts—something that even the poorest may have. Bank credit, social standing, material comforts, may never be ours yet we may live a great life worthy of praise and pleasing to our Maker. Our lives are enriched by what we know, what we do, what we see and hear, what we hope, and what we love. These, and not material possessions, are life's enrichments.

Wednesday—True Heroes

Let us not be weary in well doing (Gal. 6:9). Read Rom. 2:6-11.

The story is told of a young soldier, in the World War, who, for three terrific hours with a machine

gun, stood to his post on a platform in the crotch of a tree which was literally stripped of its foliage by bullets and held the enemy back until assistance came. He deserves all honors that may be heaped upon him.

But as I write I am thinking of a little, country church of which some of its members have been at their post for years. They also are brave souls, who, cheerfully and faithfully, are doing their best to hold the enemy in check until assistance comes. Week after week, month after month, they have faced the discouragements and have not faltered. True heroes! They are close to the Father's heart. He is watching the conflict. It will be over one of these days. The last prayer will have been prayed, the last hymn sung; and their armor will have been removed by the loving hand of their gracious Lord. May God bless today all such heroes wherever they may be!

Thursday—Are You Satisfied?

We shall be satisfied with the goodness of thy house (Psa. 65:4). Read Psa. 65:4-11.

Dwight L. Moody once said, "Want is written on every heart down here, but *there* we shall be satisfied."

And much of our dissatisfaction in this world is absolutely sinful, and vanishes when we come in touch with the Savior. We know we shall be satisfied with the goodness of God's house, which is only a step away, then why not begin to enjoy heaven's blessings now? We need not wait until death to accustom ourselves to them.

Friday—An Entrance for Satan

Neither give place to the devil (Eph. 4:27). Read Eph. 4:17-27.

The devil needs only a very small place from which to start his deadly operations. He is always present and ready for the slightest defect in our defensive armor. Often an angry word sets "on fire the course of nature; and it is set on fire of hell."

Bitterness, clamor, evil-speaking, and malice, make a gap through which Satan squeezes into otherwise guarded lives. And a flood of evil follows.

Our only safety lies in the ceaseless watch which our Savior bade us keep against the adversary of our souls.

"Watch ye, stand fast in the faith, quit you like men, be strong."

Saturday—Things We Should Think About

If there be any virtue, and if there be any praise, think on these things (Phil. 4:8). Read Phil. 4:1-8.

We become like our thoughts. Therefore Paul admonished us to think on things that are true, honorable, just, pure, lovely, all virtue, all things praiseworthy.

And F. G. Burroughs, in his inspiring bit of poetry adds:

*Think much of God and you shall like Him be,
In words of faith and hope and charity;
Protect His image from all foul abuse,
And keep the temple holy for His use.*

"A very large part of the Christian life," says Rev. Amos R. Wells, "consists in training the mind to drive out bad thoughts and welcome good thoughts."

The Home Circle

Conducted by Mary Ethel Wiess

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

IN BECKY'S MAILBOX

C'MON in, Mis' Murphy—I got done with my breakfast, and even got the dishes washed up. I'm praisin' the Lord every day for makin' my old knee better so as I can get around and help myself a little. Grand morning, isn't it? Yes, I got a letter from Lizzie—the mail man brought it just a little while ago. She is having a grand time there with Brother and Sister Lambert, and says the camp is about the best she ever saw it. Such good prayermeetin's, and good testimonies, and wonderful sermons, and great altars full of people trying to find the Lord. Mis' Murphy, folks that belong to churches that don't have campmeetin's, and don't ever get to go to any, misses a lot, don't they? Seems like I never could stand it to belong to a church that didn't go to a campmeetin'.

Yes, I do miss Lizzie a lot, Mis' Murphy—she is a mighty good girl, and a wonderful help to me. And yet, do you know—maybe I ought to be ashamed to say it—I'm enjoyin' havin' her a way for a while. Oh, yes—don't get me wrong, Mis' Murphy—I sure love Lizzie. But here's what I believe. No matter how well you like a person, nobody's disposition is perfect, and bein' together day in and day out for several years, the rough places in our disposition gets to kinda rubbin' together, and makin' little tender spots. See what I mean? Husbands and wives is like that, only most of 'em don't have the sense to see just what the matter is, and go and kinda be apart for a day or two, or maybe a week. They just keep on rubbin' those rough places agin' one another, until they are sore as can be, and soured on marriage, which is really a wonderful institution.

That makes me think, Mis' Murphy, I got some more mail this morning—let me see—there's the HERALD OF HOLINESS—that's just like a letter from home, too. Oh, here it is. A letter from Bessie, tellin' me all about Evelyn's wedding. Musta been a pretty weddin', with so many flowers in bloom everywhere, now—Bessie says the church was all decorated with garden flowers, and Evelyn all dressed in white—don't really seem like a bride without a white dress, to me. Guess I must be awfully old-fashioned. Oh, yes, she tells a lot about it. Here's what she says. "Two of Evelyn's friends sang, and the music was really lovely. And Evelyn was just as pretty a bride as one would want to find anywhere. The service was very solemn and impressive."

Weddings are nice, Mis' Murphy. But I can't help thinkin' about the thing they stand for, after

all—which is the marriage of Christ and His Church. Sometimes I get to thinkin', how hard God tries to tell us about heavenly things, but we just haven't learned heaven's language—can't understand it any more than I can understand that Frenchman we heard over the radio yeterday. So He just put a few things down here to show us what heavenly things were like. There's fathers—and mothers—how hard they will work for their children, and sacrifice, and get them nice things that they really can't afford—and He points to them, and says "That is what God, your heavenly Father, is like." Any child can understand that. And then He made, brothers and sisters, and set them in homes, and let them share the same food and the same shelter and the same warmth, and learn at the same mother's knee, and He points to them and says "That's the way Christians should be together."

And then He made friends and neighbors, like you, Mis' Murphy, to come over and knock on the door and come in and have a cup of tea and a cookie, and chat with us and have warm, sweet friendship and fellowship together. And He points to them and says, "That's what the Holy Spirit, the Comforter is like. 'Behold, I stand at the door and knock; if any man will open unto me, we will come in and sup with him, and abide with him forever.' Isn't that a sweet verse, Mis' Murphy?"

And then, best of all, He put lovers down here, and brides and bridegrooms, and weddings, and new homes, and all that goes with young love, and He points at that and says, "Here is the way of Christ and His Church—" Don't you think that's nice, Mis' Murphy?

No, you needn't bother about cleaning out the ice box this morning, Mis' Murphy. Since Lizzie's been gone, I've hardly eaten anything, and you wouldn't find enough in there to keep a rabbit. You know, I'm really gettin' kinda homesick for Lizzie—guess the rough places in my disposition must be gettin' kinda healed over—and I'm gettin' quite an appetite for Lizzie's cookies again.

WHAT HE HAS PROMISED

EDGAR L. VINCENT

AN old Scotch friend used to say, "Dry weather is nice if it did not hurt so." Whatever this old man's prayers might have been in his younger days, he no longer prayed that the skies might be always fair, for long experience had taught him that that would not be best.

It is the most natural thing possible for those whose experience does not cover so many years to say, "I wish every day might be bright." Then we do not like the hard showers and thunderstorms which sweep across the earth; for when they come we are shut in perhaps for days. No more long walks in field or forest. Even the birds seem to have flown away out of the track of the storm; but what joy the

rain brings to the parched earth, what hope for the harvest we need!

On the days when we are waiting for the storm to pass we are quite apt to forget that never does our heavenly Father tell us that shadows will never fall or that it is best for the skies always to be blue. Someone, I know not who, has beautifully expressed this thought. She says:

*God has not promised skies ever blue,
Flower-strewn pathways ever for you.
He has not promised sun without rain,
Joy without sorrow, peace without pain.
But God hath promised strength from above,
Unfailing sympathy, undying love.*

A card bearing these words came to a dear lady when she was in the hospital, accompanied by this note: "In slipping in this card with the little poem on the other side, I just hope that it may mean as much to you as it did to my grandmother when she was laid up with a broken hip." This was a prayer that was answered many times over.

The next time, and every time when we are face to face with something which tries us and disappoints us, may we not all find hope and help and comfort from this thought, that although God in His wisdom knows that it is best that these things shall come to us, still, we may be sure that "strength from above, unfailing sympathy and undying love" will follow us every step of the way?

THE SET OF THE SAILS

IDA LEE JOHNSTON

*One ship drives east and another drives west
With the self-same winds that blow,
'Tis the set of the sails
And not the gales
Which tells us the way they go.*

NOLAN BAYARD and Chester Harvey both lived in the same small town. It was accorded the name "town" only by the virtue of its being sprawled over a few acres of ground for, in reality, it had only three thousand inhabitants. Nolan and Chester were graduated from the same grammar school, played on the same baseball team, and were on what Nolan considered a firm basis of friendship; for he sincerely liked and admired Chester and had every reason to believe that the feeling was mutual.

Nolan was the only branch left on his family tree—the others having fallen off from moral decay; but by virtue of his father being a prosperous merchant, and Chester's father being just "the town blacksmith," Nolan was placed in that small-town upper stratum which so often engenders the hate of those just a little below.

Chester had always lived in that precarious way which, among the genteel poor, so often hides its poverty beneath a surface of pride; and as he grew into

young manhood discontent and mistrust began to throw baleful shadows athwart his life. It often happens that a person secretly hates another for no other reason than that he feels that he cannot cope with him in the game of life. So Chester began to develop, in place of what might have been the very soul of comradeship, an unaccountable hostility to Nolan. Mischievous imaginings that Nolan felt superiority came tapping at the windows of his soul with insistent reiteration. They devoured his heart, and, all at once, he began to avoid the paths of Nolan. All the friendly corners of his mind became cold with envy and suspicion. It was something he could not discuss, and his heart froze over the secret.

Thus matters stood when the two boys—each without foreknowing it—landed at the same college—Chester to live in the darkness of a world in which he had no human companionship, to tread the sandy solitude of his freshman year alone; Nolan to swing naturally into his easy-going gait, ready to make friends everywhere. He was equipped with money, too, while Chester was going to work his way through.

Chester's mental voltage was much higher than Nolan's, and the fact that he always outdistanced Nolan in the class work was his secret badge of honor. Nolan was surprised, but really happy to find Chester, his town-fellow, there, and tried in every way to be companionable; failing, he magnanimously attributed Chester's aloofness to his serious duties and his school work. Thus it came about that Nolan soon began to chum with another fellow; and each time that Nolan and his friend passed by, Chester conceived the notion that they looked at him askance and that they were discussing him.

H—E—M—P

N. D. SWEENEY

*Bad habits form as strong a bond
As hemp, made into ropes;
And those four letters well may stand
For traits that blast our hopes.
H—is for hatred. Oh, how strong
The bonds of hatred are.
E—is for envy, vilest trait,
Which leaves a wound and scar.
M—is for malice, kindred vice
To envy, as you know.
P—is for pride, the fountain-head
From which the others flow.
The only power to free the soul
From hatred, scorn and pride,
Is found in Calv'ry's fountain, where
Our Christ was crucified.
That's why we come to tell you, of
The Sacrifice for sin,
His love can cleanse each evil heart,
And make us pure within.*

One day Chester saw them sitting under the maple tree close by the honeysuckle hedge, in very earnest conversation; then, out of some poisoned crevice of his mind there crept the thought, "I'll slip up noiselessly behind the hedge and eavesdrop. If they are discussing me disparagingly, I'll spring upon them with a volley of abuse that they will not soon forget."

Their backs were turned to him as he stole softly behind the honeysuckles and crouched to a listening position—not ten feet away. The honeysuckle blossoms seemed to spread a blanket of perfume over him, disconcerting in its effect, but the earth was kind and moist, following a summer rain. And there Chester Harvey was unmercifully impaled on his own folly.

On the other side of the honeysuckle fence, Nolan and his friend talked; first of the college in general, then the football team, books and the many interesting things of college life. Then there was a pause in which Chester was feeling ashamed and degraded. He was in the act of creeping away as cowardly as he had come, when Thomas Riley said, rather abruptly:

"Say, Nolan, tell me something of this Chester Harvey. Seems such a likable fellow, if he'd only bend and let you approach him." Chester snatched a bunch of turf in his hand and listened for Nolan's reply.

"Sure, I know Chester well. Homes are in the same town. Best pitcher we ever had on our team, and one of the cleanest, straightest fellows that ever lived. Never knew a fellow I liked better than Chester; but a year or so ago he just seemed to draw himself within himself, and since then he doesn't seem to know me any better than he does you. I wish I had a mind like his. I know we are as industrious as Chester, and you know that we study; but somehow he outdistances us both in the same work."

"Are his people poor that he is working his way through? Maybe he's sensitive about that," answered Nolan's friend.

"Well," said Nolan, "his people are not rich, but I imagine they could easily have paid his way. It's just plain grit, I tell you—didn't want to burden them. He plays the game when no gallery applauds—he's got the real stuff, that's all."

Nolan's unstinted praise ripped Chester's heart like a keen blade. He realized in shame-faced humiliation that all this while he had been hurling his life against an imaginary situation which had produced only agony of mind. That agony lay in his eyes as he rose from his hiding place and went straight to his room.

If the President of the United States had knocked on Nolan's door that evening as he sat at his lessons he would not have been more surprised than when Chester Harvey—the old sunny Chester he used to be—entered and began school talk just as naturally as if he were resuming an interrupted conversation.

The boys renewed their friendship, Chester moved his boarding place and they roomed and studied to-

gether until they graduated. It was largely through Chester's painstaking help, too, that Nolan acquitted himself so well in his senior year, and graduated with distinction.

The Sunday School

M. Emily Ellyson

LESSON FOR AUGUST 25, 1935

LESSON SUBJECT—Barnabas—A Consecrated Man of Means (Acts 4:36, 37; 11:19-30).

GOLDEN TEXT—*For he was a good man, and full of the Holy Ghost and of faith* (Acts 11:24).

INTRODUCTION

Barnabas was a Levite, a native of Cyprus, and is first introduced to us in the New Testament record in Jerusalem in the days of the pentecostal church. His name was originally Joseph. He was one of the outstanding Christians of the first century, a more influential man than most of the twelve who constituted the apostolic company. It was through the influence of Barnabas that Paul was admitted to apostolic confidence. There are not many rich men of deep spirituality, but in Barnabas we have "a good man, and full of the Holy Ghost, and of faith" who was a rich man and generous to a degree almost unknown in this age. It is thought by many that Barnabas desired to divest himself of all financial encumbrance in order that he might give himself to the work of the ministry entirely. The duties arising from the cares of real estate would naturally burden him to a considerable extent and he desired to be absolutely free.

BARNABAS AS A CHURCH MEMBER

Barnabas' generosity at Jerusalem shows him to be a very liberal giver, having the best of training, was strictly orthodox and a believer in religious tolerance. As a preacher he was a splendid speaker ranking among the most gifted ones. If not a wealthy man he at least was well to do and gave generously of his money. Our lesson records the sale of a field, the proceeds of which were placed in the hands of the apostles for the benevolent work of the church. He is especially mentioned as "a son of exhortation," and he was this because he was a son of consolation, his ministry being well flavored with sympathy.

BARNABAS AS AN EFFICIENT MISSIONARY

Previous to the sending forth of Barnabas and Saul by the Holy Ghost as missionaries, Barnabas by his ministry at Antioch had showed himself to be fully consecrated to such service, and very capable. He was sent by the mother church to investigate the work at Antioch. There he found a very gracious work of the Lord had been established for "a great

number believed and turned to the Lord." Barnabas recognized this and was rejoiced and encouraged them "that with purpose of heart they would cleave unto the Lord." He did not at once leave them but continued "and much people was added unto the Lord." This church was founded with a mixed population of Jews and Gentiles. This condition aroused a spirit of both fear and criticism in the mother church at Jerusalem and they sent the best and sanest man they had as a fraternal messenger. Very soon the work at Antioch attained such proportions that Barnabas could not carry on alone, and he started "to Tarsus for to seek Saul, and when he had found him he brought him to Antioch." For a whole year they met with the people in assemblies and taught them, and it was at Antioch the disciples were first called Christians. This was a great event and a turning point in Christianity, for we find that Antioch becomes the headquarters of missions. Barnabas was one of the first to advocate Gentile liberty. His observations while preaching and teaching in Antioch convinced him that Gentiles made just as thorough Christians as did the Jews. So when a set of Jewish Christians came to Antioch teaching that no one could be a Christian unless he came by way of the Mosaic law, Barnabas and Saul met them and contended for Gentile liberty. Had the Jews carried their point it would have meant bondage to the church for many ages and probably the influence of such a decision would have caused a division in the church indefinitely. However, Barnabas was not as staunch a defender of his convictions as was Paul. He later seemed to quail before the criticism of the Jews.

BARNABAS AS A RELIEF WORKER

Everything seemed to be moving well in Antioch when there appeared some visiting prophets. They were not sent out by the church as Barnabas was but they *came*. Probably a concern to visit the Antiochian church came upon them and while others did not feel the urge of the Spirit, these teachers did, and so of their own accord and at their own expense they started out. Among them was a prophet by the name of Agabus who, under the direction of the Spirit, prophesied a famine which should affect "all the world, which came to pass in the days of Claudius Cæsar." The disciples believed the prophecy was genuine, and these Gentile Christians immediately set to work gathering a relief fund for the brethren in Judea. This fund was gathered before the need existed. Every man was called upon to give according to his ability and no doubt the relief contribution was a credit to their generosity and showed to the mother church in Jerusalem their Christian love and sincere devotion to the cause of Christ. Unless relief was sent in good time, such a famine was sure to work a great hardship, for much suffering could be averted in that section of Palestine only as prompt relief was given and this temporal aid was promptly sent "by the hands of Barnabas and Saul" to the elders.

Good Samaritan Chats



*To the Dear Ones scattered abroad
over the best country on the face of
the globe:*

Greetings from this old Globe Trotter. Well, in my last Chat I left you in Arkansas, or rather up in the Wonder State; the state with the largest cotton farm in the nation, or maybe in the world, and also one of the largest peach orchards in the nation, and Arkansas is the only state in the nation that really has a diamond field. And, when it comes to hot springs, mineral springs and health resorts, Arkansas is unsurpassed in the nation. There are lots of places scattered over Arkansas where five acres of land could be bought for \$25, and if it were near Pasadena, California, it would be worth at least \$25,000, or near Los Angeles it would be worth \$50,000. But you can't move the earth, and so we will just be content to let Arkansas keep these beauty spots.

And, again, there are no finer and more clever people on earth than Arkansas can boast of, they are the limit. When it comes to kindness, friendship, fellowship and companionship, Arkansas is at the head of the list. But somebody may well say, "What are the drawbacks to Arkansas?" Well, here is one drawback: when a fellow starts to heaven, Arkansas has so many nice things to offer him that he is in danger of being drawn back to Arkansas instead of pulled heavenward. When it comes to getting out on a nice lake in a good boat and watching a black bass pull your cork under, if you can beat that, it is the limit. And then to land a black bass that is over a foot long—now man, if you can't see something there that is worth thinking about, well what shall I more say? At least, brother, there is something wrong with the fellow at the other end of the line. Of course he is not dull, but he hasn't woke up yet.

Well, here I am off on the glories of Arkansas and have forgotten to tell you about my nice convention at Blytheville, Ark. I was there for four days, and had one of the most beautiful conventions of the whole year. On Sunday, July 14, at the eleven o'clock service, I haven't seen a more lovely service in my ministry than we had at the First Church of the Nazarene at Blytheville. We have no finer pastor on earth than Sister Eupha D. Beasley. Some of you fellows will say that that is a mighty broad statement, but we have the pastor there that can deliver the goods; that settles the thing and no make-believe. In traveling for fifty-five years and working with pastors of seventy-two denominations, I have never labored with a finer pastor than Sister Beasley. Arkan-

sas has many fine pastors, but we have two women in Arkansas who lead the district; they are Sister Diffie at Little Rock First Church, and Sister Beasley at Blytheville. They are the best in the state, and as good as can be found in any state.

While I was in Blytheville Brother J. E. Smith, an old Tennessee boy, came down from Cape Girardeau, Mo., and engaged me for Monday night, July 15. After a great day on Sunday in Blytheville, on Monday at nine-thirty a.m. I left for Cape Girardeau, Mo., and arrived at one-thirty p.m. and was met by Brother Smith and one of our fine Nazarene boys and driven to a lovely home where a great chicken dinner was all ready, and of course what we did to it was a plenty. Then we had some rest, a fine supper, and then a great service at night. We had fourteen splendid preachers in the service; two fine Southern Methodist preachers, and one of them led the opening prayer. He simply prayed the heavens open and it was easy to preach. The music was in charge of Brother and Sister Granger from Fredericktown. Our pastors from Sikeston, also from Charleston, Mo., were present, and then we had over five hundred in the big church and plenty of fine folks on the outside. Brother Smith has done wonders in that city; he is just about a miracle worker, and the end is not yet. My stay in the city was lovely, and I am hoping to get to make another stop at Cape Girardeau this fall.

On Tuesday morning at three o'clock the alarm called out two tired preachers and we were up and dressed and drove across the city and at 3:47 the train pulled up and Brother Smith landed this old preacher on the train, and we pulled into St. Louis at seven-thirty. We had time to wire Brother Tom-

mie Mason at Lexington, Ky. that the L. & N. would arrive in Louisville that afternoon at 6:25. I had a good breakfast at St. Louis and left at 8:40 and had a fine trip through a fine country. I had a good day's rest on the train and we pulled into Louisville on time, and I was met by Brother Tommie Mason and driven to Lexington. I did not wire him to meet the train; I wired him when I would arrive, and that was all that was needed. If there is a better man on earth than Tom Mason, I haven't seen him yet from the fact that the fellow hasn't been born yet.

We stopped at the Y.W.C.A. and had a fine supper before leaving Louisville, and then drove to Lexington to Fairlawn Avenue. Sister Gussie was still up waiting for us and we had quite a chat and then such a fine night's rest. On Wednesday we made a stop at the office of Judge George Vaughn, and had a lovely chat with the finest lawyer in Lexington, and he teaches one of the largest Men's Bible classes in Lexington. A few years ago he was elected county prosecutor and that night after the election more than thirty crooks left the city. Doesn't that speak well for a man? Sure enough! Why did they not leave the city before that night? Well, just turn your brains over and use the other side for a few minutes, and if it doesn't dawn on you, you are pretty safe anyway.

And, right here, let me say that if we had attorneys in our cities who would enforce the laws, the crime wave would drop off ninety per cent the first year. And, if we were to knock out alimonies and big attorney's fees, the divorces would drop off at least seventy-five per cent the first year. The most of the divorces are brought about by wicked women who want more men and more money, and where such women can be found there are a swarm of attorneys hanging around to fleece the numskulls and pick up a few thousand dollars, and then blow that in and look up another divorce case to get another wad to help pay their way to the pit. Gentlemen, that is the road that leads to the lake of fire, and if our blessed Christ doesn't come back pretty soon and run the devil down and put him off of this planet, this country will blow up. One look at the highways and see the dirty places with their brazen signs out, "eat and dance" and then a night in vileness—how can we stand much more of that kind of living. We must repent or we must perish from the face of the earth. Beloved, let me say this just one time more—with us it is either salvation or damnation. You will go up or you will go down. May heaven smile on every saint on earth, and keep them saved and looking for the return of the blessed Master.

In love,

UNCLE BUDDIE.

A PRAYER

MARYBELLE KETCHUM

*Jesus, Savior of the garden,
Master of my conquered soul,
Breathe upon my waiting spirit,
Beauties of Thy love unfold.*

*Let perfume of Thy presence,
Lovelier than the flowers of old,
Spice of Aloes, oil of Spikenard,
Permeate my inmost soul.*

*Sweeter than the breath of lilies,
Roses crushed by sorrows deep,
Let my spirit, gracious Master,
Make my heart a sweet retreat.*

*Fill my life with wondrous fragrance,
Pure as honeysuckle sweet,
Till my life, in lost amazement,
For Thy slightest use is meet.*

There is wisdom in these words from Mr. Spurgeon: "Believe not half you hear, and repeat not half you believe. My uncle used to say, 'When you hear an ill report about anyone, halve it and quarter it, and then say nothing about the rest.'"—*Selected.*

FIRST DAYS IN JERUSALEM

HOLLAND LONDON*

FOR a good many years I have longed to make a trip to the Holy Land. In company with Rev. Milton Smith and Evangelist Otho Schwab, after thirteen days of travel we arrived in Jerusalem. Upon our arrival we went at once to the Y.M.C.A., which is considered the most beautiful in the world. And there we spent the rest of the day in getting adjusted.

After breakfast the next day we began a thorough exploration of Jerusalem afoot. We started at the Jaffa Gate, winding our way in and out of David's Street. One might travel around the world and yet never find a street like this one. On down through the street we went until we came to what is known as the Wailing Wall. This is one of the most pathetic scenes to be found in all Jerusalem. We saw and heard a varied assortment of Orthodox Jews, men and women and young people, weeping and wailing at the only remnant of the walls of Herod's Temple and the foundations of Solomon's Temple—the familiar old Wailing Wall. Here, as in many other places, beggars in various stages of decrepitude clamored for "bakshish," just like the beggars that Jesus and His disciples so often encountered.

From there our guide took us to the Church of the Holy Sepulcher. The church is erected over the place that some believe to be Golgotha. This great church is controlled by three denominations, namely, the Roman Catholics, Greek Orthodox and the Armenians. While there, they showed us the place where, they say, Christ was nailed upon the cross, and also where he was laid in the tomb.

From there we went to the Garden of Gethsemane. Gethsemane! What a word! What a meaningful word! Who can speak of it in vain or with lightness or irreverence? As we stood there, I thought, "Here is the place of the Garden of Gethsemane where Jesus fought the great and supreme battle of His short life!" We had made our plans to spend a night of prayer in Gethsemane, but because of the fact that no guide was there at night we were not allowed to do so. However, we did kneel in prayer. What blessed moments they were.

On the next day we drove across the city and up to the top of the Mount of Olives, one of those most authentic spots in Palestine from whose eminence we had the most comprehensive view of Jerusalem. While standing there, we saw the Dead Sea and the whole Jordan Valley and the mountains of Moab beyond to the east. The rugged and picturesque mountains of Benjamin to the north, and to the south the wilderness of Judea and the plains of Bethlehem and Hebron.

Then on from there we were taken to the Mount of Zion, just southwest of the present city wall—but a section within the walls of the day of Christ—where one is led to a house that represents the upper room, the place where Jesus and His disciples had the Last Supper. It also is the place where the disciples with one hundred and twenty were gathered on the day of Pentecost and received the Holy Ghost. After we visited the upper room, I went back to my room and prayed that God would give every member of the Church of the Nazarene this great pentecostal experience. Let the pentecostal fires continue to burn.

In the afternoon we drove over a little road to the place called Bethany, where Jesus loved to go to visit his friends, Mary and Martha and their brother Lazarus. There we saw what is said to be the Tomb of Lazarus. From there we drove to Jericho, which is about twenty-five miles east of Jerusalem in the Jordan Valley. The trip there is one of the most interesting that one can take while in Palestine. Just above Jericho is a small mountain which is the edge of the great wilderness. Here, they told us, the Master had his temptation after forty days of fasting.

It is a privilege to see the Jordan River. The Jordan is

*Evangelist, Kansas City, Mo.

narrow and very muddy. I was greatly blessed while there for Brother Krikorian—the pastor of our church—baptized me in the Jordan River.

The Dead Sea is south of Jericho. Jerusalem is 2,600 feet above sea level, and the Dead Sea 1,300 feet below. A drop of nearly 4,000 feet in two hours' time. The Dead Sea is quite desolate, but not without its beauty especially as one looks across it to the richly colored mountains of Moab on the other side.

On Sunday we spent the day in services. A blessed day indeed. How our hearts were thrilled to be in the Holy City on the Lord's Day. In the afternoon Brother Smith and I had charge of the service in our own Nazarene Mission. A fine crowd was present. While it was a new experience for us, preaching through an interpreter, it was a gracious service. In the evening we went back to our mission, and Brother Otho Schwab brought the message. He preached on the "Second Coming of our Lord." At the close of his message he gave an altar call with six people coming forward for prayer, two of whom had never been saved but found the Lord that night. The Church of the Nazarene has a mission in Jerusalem that is not to be despised. God is blessing our work here in a wonderful way.

ONE WEEK'S RECORD OF HOLY CONQUEST

D. F. BROOKS

I READ your paper each week with great delight, and especially the Acts of the Apostles (praxeis apostoloon). The March 16 number thrilled me with holy delight. I tried to add up the number of seekers, in your Nazarene churches efforts, and I counted six hundred in all, seekers at the altar of your different churches in many parts of the United States and the distinctions made. I recalled the same were made, in my church (M. E.) when I was a Sunday school scholar eighty years ago. I am now in my 90th year.

Then they printed "so many converted, so many sanctified" and those services attracted my boyish attention and secured my presence. My mother used to mend socks and stockings in the old sitting room, and at short intervals would cease her work and read in *The Guide to Holiness*, edited by the Palmers in New York, then she would lay it aside and her face would show signs of happiness and joy as she kept on repairing. God let me see her when no one else was there but us two. I can see the reason now as I think that God was giving me my first lessons on holiness, to be a holiness preacher for fifty-three years, as I really was all those years without one stop; and to teach the Greek New Testament, contributions to "Entire Sanctification" as a second definite work of grace, instantaneously wrought as indicated by aorist and perfect tense of the grammar.

Then among the workers in those churches were two whom I had a small share in beginning their education for their subsequent career. I refer to Professor London and one of their boys named Holland; I track them through their works as stated in your paper from week to week.

I am perfectly comfortable and wonderfully sanctified and preserved in Jesus Christ. My holiness life is hid with Christ in God, too deep down for the devil to reach it. My! what a campmeeting that was at Lakeland, and so wonderfully managed. God let me have one more time of ten days of just Canaan honey, Sine cere, honey with no beeswax in it. Amen, Glory!

"O Zion, haste, thy mission high fulfilling,
To tell to all the world that God is Light;
That He who made all nations is not willing
One soul should perish, lost in shades of night,"

News of the Churches

Telegrams

Ventura, Calif.—Dr. L. Milton Williams passed away at the home of his daughter, Mrs. Pauline Owens, 1783 Thompson Blvd., Ventura, Calif., eleven a.m. today (August 1); funeral services Saturday afternoon in Ventura.—Mrs. Pearl E. Williams.

Evangelist Miss Kittie Lee Simpson writes, "Since school was out at Bethany-Peniel College I have been busy in revival meetings. My first meeting was with Rev. F. K. Smith and people at Eldorado, Ark., where several people prayed through to victory, and some new contacts were made for the church. Rev. Eustace Lucky from Texarkana had charge of the music in this meeting. I then went to Davenport, Okla., for a few services with Pastor W. H. Davis and his people. These services were blessed of the Lord. Brother Davis is doing a fine work and his church is growing. My last meeting was at Lawton, Okla., with Pastor Ivy Bohannon and people. Quite a few people prayed through to victory here and the church was helped. Brother Snell from Duncan had charge of the music here. Brother and Sister Bohannon are doing a fine work in Lawton. The services here were held in the open air on the church lot, and the crowds were large and attentive. A good class of people were reached, and expressed their interest by helping to finance the meeting. My next meeting will be with Pastor Floyd Morgan at Prague."

Independence, Kans.—Our church has reason to be thankful for our two young evangelists, students of Bresee College, who recently held a revival meeting at Cedar Springs, Mo. Brother Clifton Norrell is the preacher and Glen Slater, song evangelist. Cedar Springs is a new and a hard field, but these young men labored faithfully, and their messages in sermon and song were an inspiration. Please remember this new field in prayer as we believe the way is opening up for an organization there.—Mrs. R. W. Hart, Reporter.

Ruhl, Idaho—Dr. A. O. Henricks, pastor of our First Church, Sacramento, Calif., assisted by his wife and son, Wendell, recently closed a gracious revival in our church here. Dr. Henricks' searching messages, given in love, and under the anointing of the Holy Spirit, resulted in the conviction, reclamation, regeneration, sanctification and edification of the people. The beautiful solos and duets by Sister Henricks and Wendell, rendered with the blessing of God, are still bearing fruit. Pastor Brooks Moore, grandson of Brother Tim Moore, pioneer holiness layman of Nashville, Tenn., is greatly appreciated by his church and the community as a whole.—Mackey J. Brown, Reporter.

Zone No. One of the Dallas District held a rally at Jefferson, Texas, on July 12. Rev. W. L. French, pastor at Texarkana, presided at the morning session, and District Superintendent Ellis brought a stirring message. Song Evangelists Otis Knippers and Raymond Parker were present, and their special singing was much enjoyed. Rev. French brought a special message to the young people on "Losing Christ Out of Your Life." The afternoon session was presided over by the former District President, Rev. M. M. Snyder of Kilgore. Special prayer was had for the zone president who was sick. Special messages were given by Rev. LaFerne and Rev. Lowry. Several seekers were at the altar in the evening service. The following societies were represented in the rally: Texarkana, Kilgore, Pittsburg, Jefferson, Marshall, Texas, and Vivian, La.—Reporter.

Shadyside, Ohio—On July 23 District Superintendent C. Warren Jones organized a new church here with twenty-one charter members. For nine months we have had a good, active Sunday school, with a preaching service on Sunday afternoon, and a midweek prayer service. Much credit goes to Evangelist Ruth Bishop and her sister, Esther, who held a gracious revival for us. The services were well attended, and several found definite victory either for pardon or purity. We ask the prayers of God's people for our success in this ripe field of opportunity.—Mary E. Anderson, Temporary Pastor.

Baxter F. (Cyclone Mack) McLendon, nationally known evangelist, passed to his reward July 24. He was converted under the ministry of Bud Robinson some years ago. Prior to his conversion he was a noted gambler. Cyclone Mack had held meetings in most of the states of the Union, and in some of our Nazarene churches. He had outstanding success as a union evangelist.

Lufkin, Texas—Rev. Allie Irick writes, "We are urged to offer praise to the Triune God for life, protection, salvation, answered prayer and progress; for spiritual realities and general good throughout the church and world. Two outstanding characteristics of the holiness movement thirty years ago were *prayer and praise*. One would hear these unctuous outbursts everywhere. Why the silence of these days among the ministry and laity? Well, we thank God first of all for salvation—He saves, sanctifies and blessedly keeps. The way of holiness grows brighter and better with the passing days. Again we do praise God for answered prayer offered up for us throughout the entire church for our recovery. The doctor went over our body this week (July 19) and announced our

blood pressure normal, heart good and strong, rest sweet, appetite keen, strength returning, and health conditions excellent. Shouldn't we offer praise to the Lord? But still we rejoice over the great revival just closed in our local church conducted by Professor and Mrs. A. S. London. The power, glory and salvation of our God were upon us. Despite the intensely hot weather we had large, attractive and appreciative crowds. The city received our noble and able leaders with excellent reception and co-operation. This was a revival with and through the Sunday school, but it swept through church, Sunday school, Y.P.S., and home and community. Nearly one hundred were converted, reclaimed and sanctified wholly; almost one hundred scholars added to the Sunday school, and a good class received into the church. The pastors had the honor and happy joy of entertaining the evangelists. Their messages in sermon and song will remain with our church and people. Finances came easily. The great crowd voted for their return reinforced by the addition of Evangelist Holland London and wife. The church building has been treated to two coats of white paint recently; electric fans installed; building beautified with attractive, translucent window decorations, and best of all our church life has been visited by the outpouring of glory and grace divine. Local, District and General Budgets are being cared for. Prayermeetings, missionary, young people's, Sunday school work, pastoral, teacher's training class, and house-to-house interest grows within and without our borders. Mrs. Irick is doing a great work here and has the respect and confidence of church and city, while her husband prays, assists in every way possible, and the 'ark moves up the road.' We humbly ascribe all the glory and praise to Father, Son and Holy Ghost."

Ravenna, Ohio—We have just closed a six-week Crusade for Souls campaign under a new district tent, with Rev. R. J. Smeltzer and Rev. B. H. Pocock as the evangelists. These men are both safe and sound gospel preachers. Our church was helped, souls were saved, and some new folks will be added to the church membership.—W. Jesse Thomas, Pastor.

Rock Springs, Wyo.—Our church services are being well attended during the summer months. We have a fine class of coal-mining Nazarenes. Baptized a class of eight in the river on a recent Sunday afternoon, and had a good time praising God. We now have a membership of twenty-six, and have thirteen subscribers for the HERALD OF HOLINESS, and ten for *The Other Sheep*.—B. G. Rodda, Pastor.

Evangelist S. R. Hodges writes for sample copies of the HERALD OF HOLINESS and states, "I am starting a revival July 28 in an entirely new field in Turnersville, Texas, Coryell County; shall also be glad to give services to other churches in this or nearby counties, while I am in this section. Write me at Turnersville, Texas, care Mrs. Joyce Touchstone."

Hot Springs, Ark., First Church—Our church has recently had a splendid revival with the Bohannon Radio Quartet as the special workers. The attendance was good. The unctuous, heart-searching gospel messages of Brother Bohannon resulted in about thirty professions, and the church was encouraged. The singing of the quartet was inspiring and uplifting. Revs. J. H. and Maggie Crawford who have so faithfully served as our pastors for three years, feel led, after much prayer, to go to another field of labor. We are glad to recommend these good preachers. They have also served very successfully in our zone and district work. As a congregation we greatly appreciate these good people and the service they have rendered.—Mrs. Mollie Harms, Church Secretary.

East Norwalk, Ohio, Gospel Mission—We have just closed a three-week revival campaign here with Evangelists Willis and Viola Mills as the special workers. The Holy Spirit was manifestly present, convicting hearts, and a number yielded and found peace, sanctification and healing. A class of about a dozen people are interested in organizing a Church of the Nazarene here and we are praying to this end.—Leroy Moyer, Pastor.

Durango, Colo.—We have recently closed a revival meeting at Bayfield, also our local church here, with Evangelist E. W. Kiemel as the special worker. At Bayfield there were five professions, and at our church here about a dozen prayed through to victory. God blessed our hearts under the old-time, fearless messages of this man of God. Pledges have been taken, and plans made to put a new roof on our church building. We are in the battle for God and souls.—A. G. Johnson and Wife, Pastor.

Mt. Carmel, Ill.—Our church has recently closed a good revival with Rev. Mrs. Frank Staley of Benton in charge. About twenty-eight prayed through to definite victory, and the church was helped and built up by the meeting. We are glad to recommend the work of Mrs. Staley.—E. L. Latham, Pastor.

Bloomington, Calif.—The Lord has indeed blessed us in our recent revival with our new pastor, Rev. D. J. Waggoner of Henderson, Texas, acting as the evangelist. Several prayed through for salvation and sanctification and the saints were encouraged. A spirit of love and unity prevails, and we are expecting to make progress in our church this year under the leadership of our consecrated pastor and his wife. We are now worshipping in our new church which is nearing completion; we expect to continue with our building program as the Lord prospers us.—Reporter.

Lancaster, Ohio—The convening of our District Assembly in August will mark the closing of five years service in this pastorate. It has been five years of strenuous work, hard battles, and many glorious victories. We expect to show

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.

a nice increase in membership this year, and will go to the assembly with all local, District and General Budgets paid in full. The spiritual condition of the church is good. On July 14 we had a most impressive and beautiful service when thirty-four people were baptized by immersion. Mrs. Loveless, who underwent a major operation in the spring, is rapidly regaining her health, for which we thank God and the people who prayed especially for her. We have been called to remain as pastor for another year.—W. W. Loveless, Pastor.

Rock Island, Ill.—On July 7 our church closed a good revival with Rev. J. H. Crawford of Hot Springs, Ark., as evangelist. Rainy weather prevented having a tent meeting, but a goodly number sought God for pardon or purity. The ministry of Brother Crawford was appreciated. This is our fourth year in this pastorate and God has helped us in the work. During the past two years we have reduced the church debt some \$4,000. We are closing the year with all bills paid, and a beautiful spirit prevails in the church.—C. G. and Florence Weathers, Pastors.

Evangelist W. E. Ellis writes, "Have just closed two great four-day conventions at San Luis Obispo and Atascadero, Calif. Messages on the 'Coming of Jesus and End of the Age' brought people out who had never attended these churches; crowds increased every service. Received a unanimous call for a tent campaign at each place. Pastor Schumacher and wife at San Luis Obispo, and Pastor D. Rand Pierce and wife at Atascadero, wonderful friends to me. Outlook great for these churches."

Marion, Ohio—Splendid revival in our First Church here with Rev. and Mrs. J. Warren Lowman as the evangelists. All previous records were broken in the Sunday school rally. Good offering was received for the evangelists, and a fine love offering given to the pastor, with a raise in salary of ten dollars a week. Budgets were all provided for. The altar was filled with seekers from night to night, and a fine class of members received into the church. The Lowmans were given a call to return for a meeting next year, and the pastor has accepted the recall for the fifth year. The outlook is encouraging in First Church, Marion.—J. E. Davidson, Pastor.

Mineral Wells, Texas—Our local church has recently closed a great home mission revival meeting at Lone Camp, twenty miles from Mineral Wells. God gave us fifteen definite professions, either for pardon or purity, and many new friends were made for Christ and the church. We hope with another revival effort in the fall to perfect the organization of a new church. The writer did the preaching and Mother Corbett served as special worker. Oldtime confessions and midnight prayers, together with great demonstrations of the Holy Ghost in the services, characterized the entire meeting. God still lives, answers prayer and gives revivals. We are pushing out, onward and upward.—John L. Knight, Pastor.

Whitefish, Mont.—We have recently closed a revival meeting with the V. H. Lewis Evangelistic Party. The Lord blessed, the church was encouraged, thirty-seven seekers bowed at the altar of prayer, and four united with the church. One young man was saved during the meeting and went to be with Jesus on Monday following the close of the meeting on Sunday. Our church is less than a year old, and we feel we were highly favored in having such able workers as Brother Lewis and Party.—Paul H. Phillips, Pastor.

Bowling Green, Ky.—Our church has recently closed a gracious revival with Evangelist W. W. Hanks and wife of Ashland, Ky. God used these workers in a wonderful way and a number prayed through to victory. Four new members united with the church, with others to come in later. The church was strengthened and blessed. We greatly appreciate the work of Brother and Sister Hanks.—C. T. Duckett, Pastor.

Waldron, Ark.—Our church has recently closed a three-week revival campaign with Rev. C. L. Henbest of Rogers as the special worker. Brother Henbest did some good preaching, the attendance was fine, and several were definitely converted and two sanctified. Two new members have united with the church and others are looking our way. Finances came easily with a good offering for the evangelist, and a love offering for the pastor. Our General Budget is paid in full, and District Budget overpaid to date. We are a "star" church for the HERALD OF HOLINESS. The church has given us a unanimous call to return for another year.—Mark Chinn, Pastor.

Plainview, Texas—We have just closed a beneficial revival with Evangelist R. H. LaForge and wife of Kansas City. They were passing through and stopped to give us one service, which led to a week-end meeting. But, on Sunday night the Spirit of the Lord so came upon our people that the church decided to continue for two weeks. There were good crowds, conviction on the people, a number prayed through, and the church and community were greatly helped. We certainly appreciated the work and ministry of these Spirit-filled young people.—Mrs. Anna McClain, Church Reporter.

Evangelist James H. Sturgis writes, "After several months of inactivity because of Mrs. Sturgis' illness, we are again in the evangelistic field. Mrs. Sturgis suffered an almost complete breakdown as a result of our automobile accident last fall, but she is growing stronger now, and we are on the job. We have just completed a three-week tent meeting at Chino Valley, Arizona, a country church near Prescott. A few were saved and sanctified, and others stirred up in their experience. For two days in the middle of July I was the evangelistic speaker for the District Young People's Quarterly Convention at Granite Dells, just out of Prescott. Mrs. Sturgis and our daughter then joined me and we began a home mission campaign at Coolidge, which we hope will result in the organization of a church. Brother Dicus has been here for several weeks and laid a good foundation for our campaign. This is a new town, only about six years old, with only three other churches here, none of which are holiness churches. Prospects are fine for our work. We go next to Bisbee, Ariz., for a ten-week campaign. We ask prayer for these campaigns."

Dexter, Mo.—We came to this pastorate last September and found a group of loyal and willing workers. The Lord has worked miracles for us here at Dexter. Most of our members are women and work at the shirt factory. But with that factory shut down for about three months this spring and summer, the Lord has helped us to pay around \$200 on our church debt this year, and we have almost another hundred pledged to be paid by assembly time. We expect to come up to the assembly with both budgets paid in full, and leave no bills behind. We are also having spiritual victory. We have just closed a revival meeting with T. C. and R. E. Grigsby as the evangelists. The church was greatly helped and a number were saved and sanctified. We received every vote on the recall for another year, and are expecting God to make it the best year of our life.—Harry McElrath, Pastor.

Meta, Mo., Ricker Memorial Church—God is blessing the work here under the leadership of our pastor Rev. Otis James. Last October we had a good revival with Rev. E. M. Kennedy and wife as the special workers. On the closing Sunday we had a special rally day in the Sunday school with an attendance of 221. In February we had another good revival of old-time preaching and singing with Evangelists G. D. and Agnes Urschel. On Children's Day we had a record attendance in Sunday school of 250.—Mae Parker, Reporter.

Evangelist J. Clarence Dye and daughter, Ruth Magdalene, report that while in a revival meeting in Salem, Ill., the tent was torn to pieces in a storm and they were forced to return to the church building. Some new contacts were made, and a few precious souls have found victory at the altar.

NOTICE

Rev. W. E. Riley has taken a charge at St. Petersburg, Florida. His address is 757 North 32nd Avenue, St. Petersburg, Florida. Since Brother Riley has lived in Brooklyn for so many years his home has been a missionary depot.

Rev. L. S. Tracy has kindly consented to receive parcels and help our missionaries in every way possible; so instead of writing Brother Riley or Dr. Gibson, please communicate with Rev. L. S. Tracy, 1247 Sterling Place, Brooklyn, N. Y.

Also, all medical supplies formerly sent to Dr. Julia R. Gibson for the foreign fields via New York City are now to be sent to Mrs. L. S. Tracy, since Dr. Gibson is no longer living in Brooklyn. Communications to Dr. Gibson as General Medical Chairman, may be sent to her at 146-04 Bayside Ave., Flushing, N. Y.

J. G. MORRISON,
Foreign Missions Secretary.

Chisholm, Alberta—We have just closed a series of revival meetings with Brother Ronald Jorden of Innisfail as special singer and preacher. The meetings were well attended and much good was done. Nine hands were raised for prayer, and the people are interested in our work. The work of Brother Jorden was appreciated. We have a good Sunday school and N.Y.P.S. organization. A short time ago we had the privilege of having our District N.Y.P.S. President, Miss M. Walsh, with us for a visit. Please remember us in prayer.—E. E. Piper, Pastor.

Evangelist Earle F. Wilde and wife write, "After nearly three years of radio broadcast work, we are now again in the field of evangelism. During our broadcasting work we received many letters from all over southern California, telling us how great a blessing the songs, sermons and poems had been. At the close of our District Assembly we began a campaign with Pastor W. I. Deboard at Belvedere Gardens church. God has wonderfully blessed Brother Deboard, not only in building up a great work, but also in erecting one of the finest church buildings in southern California. Our meetings continued for a month, many people found the Lord, and a fine class was received into church membership. Brother Deboard's son-in-law, Professor Rauhut, was in charge of the choir and orchestra and led the singing, and was greatly used of the Lord. We had a great Sunday school service with a record attendance of 560. On the closing Sunday the altar was filled with seekers, both morning and evening. We are now in the second week of our campaign in the South Park Community Church, of which Brother Deboard is also pastor. We are having great meetings, and will continue until August 15. We feel we have finished

our broadcasting work, for the time at least, and ask the prayers of the Nazarene family that God may use us as never before in the field of holiness evangelism."

Perryton, Texas—Our church has recently closed a good revival with District Superintendent Atteberry doing the preaching and Dorothy and Hally Brannon of Borger in charge of the singing. We surely appreciated the fine work and messages of these special workers. During the meeting we had visitors from other churches as follows: Rev. and Mrs. S. R. Brannon and some of their people from Borger; Rev. and Mrs. M. M. Matlock and Brother Joe Kelion of Dalhart; Rev. Crawford and Brother Rakes of Higgins. The church was richly blessed and encouraged by this revival, souls prayed through, and friends were made for the church. All departments of the work are moving along splendidly.—William R. Dikes, Pastor.

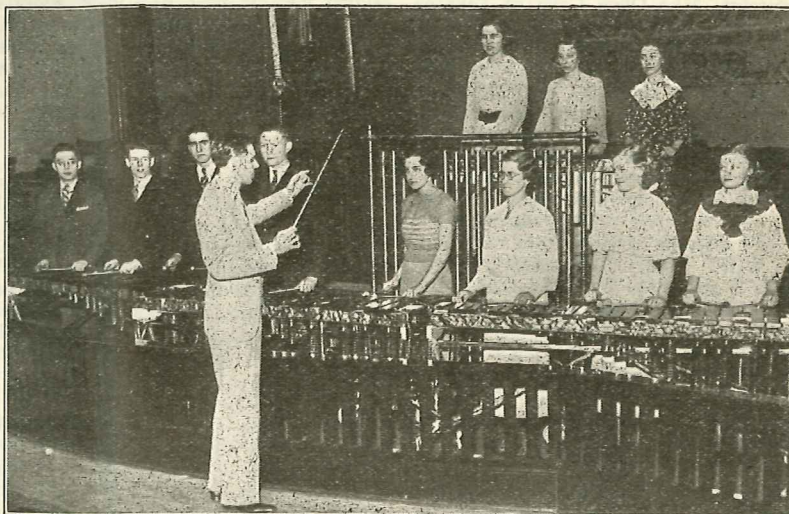
Lomax, Ill.—We have just closed the greatest two-week revival in the history of this church, with the Philippine Gospel Team (Rev. B. T. Vargas and Bert N. Abuan) as special workers. A revival spirit of optimism prevailed throughout the meeting, with a number praying through not only in the church but also in their homes. There was scarcely a barren altar service. In spite of the heat fine crowds attended the meetings, with people from every denomination in the services. On the closing Sunday night the church would not hold all the people who came. All previous Sunday school attendance records were broken. A beautiful baptismal service was held on the banks of the Mississippi, with about three hundred people in attendance, and sixteen candidates for baptism. Thirteen fine members united with the church, and seven subscriptions were received for the HERALD OF HOLINESS. Brother Vargas also organized a W.M.S. with thirty-five members; and a fine young people's choir was organized by Brother Abuan. The ministry of these workers was so much appreciated, that they were given a unanimous call to return for another meeting.—E. O. Davis, Pastor.

Song Evangelist A. P. Rule reports that they are in the beginning of what promises to be a good revival with Pastor F. R. Whitley and church at Abernathy, Texas. Rev. J. B. McBride and wife of Pasadena, Calif., are the evangelists. God is blessing the messages of Brother McBride, the people are coming, and seekers are praying through in almost every service. Crowds are increasing in spite of the warm weather.

Evangelist Kendall S. White writes, "The long prayed for is coming. The beautiful town of Longview, Texas, is going to have a Church of the Nazarene. We started a meeting here July 28 with some of the finest people in east Texas. Brother M. M. Snyder has well laid plans and a good start. The first service was well attended and prospects are good for a church. On with the Crusade!"

MARIMBA BAND, FIRST CHURCH, DETROIT

The North Central Zone of the Iowa District held a N.Y.P.S. Rally on July 26 with the Waterloo church, with a good representation of young people from over the zone. The Webster City society had charge of the morning devotions, with special music from Iowa Falls. Splendid papers were presented from three different societies on various phases of the N.Y.P.S. work. At the eleven o'clock hour District Superintendent Roberts brought a stirring message on "Home Missions." District N.Y.P.S. President B. L. Wilson, conducted a business meeting in the afternoon, and Rev. H. A. Thon, pastor of Second Church at Waterloo, was elected zone president for the coming year. An interesting Question Box discussion was conducted by Brother Wilson. The zone banner was presented to the Fort Dodge society. The evening was given over to a special Olivet College service. Special music was rendered by the Olivet Trio, and messages by Field Representative Clive Williams, also Superintendent Roberts. The North Central Zone made a pledge of \$37.50 for Olivet College.—C. R. Lee, Reporter.



The above picture shows the Marimba Band of the First Church of the Nazarene, Detroit, Michigan. As far as we know this is the only church in the world that boasts such a unique musical aggregation. *The Detroit Free Press* took pictures and has given the church some unusual free advertising as a result of this band. Harold W. Gretzinger, musical director of the church, succeeded in organizing this band just before last Christmas, and in just a few weeks the group made its first appearance. The Marimba Band has played for the Michigan-Ontario District Preachers' Meetings,

the Holland London revival, and the E. J. Bulgin revival. Special invitations have been given the band to appear at several state conventions, rallies and revivals of other denominations and young people's groups. The deep organ tone of the marimba makes it an ideal instrument for any type of religious service, and the organization has been a special blessing to all who have heard it in these first few weeks of its existence. Any church interested in the organization of such a group may write to Brother Gretzinger for full particulars.

Tuscaloosa, Ala.—God has visited our church with an old-time revival. District Superintendent H. H. Hooker and wife, with the Trevecca Nazarene College Trio, came to us "in the fullness of the blessing" and God gave us more than two hundred seekers, with more than one hundred professions, and twenty-seven uniting with the church. A nice lot has been purchased in a good section of the city, and work begun on a \$5,000 brick veneer church building.—J. D. Reid, Pastor.

Carnegie, Okla.—We are glad to report our church is coming out victorious over difficulties of the past, and we are looking for greater things ahead. Rev. and Mrs. W. A. Eckel will be with us for a missionary service on August 6. We are planning for a real soul-saving revival late in August with Miss Kittie Lee Simpson as the evangelist, and Brance and Wynona Edwards in charge of the music. Our pastor's wife is recovering from an operation and serious illness. We have given our pastors, Rev. and Mrs. S. L. Sparks, a unanimous recall for another year.—Gladys Marie Newton, Reporter.

Mobile, Ala.—We have just closed the first meeting of our city-wide Gospel Crusade. Crowds filled the tent from the beginning. Good interest was shown, souls were saved and sanctified, and some new members added to the church. Our aim is to circle the city with the gospel of Jesus Christ. Rev. F. A. Bell and Pastor R. H. Spear are doing the preaching, with the singing in charge of Mr. and Mrs. Huff of Trevecca Nazarene College. Please pray for the folks down on Mobile Bay.—Reporter.

Pomona, Calif.—Our church has recently closed a gracious revival with Rev. Harry W. Davis as the evangelist. Brother Davis has recently come to our

church from a sister denomination, and is being greatly used of God as a winner of souls. The Pomona church is being blessed of God; many new people are being added to our number bringing life and activity to every department of the work. We give God the praise and continue in the battle.—Cora A. and J. F. Isham, Pastors.

Zone No. 6 of the Western Oklahoma District held a N.Y.P.S. Rally at Jester, Oklahoma, on June 28, with President M. C. McGuire in charge. The special theme of the rally was Temperance and Prohibition, and each society presented special songs and readings on Prohibition. In the afternoon District Superintendent J. W. Short gave a talk on "The Necessity of the Young People Co-operating with the Home Mission Plan." The next rally will be held September 6 at Vinson, Oklahoma, at which time the zone officers will be elected for the coming year.—Mary Lee Campbell, Zone Secretary.

Evangelist Lee L. Hamric writes that his last revival was the Ozark Camp, Joplin, Mo., July 10 to 21. Hundreds of people attended the camp, with about twenty-five ministers present. There were about forty seekers at the altar on the closing day of the camp. Several of the

visiting ministers brought messages during the camp; among them Rev. U. T. Hollenback of New York, Rev. J. J. Steele of Pittsburg, Kansas, president of the camp; Rev. Dennis Wilcoxson of Webb City, Mo., and Mrs. Miller of Topeka. Eight or ten states were represented in the camp. Superintendent E. E. Hale and wife of Kansas City District were present most of the time and assisted in every way possible to make the camp a success. Brother Hamric writes that the arrangements for the camp were unusually fine, and visitors were well taken care of. Brother Hamric is now in a good meeting with Pastor F. W. Fetters and the church at Wellington, Kansas; crowds and interest increasing at each service.

East Liverpool, Ohio—Our church has recently closed a very gracious revival with Rev. Ruth Bishop as the evangelist. Beside preaching Miss Bishop plays a dozen instruments, also sings. She was assisted by her sister, Esther. This was a young people's revival with the N.Y.P.S. in charge, and they proved to be efficient in the work of Crusading for Souls. Miss Bishop is a splendid preacher and a good revivalist. The work of our church is progressing, and to date both District and General Budgets are overpaid.—O. L. Benedum, Pastor.

Bristol, Tenn.-Va.—Our church has recently closed a revival with the girl evangelist, Miss Olive Cave of Johnson City, Tenn., as special worker. The revival was a great success in many ways, and we are glad to recommend Miss Cave to any of our churches. Our church is making fine progress under the leadership of Pastor Carmon G. Sloan, who came to us seven months ago. We have taken seventeen new members into the church, and Brother Sloan is winning the confidence of the business men. We are broadcasting our Sunday morning services from radio station WOPI, from 11:00 to 12:15, E.S.T., which is sponsored by the business and professional men of Bristol. District Superintendent L. B. Mathews and wife were with us on a Sunday morning recently, and Brother Mathews brought a fine message, which was favorably received by our radio listeners.—Edith Turner, Secretary.

Union, Mo.—Evangelist C. E. Shumake was with us recently in a Crusade for Souls revival campaign. The presence of the Lord was very manifest in this meeting, and the ministry of Brother Shumake was greatly appreciated. Quite a number of people sought the Lord for pardon or purity, and a class of new members was received into the church. The evangelist's wife and other young people from the St. Louis Nazarene churches helped us during this meeting. Each department of the church is making progress, especially the Sunday school. The N.Y.P.S. is now sponsoring a revival campaign about eighty miles from Union at St. Clair, Mo., with Rev. J. W. Hoffert and wife doing the preaching. We are praying that this meeting will result in a new Church of the Nazarene.—Iona Copeland, Reporter.

Richmond, Va., First Church—After pastoring our church in Moultrie, Georgia, for almost four years, we accepted the work here a few weeks ago. Already a revival is on in our regular services; four seekers prayed through at the altar last Sunday (July 21). If you have a relative or friend in or near this great city, write me at 2420 Venable St., and I shall be glad to give them pastoral consideration. God is with us!—S. D. Cox, Pastor.

Evangelist E. Arthur Lewis writes that he is in the closing of a big tent campaign at Richmond, Virginia; having seekers and finders. Good crowds in and out of the tent, listening beautifully.

Evangelist J. E. Brasher writes that on Sunday, July 28, he closed an eight-day revival meeting near Crestview, Florida, with some good results. He writes, "I tried to preach fourteen times, the most preaching I have done for about five years. The Lord blessed and we had some professions, and some additions to the church."

Springboro, Pa.—Our church has just closed a two-week revival meeting with Rev. C. P. Lanpher of Patchogue, L. I., N. Y., as the evangelist. The church was greatly helped by Brother Lanpher's messages, and a fine spirit has prevailed since the meeting closed. Each department of the work is moving forward with the blessing of the Lord upon it.—W. J. Strack, Pastor.

Goshen, Ind.—On July 14 our church closed a revival with Rev. Whitcomb and Maridel Harding as the evangelists. We had no membership to start with as this church had been disorganized some time ago. But Brother and Sister Harding came to us with a will to work and faith in God. There was a good attendance almost every night, with a number of seekers praying through to definite victory. At the close of the meeting the church was reorganized with twenty-two members. Our people are much encouraged, and have invited the Hardings to return for another meeting next summer. When this church was reopened the last Sunday in February we had seven in Sunday school, and we are now averaging around forty. We are expecting God to give us real victory here.—Wm. O. Welton, Pastor.

Austin, Texas, Central Church—We are glad to give a report of our tent campaigns in April and June with the Baldwins and Theus and Messer Evangelistic parties. God blessed the messages and there were a number of seekers and happy finders in spite of the rains and floods. The loss of both pastor and people in the awful floods was very heavy, but we are thankful that none of our people lost their lives. God is blessing in our regular services and our people are taking on new courage. They have requested the pastor to do the preaching in the next campaign revival. This has been a year of Crusading for Souls, and next year will be given to the building of a new church. We believe there is a great future for the work here. We have been given a unanimous call to remain as pastor for the third year.—S. H. Erwin, Pastor.

North Dakota District Annual N.Y.P.S. Convention

The Eleventh Annual Convention of the North Dakota District convened at Jamestown June 27 to 29. God's presence was sweetly revealed throughout the whole convention. Revs. Jarrette and Dell Aycock were the special workers for the convention and camp. Their Spirit-filled ministry resulted in scores of young people praying through at an old-fashioned campmeeting altar. We find the Aycocks to be whole-hearted Nazarenes

and very thorough and consecrated workers.

Evangelist and Mrs. Mack Anderson visited us. Brother Anderson brought two stirring messages and Mrs. Anderson favored us with several specials in song.

A splendid spirit of unity and co-operation characterized the entire program. There were 149 who registered as delegates and visitors for the entire convention. Great interest and enthusiasm were manifested by everyone in the outlining of new projects for the coming year.

The following awards were made at the close of the convention on Saturday. Dickinson Society received the Silver Loving Cup for having the largest representation at the convention, including the pastor and local president. A check for books, made payable to the Publishing House, was presented to the Jamestown Society for having done the most per capita reading from our book list; they read over 1,600 books, or more than 5,200 book points. Standard of Excellence certificates were awarded to the following societies: Jamestown, Fargo, Ellendale and Dickinson. The District Banner, having been won for three consecutive years by the Dickinson Society, was permanently awarded to them.

As an incentive in the district reading contest Brother Aycock offered a very worth while award to the individual reading the greatest number of book points from our book list.

The North Dakota N.Y.P.S. is on the forward march for Christ and the church. The convention unanimously pledged their support to the District President for another year.

HAROLD H. NEVIN,
District President.

Our Work in Jerusalem

EVANGELIST HOLLAND LONDON

While in Jerusalem it has been our privilege to come in close contact with our work. We have a very choice lot in the new part of the city. It was bought some twelve years ago, and I understand it is out of debt. It is on one of the main streets of the city. It is easily worth thirty-five thousand dollars. Just across the street from our church is the leading hotel of the city, and also the Y.M.C.A. which cost more than a million dollars.

Brother Krikorian, the pastor, has been there for twelve years. He is a graduate from our college at Pasadena. He is loved, not only by our people, but by many who are not of our faith, and is held in high esteem by all who know him. Brother Kauffman, the Superintendent of our work in the Holy Land, was not at home while we were there yet we heard many nice things said about him and the work that God is helping him to do.

We attended the services there on Sunday and were greatly impressed with the number of fine people who were present. In the church there are some splendid young people who feel called to the work of the Lord, and many others are coming, and in time I am sure will be won to the Lord and our church.

Our work in Jerusalem is among the Armerians especially. There are at the

THE PATH TO MATURITY

By Ural T. Hollenback. A little book with a big message. Brother Hollenback discusses maturity under the following three subdivisions: (1) The Temptations of Joseph; (2) But Grow in Grace; (3) David's Victory in Temptation. 32 pages. Price 25c

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present some thirty-five hundred of them in Jerusalem which presents to our people a great field of opportunity. We now have seventy-five members. The pastor told me that he has ten members to be received in the near future. Our Sunday school has an average of one hundred and twenty-five a Sunday. With the efficient teachers that they have I am sure that it will not be long until our Sunday school will reach the two hundred mark. There are thirty-five members in the N.Y.P.S. Also they have a day school with an enrolment of forty-five this year. They had the closing exercises while we were in Jerusalem. There was a large crowd present for the program.

The brethren now have plans under way to build a beautiful church on the corner. This should be done. Thousands of tourists are coming here every year from all parts of the world and will come in contact with our work more or less. May God bless Brother Krikorian and Brother Kauffman and all who are helping to carry on the work, and may we as Nazarenes do our part in helping to spread the message of full salvation in this land made sacred by our Lord.

Florida District Crusade Convention

The Crusade Convention of the Florida District met at Tampa, June 11. The opening night was given to the N.Y.P.S. and three speakers spoke on three different phases of the Crusade work in Florida. The congregation enthusiastically greeted the vision of our young people for the great work of the Crusade. Wednesday morning was given to an open forum discussion of the need of more Nazarenes in the experience of sanctification, the need of old-fashioned revivals and the work of the church board, membership committee and the board of stewards. The discussion was most heartily entered into by all and the expressions of opinions brought forth thought that was both profitable and inspiring.

Wednesday afternoon was devoted to the Sunday school, in charge of Rev. L. Lee Gaines. Many phases of Sunday school work were discussed in a most profitable and enlightening manner. Wednesday evening Rev. C. E. Pendry brought a great evangelistic message and some thirteen souls bowed at the altar.

Thursday morning was given to the foreign missionary work directed by the District President, Mrs. Ada Redmon. The missionary program was one of the high points of the convention. Reports were brought from district officers showing progress and a greater vision for our missionary work on the Florida District. Our returned missionary from India, Mrs. Maud Parker, brought an illustrated message which gave a realistic conception of conditions in India.

At eleven o'clock F. P. McCall brought a splendid message on second blessing holiness which proved a time of refreshing to many hearts.

Thursday afternoon was devoted to various phases of the home missions work. Rev. Mrs. Ada Redmon spoke on, "Our Opportunity," Rev. C. E. Shaw, "The Kind of a Message," Dis-

trict Superintendent Redmon on "How to String the Fish" and Mrs. Mack Todd on "How to Finance the Campaign." At 4:00 p.m. Rev. Howard Eckel brought the closing message of the convention Thursday night. District Superintendent Redmon presided throughout the convention. It was voted that the next convention be held at First Church, Miami.

EARLE W. VENNUM, Reporter.

In Interest of Girlhood

At the annual meeting of the Berachah Rescue Society, held in Arlington, Texas, Friday, June 28, officers, directors and trustees were elected for the coming year. A larger program was outlined and unanimously adopted.

The society had offered to dispose of part of its property in Arlington, which had been used as the Berachah Home. None of this property will be sold, but will be retained by the society and used in its work in connection with the future program in interest of American girlhood. Dr. J. T. Upchurch continues as president of the society, and is planning to spend much of his time during the next twelve months in the field throughout the nation. He will endeavor to warn young girls of the horrors that await them if they permit themselves to become the victims of the syndicate of vice.

Dr. Upchurch desires to enlist the cooperation of every individual and every organization in an effort to abolish commercialized vice and to save American girlhood from utter and eternal ruin. His idea is to direct a movement rather than to form an organization. He believes that we have a common enemy that is attacking the American home, which should be met with a united, dauntless courage on the part of all Christian patriots.

Persons interested in this movement, who wish information concerning prevailing conditions, and the remedy for those conditions, may address him at Drawer C, Arlington, Texas.

MRS. RUTH BRADY, Executive Secretary.

Daily Vacation Bible School Real Success—Bethany, Okla.

Sunday, June 23, marked the closing of the most successful Daily Vacation Bible School Bethany has ever enjoyed.

The school was supervised by Mrs. D. C. Reynolds, wife of Rev. D. C. Reynolds, pastor of the Capitol Hill Church of the Nazarene, of Oklahoma City. Mrs. Reynolds has been engaged in Vacation Bible School work for a number of years and has proved herself a most faithful and efficient worker in this capacity. She had working under her supervision a corps of forty-six loyal helpers, who willingly gave of their best to make the school a success.

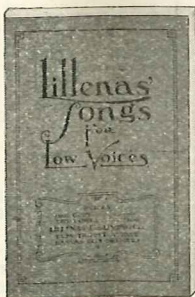
The total enrollment reached the high mark of 427; the children ranging in ages from four to sixteen. Average daily attendance was 249, with an honor roll composed of 103 boys and girls.

The children were indeed fortunate in having returned missionaries from Africa, India and China speak to them at various times during the school term. Also, Mrs. Ida M. Hale, county superintendent of schools, Mrs. Alice M. David, W.C.T.U. state organizer, Rev. H. B. Macrory, our ever faithful pastor, and Professor A. S. London, a leader of young life, along with a number of others, brought helpful information to the children.

The type of work done was very beautifully brought out in the closing program given at the local church Sunday morning, when each supervisor, after giving a brief synopsis of the work done in her department, presented her group on the program. It was a blessing to hear our children quote the scriptures committed to memory, and see them present programs that were real sermons within themselves.

However the outstanding subject taught throughout the school was missions, and at the close of the program the audience was invited to march through the lower auditorium where they were privileged to view the beautiful display of articles made by the children for those on the foreign fields.

LILLENAS' SONGS FOR LOW VOICE



Here is part of an unsolicited letter we have just received:

Cambridge, Mass.
July 20, 1935.

"I have used your 'Lillenas' Songs for Low Voice,' and find it the best I have ever seen. It has no equal. The book certainly supplies a long felt need for those who must have songs for low voices.

Fred Eisner."

The book contains forty-eight pages of songs suitable for contralto or bass solos with a few duets for low voices included. The price is 60 cents a copy, two for \$1.00, postpaid. Order from

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There is no way of estimating the value of this type of religious education. MRS. RUTH HINDS.

Payette Lakes Camp and Institute

From July 10 to 17 young people from the Nazarene churches on the Idaho-Oregon District camped amid the stretching pines that margin beautiful Payette Lakes, Idaho. The camp is held annually and with the years has grown in attendance, interest and influence. It has, in fact, come to be the event of the year for the local societies of our district. About 250 registered for full or part time, and unanimously accorded it the greatest one of the six camps held so far.

Rev. J. Russell Gardner, pastor of Nampa First Church, was the special speaker. His messages twice daily were not only inspirational and convicting, but revealed careful preparation and deep thought. Coming through the channel of a godly, Spirit-filled life, no

wonder that 125 fine young people sought the Savior as the great Pardoner, or the great Giver of the Holy Spirit.

Brother Hugh Jordan conducted two services, one for young converts; the other an open forum for discussion of problems pertinent to young life today. Brother Ray Davis also brought a message on "Double-mindedness."

The prayermeetings in the mornings and prior to the evening services were under the supervision of Brother Watson Franklin. The fine attendance and evidence of soul burden were large contributory factors to the success of the camp.

Those with the "Davidic gift" were present in abundance, and rendered special numbers in song in each service. The same hovering Spirit which intensified the messages, also anointed the singing, both special and congregational.

On the last day of the camp two baptismal services were conducted, one by Brother Earl C. Pounds, and the other by Brother Gardner. Tears flowed

and songs of Zion wafted out across the waters as thirty-seven candidates walked out in the lake to be immersed beneath its surface, denoting a desire to "fulfill all righteousness."

The community dining hall was a new scheme, but worked so admirably that all voted it as a part of next year's program.

The business sessions the first three mornings at nine o'clock were ably conducted by President W. T. Johnson. He was re-elected on the nominating ballot by a substantial margin. He deserves much credit for the steady progress of the N.Y.P.S. on the Idaho-Oregon District, and the camp is largely a monument to his faithfulness.

The week ended, young and old packed in cars and trucks, left the grounds with backward glances, almost dreading to leave the spot where God had descended and hovered during eight glorious days.

NORMAN R. OKE, Reporter.

ANNOUNCEMENTS

NOTICE—Young People's Fall Camp and Joint Convention of N.Y.P.S. and Sunday School, North Reading, Mass., August 29 to September 2; Thursday evening over Labor Day. Workers: Dr. D. Shelby Corlett, Rev. Samuel Young, Rev. John E. Riley, Rev. James Young; song leader, Frank Smith. For information write Miss Rose Wright, 1073 Middlesex St., Lowell, Mass.

NOTICE—Will the lady from Washington who wrote me a letter relative to a legal matter, write me again; I misplaced the letter.—Marvin P. McCoy, Edinburg, Texas.

SPECIAL NOTICE—Rev. E. C. Martin, 146 King Ave., Columbus, Ohio, is entering the evangelistic field after our assembly September 1, and will be available for revival campaigns anywhere. He is a successful preacher, and with Mrs. Martin (formerly Miss Pearl Rich-ey) as children's and young people's worker, they will make an ideal team for church and campmeetings. They are excellent singers and musicians also. It is a joy to recommend them to our people.—Chas. A. Gibson, District Superintendent.

NEW ENGLAND DISTRICT Double Gold Star Churches (District Budget paid later than August 31)

Franklin, N. H., Virgil Hoover; Hansford, N. S., Roy Sellick; Manchester, Conn., H. B. Anthony; New Haven, Conn., John E. Riley; St. Albans, Vt., John Weightman; Woonsocket, R. I., Ralph Earle; Worcester, Mass., J. C. Wagner.

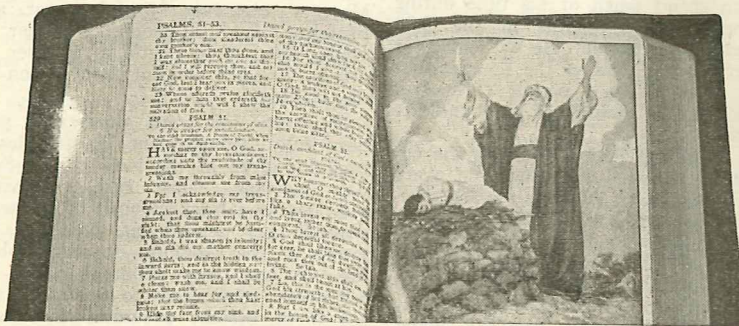
Gold Star Churches (District Budget paid to end of August)

Augusta, Me., A. N. Bickmore; Danielson, Conn., A. F. Gallup; Gardiner, Me., T. W. DeLong; Jackman, Me., J. F. Wellwood; Lawrence, Mass., J. W. Shurton; Lisbon Falls, Me., Edwin Ryan; Portland, Me., George Riley; North Attleboro, Mass., K. Robertson; Wareham, Mass., Nancy Welch.

Star Churches (District Budget paid to end of July)

Alberton, P.E.I., J. W. Turpel; Burlington, Vt., Nyles Eaton; Cambridge, Mass., O. C. Griswold; Everett, Mass., Tom M. Brown; Hartford, Conn., J. D. Thomas; Keene, N. H., J. W. Poole; Lincoln Park, N. H., W. N. Harrington; Lowell, Mass., L. B. Byron; Milo, Me., Michael Zelnick; Peabody, Mass., H. W. Keeler; Providence (Peoples), R. I., M. K. Moulton; Skowhegan, Me., L. E. Mann; South Portland, Me., James Young.

ASA R. SHEPHERD, District Treasurer.



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Cover—Imitation leather with overlapping edge. Much more durable than cheap leather.

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Specimen of Type

diligently what time the star appeared.

8 And he sent them to Beth'le-hem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also.

life.

21 And he arose, and took the young child and his mother, and came into the land of Is'ra-el.

22 But when he heard that Archelaus did reign in Ju-dae'a in the room of his father Her'od, he was afraid to go thither: notwithstanding being

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SPECIAL NOTICE—YOUNG PEOPLE

INTERNATIONAL HOLINESS CONFERENCE



**for
YOUNG PEOPLE
SEPTEMBER 4-8
1754 WASHINGTON BD
CHICAGO ILLINOIS**

You are cordially invited to attend the International Holiness Conference for Young People in Chicago at 1754 Washington Blvd. The expense is only \$6.00. Write for information and reservations to Miss Florence Bos, 1754 Washington Blvd., Chicago, Ill.

BORN—to Rev. and Mrs. S. L. Sparks, pastors at Carnegie, Okla., a daughter, LaDonna Marlene, on June 19.

—to Rev. and Mrs. Walker Moore, pastors at East Dayton, Ohio, church, a daughter, Nancy Joann, on June 18.

—to Rev. and Mrs. M. Estes Haney, pastors at California, Pa., a daughter, Esther Ruth, on July 20.

NOTICE—Indianapolis District: This is to announce change of the location of the Indianapolis District Assembly, to be held at Indianapolis, beginning August 13. Instead of the First Church of the Nazarene, the assembly will be held at the Roberts Park Methodist Church, corner Vermont and Delaware. The larger building will more readily accommodate our crowd. The missionary service Monday afternoon and all day Tuesday will be held at First Church of the Nazarene, but the Tuesday night service will be at the Roberts Park Church.—Jesse Towns, Superintendent.

SPECIAL NOTICE—Rev. C. O. Flaughter of 2004 Grant Street, Portsmouth, Ohio, is entering the evangelistic field, and is available for revival services. Write him at the above address.—Chas. A. Gibson, Superintendent Ohio District.

RECOMMENDATION—I am advised that Rev. Heddie Olson and her sister, Mary Olson, are planning to enter the evangelistic work together September 1. Rev. Heddie Olson has had considerable experience in evangelistic and pastoral work and her sister, Mary, has been a faithful member of the Hoopoe Church of the Nazarene in Brooklyn for many years. She is at present a member of the Richmond Hill Church of the Nazarene; Rev. G. Howard Rowe is her pastor. Miss Mary Olson has a contralto voice of superior quality and charm. We bespeak for these workers a wide usefulness in the evangelistic field. They may be addressed at 8314 97th Ave., Woodhaven, L. I., N. Y.—Haldor Lilienas.

NOTICE—After eighteen years as a pastor and camp evangelist, we are entering the evangelistic field full time. Those desiring our services may write or wire us at 1770 Corson St., Pasadena, Calif. We are commissioned by the Southern California District.—Evangelist A. G. Crockett.

PRAYER IS REQUESTED by a sister in Indiana that her husband may be saved; by a sister in Kansas that the Lord will strengthen her body, also save her family; by a brother in Washington for the salvation of a man with whom he has been dealing; by a brother in California that he may have peace, also for his household; by a sister in Oklahoma for herself and for her husband who has just been operated on that God may undertake in his case; by a sister in California that they may have a real revival in that community.

CAMPMEETING NOTICES

August 15 to 25. Bonnie Campmeeting, Bonnie, Ill. Workers: Rev. Oscar Hudson, Dr. D. C. Dutton, Professor John E. Moore, Mrs. Relia Rea, children's worker; Mrs. Gertrude Hodge, pianist. For information write W. T. Lawson, Secretary, Benton, Ill.

August 16 to 25. The 25th Annual Camp of the Northern Michigan Holiness Campmeeting Association, Boyne City. Workers: Dr. Howard W. Jerrett, evangelist; Rev. B. E. Manker, song leader. For information write B. E. Manker, President, 947 Leeland, Flint, Mich.

August 23 to September 1. Southern Indiana Holiness Association Camp, Interdenominational, Oakland City, Ind. Workers: Revs. Allie and Emma Irick, Revs. J. Warren and Maybelle Lowman, and Miss Mary Francis Emerson. For information write Maud Steele, Secretary, Oakland City, Ind.

CAMPMEETING CALENDAR

August 11 to 25. Des Arc, Mo. Workers: Theodore and Minnie E. Ludwig, M. E. Daggett and pastors of the zone. Write M. E. Daggett, Des Arc, Mo.

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.

*Now Ready!***Living Ambassadors**

Compiled by J. W. Montgomery



This new book contains life sketches of twelve evangelists—some with a national reputation, others not so well known. The author's thought was to introduce these evangelists to our own people and to thousands not members of our church. If this first volume is well received other books of biographical sketches will follow.

The following evangelists' life stories are contained in this first book that the compiler has named **LIVING AMBASSADORS**: Bud Robinson, Mack Anderson, T. M. Anderson, Jarrette Aycok, Russell V. DeLong, Grace Edwards, Holland B. London, I. C. Mathis, John E. Moore, Otho Schwab, Fred Thomas, Lon R. Woodrum.

Dr. Chapman in his Introduction says: "Biographical literature is the most useful of all; for here one has theology, philosophy, psychology—and in the case of preachers, homiletics and soul winning methods—personified and made alive. . . . It is a pleasure to commend this book, its author, and the evangelists who are its subjects. And may God speed it on its way."

This is an attractive book of almost 100 pages, illustrated with pictures of the compiler and of each one of the subjects. An interesting, worthwhile book that you will enjoy reading, and one that you will want to pass on to a friend or acquaintance. Order your copy today.

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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 Schmelenzack 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-Moser Evangelistic 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. Superintendent 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 21 to September 1. Gladwin County Holiness Ass'n. Camp, Gladwin, Mich. Evangelist and special singers: Rev. and Mrs. Edward Boone and daughters, Olive, Beatrice and Beulah. Write William Davis, R.R., Gladwin, Mich.

August 22 to September 8. Hall County Holiness Camp, Cameron Grove, Nebr. (15 miles west of Grand Island; six miles north and 1½ miles west of Wood River). Workers: Rev. and Mrs. Owen Kellar. Write, A. J. Afterbaugh, Wood River, Neb.

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 Supermorio. Write, J. O. Scott, Secretary, 502 Kendall, Grand Rapids, Mich.

August 23 to 31. Holiness Camp, Marthaville, La. Workers: H. T. Isgitt, O. Jenning, Willie Protha. Write Mrs. G. L. Berry, Marthaville, La.

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. Knippers, 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.

August 29 to September 8. Springerton, Ill. Workers: W. R. Cain, Jack Frost, W. B. Sparks. Write, Jacob Fleck, President, Enfield, Ill.

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Fall Assemblies

Indianapolis (Indianapolis)..... 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
Southeast Atlantic.....October 23 to 27
Florida.....Oct. 30 to Nov. 3
Georgia.....Nov. 6 to 10
Alabama.....Nov. 13 to 17
Mississippi.....Nov. 20 to 24

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Fall Assemblies

Nebraska.....Aug. 21 to 25
Chicago Central.....Aug. 28 to Sept. 1
Kentucky.....Sept. 3 to 6
Tennessee.....Sept. 11 to 15
Arkansas.....Oct. 2 to 6
Dallas.....Oct. 8 to 11
San Antonio.....Oct. 15 to 18
Abilene (Abilene).....Oct. 22 to 25
Louisiana.....Oct. 29 to Nov. 1

J. B. CHAPMAN
Office, 2923 Troost Ave., Kansas City, Mo.

Summer and Fall Assemblies

Central Northwest.....Aug. 14 to 18
Iowa.....Aug. 21 to 25
Kansas.....Aug. 28 to Sept. 1

DISTRICT ASSEMBLY INFORMATION

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

Indianapolis—At Indianapolis, Ind., August 13 to 18. Assembly will be held at the Roberts Park Methodist Church, corner Vermont and Delaware. Rev. W. E. Albea, Pastor, 27 N. Bradley St. 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.

Kansas City—At Topeka, Kansas, September 4 to 8. Rev. J. Erben Moore, Pastor, 512 Fillmore Street. General Superintendent Goodwin.

SPECIAL DAY SERMONS WITH WORSHIP OUTLINES

By Ward and Leach. 329 pages of help for any preacher. Here are 19 full-length sermons for New Year's Day, Washington's Birthday, Loyalty Sunday, Palm Sunday, Good Friday, Easter, Ascension Day, Pentecost, Mother's Day, Foreign Missions Sunday, Memorial Day, Children's Day, Independence Day, Labor Day, Armistice Day, Thanksgiving, Advent Sunday, Christmas, and "The Old Year." Following each sermon is a specially prepared outline of worship for the day—specifically designated Hymns and Choir Selections; suggested Old Testament and New Testament lessons, the responsive reading, special day prayers; and appropriate Organ Preludes and Postludes. Dr. J. W. G. Ward, pastor of Oak Park Presbyterian Church (Oak Park, Ill.), prepared the sermons. Themes and texts are well chosen; his illustrations are pertinent to the special day occasions; the sermons throughout are fresh and interesting. Dr. William H. Leach, editor of "Church Management," prepared the worship outlines. They richly add to the special day services. Price, \$2.00

NAZARENE PUBLISHING HOUSE
2923 Troost Ave., Kansas City, Mo.

Missouri—At First Church of the Nazarene, 4300 Delmar Ave., St. Louis, Mo., September 10 to 15. Rev. J. W. Roach, Pastor, 1351 N. Kingland Ave. General Superintendent Goodwin.

Eastern Oklahoma—At Tulsa, Oklahoma, September 17 to 20. Rev. Elbert Dodd, Pastor, 1307 West 22nd St., West Tulsa. Assembly to be held at St. Paul's Methodist Church, 15th and Quaker Streets. General Superintendent Goodwin.

Arkansas—At First Church, corner Maryland Ave. and Battery St., Little Rock, Ark., October 2 and 6. Mrs. Agnes White Duffee, pastor, 1914 Maryland Ave. General Superintendent Williams.

Dallas—At Houston First Church of the Nazarene, 46 Waugh Drive, October 8 to 11. Rev. R. W. Snyder, Pastor, 1202 Peveto. General Superintendent Williams.

San Antonio—At San Antonio Grace Church of the Nazarene, 116 North Polaris Street, October 15 to 18. Rev. B. F. Nowlin, Pastor, 116 North Polaris Street. General Superintendent Williams.

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

T. J. Adams, 800 N.W. 6th St., Oklahoma City, Okla.
 Stonewall, Okla. Aug. 12 to 28
 Soper, Okla. Sept. 1
 Open Date Sept. 15 to Oct. 15
 Mt. Juda, Ark., Camp Oct. 15

Kenneth L. Akins, Song Evangelist, 610 Orange St., Oil City, Pa.
 E.N.C. Quartet on Tour August
 Everett, Mass. Oct. 2 to 13

Gilbert and Sylvia Anderson, Preacher and Singers.
 314 Seventh St., Fairbury, Nebr.
 Kampsville, Ill. (Camp) Aug. 15 to 25
 Columbus, O. (Dist. Assem.) Aug. 31 to Sept. 1
 Ashland, Ky. (Dist. Assem.) Sept. 3 to 6
 Marion, Ind. (Arcana church) Sept. 9 to 22

Mack Anderson, 2923 Troost Ave., Kansas City, Mo.
 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.
 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.
 Muldrow, Okla. (Paw Paw Ch.) Aug. 11 to 25

Leo Baldwin, Bethany, Okla.
 San Antonio, Tex. (Harlandale) Aug. 1 to 18

Bernice Bangs and Vivian Chaffee 2122 ...
 128th St. Seattle, Wash.
 Newberg, Ore. Aug. 1 to 18
 Camas, Wash. Sept. 8 to 28

Arthur Ellsworth Barkley, Artist-Evangelist, Song Leader and Soloist, N. Pearl St., Columbiana, Ohio, care Rev. Chas. W. Snyder.
 Wellsville, Ohio (Tent) Aug. 18 to Sept. 1

Hilman Barnard, Song Evangelist, 1130 E. Grand Ave., Nashville, Tenn.

Barnes Sisters, Song Evangelists, 301 E. Washington St., Lisbon, Ohio

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.
 Colo. Dist. Camp (Denver) Aug. 8 to 18

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

C. G. Bohannon and Party (Morning Star Radio Quartet), 2923 Troost Ave., Kansas City, Mo.
 Science Hill, Ky. Aug. 13 to Sept. 1

Harold E. Bomgardner and Wife, Song Evangelists, Burr Oak, Kans.
 Lawrence, Kansas. Aug. 12 to 25

Horace A. and Florence Booker, 432-13th St. S. E., Canton, Ohio
 Oshkosh, Wisc. July 28 to Aug. 18
 St. Croix, Wis. Aug. 23 to Sept. 9
 Meadville, Pa. Sept. 15 to 29
 Montpelier, Ind. Oct. 6 to 20

Bulgin-Ramseyer Evangelistic Party, 2925 N.E. 68th Ave., Portland, Ore.
 Emporia, Kans. (Naz.) Aug. 11 to 18

J. L. Burkhead, 862 Iglehart Ave., St. Paul, Minn.
 Open dates.

C. C. Burton, Delmer, Ky.
 Pierce, Ky. (Tent) Aug. 13 to 30
 Prescott, Ark. Sept. 1 to 15
 Gandy, La. Sept. 16 to 29

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.
 Kendallville, Ind. Sept. 1 to 13
 Baltimore, Md. Sept. 15 to 29
 Oxford, Pa. Sept. 29 to Oct. 13

Paul Coleman, Evangelist, 23 W. South St., Greenfield, Ind.
 Indianapolis, Ind. Aug. 12 to 18
 Keokuk, Iowa (Camp) Aug. 20 to Sept. 1
 Maxwell, Ind. Sept. 8 to 22
 Geneseo, Ill. Oct. 7 to 27

C. T. Corbett and Wife, 110 Edith, Dayton, Ohio
 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
 Steubenville, Ohio Oct. 1 to 13

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
 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.

A. G. Crockett, 1770 Corson, Pasadena, Calif.
 Open Dates.

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

Chas. R. Danner, 4549 North 14th St., Omaha, Nebr.
 Open Dates. After Aug. 25

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

H. N. Dickerson, 2608 Newman, Ashland, Ky.
 McKeesport, Pa. (C.M.A.) Aug. 13 to 25
 Ashland, Ky. (Dist. Assem.) Sept. 1 to 8
 Roxana, Ill. Sept. 10 to 22
 St. Louis, Mo. (Lafayette Park) Sept. 29 to Oct. 13

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

B. O. Donaldson, Preacher and Singer, Olivet, Ill.
 Indianapolis, Ind. (Dist. Assem.) Aug. 14 to 18
 Columbus, O. (Dist. Assem.) Aug. 27 to Sept. 1

Loren Duff, Song Evangelist and Guitarist, 257 N. Bellevue Pl., Indianapolis, Ind.

W. B. Dunkum, 1353 Hemlock St., Louisville, Ky.

J. Clarence Dye, Evangelist, Singer, Composer and Guitarist; and Daughter, Ruth Magdalene, 1315 T St., Bedford, Ind.
 Indianapolis, Ind. (Dist. Assem.) Aug. 13 to 18

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

Branche and Wynona Edwards, Song Evangelist and Pianist, Box 1206, Bethany, Okla.
 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.
 Radcliff, Ohio (Camp) Aug. 4 to 18
 Open Dates. After Aug. 13

W. F. Farmer, Route 6, Rock Hill, S. C.

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 2923 Troost Ave., Kansas City, Mo.

- W. A. Fisher and Wife, Song Evangelists, 940 Strouse Ave., Nashville, Tenn.
Culleoka, Tenn. (Moore's Chapel, Route 2)
.....Aug. 25 to Sept. 8
- C. O. Flaugher, 2004 Grant St., Portsmouth, Ohio.
Vinton, OhioAug. 11 to 25
Volant, Pa.Sept. 4 to 22
- Bona Fleming, 2952 Hackworth St., Ashland, Ky.
Pasadena, Calif. (Dist. Camp).....Aug. 15 to 25
- B. A. Fox, Lytton Springs, Texas
Belton, Texas (Live Oak church) Aug. 5 to 18
Meridian, Texas.....Aug. 21 to Sept. 1
- Fred T. Fuge, 369 Perry St., Fostoria, Ohio
- C. B. Fugett, 2613 Newman St., Ashland, Ky.
Portage, Ohio (Camp).....Aug. 15 to 25
Jackson, Ohio (City Hall).....Sept. 16 to 29
- J. E. Gaar, 2008 West 34th St., Des Moines, Iowa
Jasper, Ala. (Snoddy Chapel).....Aug. 4 to 18
- Gaddis-Moser Evangelistic Party, Olivet, Ill.
Ramsey, Ind. (Camp).....Aug. 15 to 25
Allendale, Mich. (Camp).....Sept. 1 to 15
Baltimore, Md.Sept. 22 to Oct. 13
- 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., Marlon, 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
- Glen Griffith, 510 W. Yampa St., Colorado Springs,
Colo.
Manzanola, Colo. (Tent).....Aug. 15 to Sept. 1
Ponca City, Okla.Sept. 5 to 22
- T. C. and Rhoda E. Grigsby, Piedmont, Mo.
Annapolis, Mo.Aug. 19 to Sept. 1
- Chas. E. Haden, 1112 Breckenridge St., Owensboro,
Ky.
Henderson, Ky.Aug. 4 to 18
Kehee, 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. Haffey, 862 Iglehart Ave., St. Paul, Minn.
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.
- Lee L. Hamric, 1341 S. First St., Abilene, Texas
Open Date (cancellation).....Aug. 11 to 25
Dill City, Okla.Sept. 1 to 15
Webb City, Mo.Oct. 6 to 20
- Ray and Madeline Hance, Bethany, Okla.
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.
- Whitcomb and Maridel Harding, Bethany, Okla.
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
- Roscoe R. Hollis, Pocahontas, Ill.
Dudleville, Ill.Last half of Aug.
- The Hoot Brothers, Olivet, Ill.
Olivet, Ill. (Home).....Aug. 5 to 23
Stinesville, Ind.Sept. 1 to 15
Logan, OhioSept. 22 to Oct. 6
Columbus, O. (Shepard church) Oct. 8 to 20
- 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.
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.
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.
- Aleck G. Jeffries and Wife, Evangelist, Talent, Ore-
gon
Open Dates
- Howard W. Jerrett, 14883 Hubbell Ave., Detroit,
Mich.
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.
Browns City, Mich (Camp).....Aug. 16 to 25
- Harold C. Johnson and Wife, 201 W. Adams, Spring-
field, Ill.
Texarkana, Texas.....Aug. 19 to Sept. 1
- Paul and Ruth Johnson, Singers and Musicians, 1615
S. Spring St., Springfield, Ill.
Spring, Ill. (Evang. Ch.)
.....Aug. 14 to Sept. 1
Ashland, Ky. (Dist. Assem.).....Sept. 4 to 6
Charlotte, N. C.Sept. 12 to 29
Roanoke, Va.Oct. 1 to 20
- A. H. Johnston and Wife, Gospel Singers, 800
Princeton St., Akron, Ohio
Portage, Ohio (Camp).....Aug. 15 to 25
- Lum Jones, Ada, Okla.
Felicity, OhioAug. 6 to 18
Tullahoma, Tenn.Aug. 20 to Sept. 1
Cincinnati, O. (Lockland).....Sept. 3 to 15
Tulsa, Okla. (Dist. Assem.).....Sept. 18 to 21
Indianapolis, Ind. (1st ch.) Sept. 24 to Oct. 6
- 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
Phillipsburg, Pa. (Naz.)Sept. 1 to 15
Kylertown, Pa.Sept. 16 to 30
Pleasantville, Pa. (Evang. Ch.) Oct. 6 to 27
- E. M. Kennedy and Wife, Evangelists and Music
Teachers, 6315 Wellsman Ave., St. Louis, Mo.
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.
Denver, Colo. (Camp).....Aug. 8 to 18
Wichita, Kansas. (Dist. Assem.)
.....Aug. 28 to Sept. 1
- Harold Kiemel, 1425-7th St., Greeley, Colo.
Windom, Kans. (Tent).....Aug. 14 to 25
- L. H. and Gladys Kindred, 1117 West 7th St., Des
Moines, Iowa
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.
Wadesboro, N. Car.Aug. 11 to 18
Monroe, N. Car.Aug. 19 to Sept. 1
- Ottis Knippers and Raymond Parker, Gospel Singers,
Lawrenceburg, Tenn.
Atlanta, Texas (Camp).....Aug. 8 to 18
Hattiesburg, Miss.Sept. 10 to 22
- H. V. Kyer, 594 Oregon Ave., care Chas. Dye, Ken-
more, Ohio
Wellsville, OhioAug. 18 to Sept. 1
- Joy and Mary Latham, Wilmore, Ky.
Belle, W. Va.Aug. 14 to 25
- Mason Lee, 217 Division St., Huntington, W. Va.
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.
Open date (cancellations)Aug. and Sept.
(Wire 6027 Woodlawn Ave., Chicago, Ill.)
- 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. Lindsley, 230 Leon St., Syracuse, N. Y.
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.
Open Date (cancellation).....Aug. 6 to 18
- Holland London, 2923 Troost Ave., Kansas City, Mo.
Jerusalem, Palestine, in care of Nazarene
Station June 13 to Aug. 27
- Claude H. Long and Sisters, 3335 West 29th Ave.,
Denver, Colo.
Northern Indiana District.....Aug. 5 to 17
Pittsburgh, Pa.Sept. 1 to 21
Akron, O. (1st church).....Sept. 22 to Oct. 6
Akron, OhioOct. 7 to 20
- W. S. Luallen and Wife, Evangelists, Singers, Chalk-
Artist, 1927 15th St., Bedford, Ind.
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.
Decatur, Ind.Aug. 5 to 25
Grand Rapids, Mich.Sept. 8 to 22
Crawfordsville, Ind.Sept. 25 to Oct. 6
- H. H. McAfee and Wife, Box 534, Lakeland, Fla.
Flordia, Ga.Aug. 8 to 18
- Lawrence J. and Mary E. McAllen, Preachers, Sing-
ers and Chalk Artists, 126 N. Beaver, New Castle,
Pa.
- J. B. McBride and Wife, 2923 Troost Ave., Kansas
City, Mo.
Elk City, Okla. (Gen. Del.) Aug. 15 to Sept. 1
Mineral Wells, Texas.... Sept. 29 to Oct. 13
- 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.
Auburn, Ind.Sept. 1 to 15
Terre Haute, Ind.Sept. 22 to Oct. 13
- 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.
Dalhart, Texas.....Aug. 18 to Sept. 1
St. Louis, Mo. (Dist. Assem.) Sept. 11 to 15
Tulsa, Okla. (Dist. Assem.).....Sept. 18 to 22
Oklahoma City, Okla.Oct. 6 to 20
- A. McNaughton, 3753 Upton Ave. No., Minneapolis,
Minn.
Redwood Falls, Minn. (Dist. Assem.)
.....Aug. 14 to 18
- E. C. and Pearl Martin, 146 King Ave., Columbus,
Ohio
Norfolk, Va.Sept. 15 to 29
Mansfield, OhioOct. 6 to 20
- I. C. Mathis, 2923 Troost Ave., Kansas City, Mo.
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.
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
- W. E. Melton and Wife, 2210 38th St. N.W., Wash-
ington, D. C.
- L. C. Messer, Gospel Singer, 2923 Troost Ave.,
Kansas City, Mo.
Quanah, TexasAug. 13 to 25
Clovis, N. Mex.Aug. 27 to Sept. 3
- Russell and Leona Metcalfe, Song Evangelists, 539
Baker St., Lansing, Mich.
Reserved.....Aug. 5 to 17
Greentown, O. (Tent).....Aug. 18 to Sept. 1
Wilksburg, Pa.Sept. 2 to 15
Stockdale, Pa.Sept. 16 to 29
Toronto, OhioOct. 2 to 13
- E. Clay Milby, Song Evangelist, Greensburg, Ky.
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. Minglehoff, Douglas, Ga.
- W. H. Minor, Bethany, Okla.
Troup, Tex. (Martin Chapel Camp)
Shawnee, Okla.Aug. 6 to 18
.....Aug. 20 to Sept. 1
- John E. Moore, Song Evangelist, 2923 Troost Ave., Kansas City, Mo.
Bonnie, Ill. (Camp)Aug. 15 to 25
Thomas, Okla.Aug. 27 to Sept. 15
Jackson, OhioSept. 16 to 29
Washington, D. C. (214 7th St. N.E.)
.....Oct. 1 to 13
- 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.
Indianapolis, Ind. (Dist. Assem.) 1st Church
.....Aug. 13 to 17
- Oliver and Ruth Morgan, Evangelist, Singers and Musician, 630 Division St., Indianapolis, Ind.
Akron, Ohio, (Kenmore)Aug. 11 to 25
Columbus, O. (Dist. Assem.)Aug. 26 to 28
Davenport, IowaAug. 29 to Sept. 4
Climbing Hill, IowaSept. 5 to 16
- Harry W. Morrow, 6342 Kimbark Ave., Chicago, Ill.
Iron Mountain, Mich. (Camp)
.....Aug. 15 to 25
Danville, Ill. (Dist. Assem.)
.....Aug. 28 to Sept. 1
Cottonwood, Minn.Sept. 1 to 15
- H. T. and Lillie Nyhus, Rosholt, S. Dak.
Redwood Falls, Minn. (Dist. Assem.)
.....Aug. 14 to 18
- Margaret E. Oifs, Evangelist; Myrtle E. Huling
Pianist and Children's Worker, 409 N. Naches Ave., Yakima, Wash.
Enterprise, Ore.Aug. 4 to 18
- G. Frederick and Byrdie Owen and Miss Dorothy Rodeffer, 1415 W. Pikes Peak Ave., Colorado Springs, Colo.
Las Animas, Colo.Aug. 25 to Sept. 8
Hastings, Nebr.Sept. 29 to Oct. 13
- Parks-Hawkins Quartet, 3213 North 27th St., Tacoma, Wash.
Littlefield, Texas (Tent)Aug. 7 to 18
Amarillo, Texas (1st Ch.) 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
- Daniel E. Patrone, Evangelist and Violinist, 116 N. Dawson St., Uhrichsville, Ohio
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.
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.
Reserved
.....Aug. 12 to Sept. 1
Mattoon, Ill.Sept. 3 to 15
- B. H. Pocock, 133 Parkman Rd. N. W., Warren, Ohio
Greentown, Ohio (Tent)Aug. 18 to Sept. 1
Warren, Ohio (Levittsburg)Sept. 3 to 15
Open DateSept. 17 to 29
Lockwood, OhioOct. 1 to 13
- H. G. Purkiser, 2923 Troost Ave., Kansas City, Mo.
Lawrenceburg, Mo.Aug. 5 to 13
Open DateAug. 21 to Sept. 1
Topeka, Kans. (Dist. Assem.)Sept. 4 to 8
- Lewis J. Rice, 2406 Elgin Ave., Muskogee, Okla.
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
Zaleski, OhioAug. 13 to 25
Ohio Dist. AssemblyAug. 26 to 31
Ludington, Mich.Sept. 8 to 22
Open DateOct. 6 to 20
- 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
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
Congo, W. Va.Oct. 7 to 20
- Clyde B. Rodgers, Song Evangelist and Chalk Artist, 1029 Hoople St., Ft. Myers, Fla.
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 DistrictAug. 4 to 25
- L. H. Roebuck, Evangelist (also singer, player of cornet, guitar and harp), Bentonville, Ohio.
Louisville, Ky.Aug. 4 to 27
Reserved
.....Aug. 27 to Sept. 8
- Ferry Rood, 948 Anderson St., Bristol, Tenn.-Va.
- E. L. Sanford and Wife, General Delivery, Lexington, Ky.
Open DateAug. 15 to Sept. 1
Ashland, Ky. (Dist. Assem.)Sept. 3 to 6
- J. D. Saxon, Greenbrier, Tenn.
- George and Kay Schriber, Preacher, Singers and Accordionist, Box 417, Boulder, Colo.
Hinton, Okla.Aug. 15 to Sept. 1
- Otho and Billie Schwab, 2923 Troost Ave., Kansas City, Mo.
- Dave and Hellen Severin, Preachers and Singers, 601 E. Boulder, Colorado Springs, Colo.
Denver, Colo. (District Camp)Aug. 8 to 18
- Mr. and Mrs. R. A. Shank, 326 S. Harris Ave., Columbus, Ohio
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.
Reserved
.....Aug. 5 to 18
Florence, Colo.Aug. 22 to Sept. 8
Delta, Colo.Sept. 15 to 29
Beatrice, Nebr.Oct. 6 to 20
- C. E. Shumake, 2711 Eads Ave., St. Louis, Mo.
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
Open DateOctober
- R. J. Smeltzer, 615 E. College St., Alliance, Ohio
Pittsburgh Dist. (Home Miss.)
.....Aug. 14 to Sept. 1
- Smith-Shirley Evangelistic Team, Preachers, Singers and Musicians, 917 W. Genesee St., Lansing, Mich.
Owosso, Mich.Aug. 11 to Sept. 1
- Burl Sparks, Song Evangelist, Seymour, Ind.
Nampa, Idaho (Camp)Aug. 15 to 25
Enfield, Ill. (Jacobs Camp) Aug. 29 to Sept. 8
- C. K. Spell, Kirbyville, Texas
Open DatesAfter August 5
- E. H. Stillion, 31 Hone Ave., Oil City, Pa.
Circleville, Ohio (Camp)Aug. 23 to Sept. 1
Patchogue, N. Y.Sept. 8 to 22
Elmira, N. Y.Sept. 29 to Oct. 13
- T. W. Stofer, Knox, Ind.
Indianapolis, Ind. (Dist. Assem.) Aug. 12 to 18
- James H. Sturgis and Wife, Evangelist and Singers, 103 South 21st St., San Jose, Calif.
Coolidge, Ariz.August
Bisbee, Ariz.September
- 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.
Houghton, N. Y.Aug. 16 to 26
Alexandria, Ind.Aug. 27 to Sept. 1
- E. C. Tarvin, California, Ky.
Ashland, Ky. (Dist. Assem.)Sept. 3 to 6
- E. E. Taylor, 116 Ivy St., Nampa, Idaho
Open DateAug. 18 to Sept. 1
- E. G. Theus, Box 982, Bethany, Okla.
Quanah, Texas.Aug. 13 to 25
Oklahoma City, Okla. (East Side Ch.)
.....Aug. 27 to Sept. 8
Open DateSept. 10 to 22
Bethany, Okla. (Dist. Assem.) Sept. 24 to 28
Tahlequah, Okla.Sept. 29 to Oct. 13
- Fred Thomas, 689 Milwaukee Ave., Elkhart, Ind.
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.
Sychar Camp, OhioAug. 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
Walters, Okla.Aug. 7 to 25
Open DateAug. 26 to Sept. 8
Loveland, Colo.Sept. 10 to 29
Reserved for ColoradoOct. 1 to 20
- L. M. Tucker, 404 N. 5th St., Cambridge, Ohio.
- E. E. and Ora J. Turner, Preachers and Singers, Box 55, Greensboro, Ind.
Indianapolis, Ind. (1st church) (Indianapolis Dist. Assem.)Aug. 13 to 18
- N. E. Tyler, Floydada, Texas
Hinton, Okla.Aug. 18 to Sept. 1
- Leo C. Upton, 2740 East 12th, Tulsa, Okla.
Denver, Colo. (Dist. Camp)Aug. 8 to 18
- G. D. and Agnes Urschel, Evangelists and Singers, Olivet, Ill.
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
Hastings, Mich.Aug. 18 to 25
Beaver Falls, Pa.Sept. 1 to 15
- Earle and Elizabeth Vennum, 2962 N.W. 14th Ave., Miami, Fla.
Murfreesboro, Tenn. (Home Miss.)August
- H. F. Vogt, 334 Pacific St., Camas, Wash.
Idaho-Oregon DistrictAug. & Sept.
- Harold L. Volk and Wife, 1025 So. 4th St., Canon City, Colo.
Ellendale, N. Dak.Aug. 13 to 25
Conway, Ark.Sept. 1 to 15
Chicago, Ill. (Austin Tabernacle, 1804 Washington Blvd.)Sept. 17 to 20
Hutchinson, Kans. (130 E. Campbell)
.....Oct. 6 to 20
- J. C. Walker, Box 51, Ford, Kansas
Scott City, Kansas.Aug. 1 to 18
Hastings, Nebr.Aug. 23 to 25
Wichita, Kansas.Aug. 25 to Sept. 1
- Clarence and Thelma Warkentin, 605 E. Third St., Newton, Kansas
Reserved
.....Aug. 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.
Des Moines, Ia. (Gen. Del.)Aug. 14 to 25
Danville, Ill. (Dist. Assem.)Aug. 28 to 30
Open Dates (postponements)September
(address Box 1928, Birmingham, Ala.)
Bessemer, Ala.Oct. 1 to 9
East Lake, Ala.Oct. 10 to 18
- Kendall S. White, Bethany, Okla.
Grand Saline, Tex.Aug. 11 to 25
Perry, Okla.Sept. 1 to 15
- C. M. Whitley and Wife, Box 413 E. Cleveland, Electra, Texas, care M. J. Swindall
Cumberland, Okla.Aug. 6 to 18
Jester, Okla.Aug. 23 to Sept. 8
- Earle F. Wilde and Wife, 765 Magnolia Ave., 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
Litchfield, Ky.Oct. 1 to 20
- Elzie C. Wilson, Evangelist, 2614 Stephenson St., Dallas, Texas
- J. P. Wolpe, 7524 Kenwood Ave., Chicago, Ill.
Atlantic, IowaAug. 7 to 18
Cedar Rapids, Ia. (Dist. Assem.)
.....Aug. 19 to 21
Danville, Ill. (Dist. Assem.)Aug. 28 to 30
Keokuk, Iowa.Sept. 1 to 15
Montrose, IowaSept. 16 to 29
Des Moines, IowaOct. 6 to 20
- Lon R. Woodrum, 3740 Bell St., Kansas City, Mo.
Oklahoma City, Okla.Aug. 18 to Sept. 1
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.
Sunbury, Pa. (Camp)Aug. 16 to 25
Kannapolis, N. C.Sept. 1 to 15
Concord, N. C.Sept. 16 to 29
Hanover, Pa.Oct. 1 to 13
- E. E. Wordsworth, 536 North 104th St., Seattle, Wash.
Fargo, N. Dak.Sept. 1 to 15
Johnson, VermontSept. 20 to Oct. 6
- Dwight Yarbrough, Bethany, Okla.
New Orleans, La.Aug. 11 to 25
Gillam, La.Aug. 26 to Sept. 9
- E. E. Zachary, Box 103, New Castle, Ind.
Indianapolis, Ind. (Dist. Assem.)
.....Aug. 13 to 18

CLAIM DELIVERANCE

Mary H. Augsburg

The angel of the Lord . . . delivereth" (Psa. 34:7).

JESUS came down from the shining ranks as the Deliverer of humanity. He appeared as the "stronger" man who takes away the armor of the strong man and delivers his captives. He taught us to pray, "Deliver us from evil." Evil is not sin only. All that mars the world that came from God's hand is evil. Therefore the Christian has a right to call upon God for deliverance from any plight, suffering, temptation, weak or troubled condition whatsoever.

"Oh," you may say, "God does not always deliver. What of Paul's thorn?" I agree with the man who said, "Paul's thorn must have been very large. So many people hide behind it." Paul was delivered from the power of the thorn until he triumphed. Who shall say the Hebrew children were not delivered, though they went to the furnace? Moses' rod that became a symbol of deliverance was, doubtless, but the branch of an old thorn-bush for he acquired it in the desert. Don't make Paul's thorn an excuse for languishing under your load!

Much that is called resignation is doubtless only spiritual inertia. It is easier to yield to circumstances than to fight the good fight of faith.

There was a critical time in Israel's history when it was easier for them to bear the yoke of Egypt than to rebel. God did not send someone to preach resignation to them, but someone to stir them up. Only say, "Let me go," and the devil will oppose you.

Many times like the fledgling bird we are terrified by the very element we are meant for and prefer our cramped quarters to flight.

Byron, in "The Prisoner of Chillon," said:

*My very chains to me grew friends
So much a long communion tends
To make us what we are.*

Trials do not impart any grace, though they show us our need of grace and, if rightly responded to, they may be made a means of grace. But they should never be sought, as the ascetic sought suffering, as though there were a virtue in them. I knew a woman, well-to-do, tenderly cared for by her husband, who had one son, a bright, strong, attractive young man. She said that it was told her that some were saying, "She has no trials. I could be a Christian, too,

if I had no trials." She told me that she asked God to let something come into her life that would prove to others she could endure adversity. Notice her motive was *to prove to others* the genuineness of her consecration. Soon after she had prayed this prayer their son, who was preparing for the ministry in Asbury College, contracted pneumonia and died. She said, "I would never make such a request of God again."

There is a "Flower-that-grows-in-the-gloom" philosophy that glorifies suffering, and, I firmly believe, causes many persons to submit to conditions from which God would deliver them if they would stir themselves up to lay hold upon God's promises.

"Is any afflicted, let him pray," and the inference is, let him expect deliverance, not assume an air of pious resignation and expect to be perished by suffering. I Peter 5:10, which many people understand to teach that we can be perfected only after much suffering, in reality teaches nothing of the sort. Instead of saying, "God . . . after you have suffered a while make you perfect," the apostle is saying, "God who hath called you unto his eternal glory . . . after that ye have suffered a while, make you perfect." Do you catch the difference? We are called to glory after our earthly sufferings are past. And it is the God who hath called us to His glory who makes us perfect and fits us for that glory.

The way some good people "resign" themselves to conditions is near fatalism. Their only grounds for thinking their conditions are the will of God are that there are difficulties in the way of deliverance. Hannah Whitehall Smith says, "God's will is not done unless we energetically desire it." A. B. Simpson says, "If" is too weak a word with which to battle the powers of darkness, disease and death."

Christ is an Almighty Savior, why should you suffer defeat? He is a specialist in the line of your difficulty.

There will come a final deliverance to the persevering Christian. We shall be "delivered from the bondage of corruption into the glorious liberty of the children of God," delivered from the hateful proximity of sin, from all the blight it has laid upon the face of God's fair world.

Those who have an ear to the ground believe that today they hear the tread of our approaching Deliverer.