


HERALD of HOLINESS



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WHOLE NO. 1219

This Same Jesus

C. A. McConnell

ALL things must be measured by comparison to arrive at values. Relativity is the rule for all created things. Only God is incomparable. Let one lie upon his back through the night under a summer sky, and watch the constellations march across the firmament, and realize the immeasurable bulk of their bodies, and the infinite space through which they roll, then, in comparison, the nothingness of man, and the fleeting breath of his days overwhelm him. If man be but the tiny speck he is shown to be in comparison with the material universe, then human existence is the cruelest of tragedies, an incomprehensible mockery. It took Jesus, the Divine man, the Logos, by whom were made all things, to reveal man's value and give meaning to human existence. This Infinite Creator placed such an estimate upon man that in Jesus He lived the life of man, redeemed man in His death upon the cross, took up again His own transcendent glory at the right hand of Infinite Power—eternally joined to humanity. Deny the deity of Jesus, and the purpose of His earthly life, and what is man? What has he? Spiritual existence is gone; morality is gone; law is a farce—civilization, by which we mean orderly human relations, is without foundation. Chaos reigns. "There is none other name under heaven given among men whereby we must be saved," individually, or racially; either for time or for eternity. It is sin, and man's unwillingness to give up his sin, that keeps him from the knowledge of the truth. A knowledge of the truth as it is in Christ Jesus gives rest to the soul; gives value to the daily life; gives sure hope of a never-ending existence in the blessed presence and glory of the Infinite One, who so loved that He gave His life a ransom for many. He was dead, but is alive again forevermore. He ascended unto heaven, whence He shall come again.

HERALD OF HOLINESS

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THE FACE AT THE WINDOW

TEMPTATIONS which come to the soul from without are like enemies seeking entrance to a strongly fortified castle. They make no headway against barred gates and bolted doors. Only when there is some false retainer within who holds parley with the enemies without are they able to gain entrance to the soul's domains. It is always some face at the window which proffers help and urges them on. No temptation will linger long before barren walls and closed gates. Until the soul is cleansed from the pollution of sin, the carnal mind responds to the appeals of Satan and gains easy admittance for him. But the problem of temptation, however, remains for the sanctified as well. With the destruction of the carnal mind there is the removal of the bias or tendency toward sin, but this does not destroy what is called the susceptibility to sin. There is still the basis of appeal, and this basis is not in itself sin. Our Lord was tempted, and there is no plane of grace in this world that does not admit of temptation and trial.

We need to understand the philosophy of temptation. As in the first temptation there was both the fruit and the serpent, so these two factors play an essential part in every temptation. There must be first a desirable object, and this object something which is good in itself. Satan could not attract the mind's attention without a glittering bait. Then there must be the serpent, or the spirit which perverts that good object to wrong uses. "When the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat." Note the steps in the decline; *first*, centering the attention upon an object which was good, pleasant and desirable in itself; *secondly*, the development of an inordinate desire to use this object apart from the will of God; *thirdly*, the direct act of sin. The

Apostle John sums up the grounds of inordinate affection as the "lust of the flesh," the "lust of the eyes," and the "pride of life." These three things are the avenues of approach to the soul—the three gateways of temptation. It will be recalled, also, that it was through these three avenues that Satan tempted our Lord, when he urged Him to turn the stones into bread, to seek the glories of the world through false means of attainment, or to cast Himself down presumptuously from the pinnacle of the temple. Christ met these temptations at the point where the legitimate and right would have slipped over into the inordinate and false. He sharply discriminated between an object good in itself, and that same object perverted to wrong uses. The face at the window never failed to distinguish between enemies and friends.

WHAT then is the face at the window? Certainly not a sinful bias or carnal longings, for these were not in Christ, nor do they remain in the soul of one who has been cleansed from all unrighteousness. The face in the window is *desire*, which from the souls of the redeemed looks out upon the world of the true, the beautiful and the good. This desire may reach out after that which inadvertently may prove to be harmful unless the heart is instructed in righteousness. But it is probably true in the greater number of instances that in allowing the attention to be centered in the good gifts of God, his desire for these things slips over into inordinate affection or lust. He no longer desires these things for the glory of God but for his own selfish enjoyment. This we conceive to be the thought in the mind of the Apostle James when he said that "Every man is tempted, when he is drawn away of his own lust and enticed; then when lust hath conceived it bringeth forth sin; and sin, when it is finished, bringeth forth death." The sanctified man cannot be tempted by that which he knows to be wrong. The face at the window repels this instantly. But he can allow himself to be so taken up with the good things of life, that his love for these things silently and unconsciously slips over into inordinate affection. Then he desires them for what they are in themselves and not solely for their use in the will of God. Here lies the subtlety of temptation. It hides itself in the good things of life and at the same time perverts these things to unholy uses. Once pure affection has merged into inordinate affection or lust, it quickly issues in sin; and sin carried to its completion ends in death.

WE must look for the face at the window in one or more of the three avenues of approach mentioned above—the use of material things, the love of the beautiful and the desire for wisdom. Perverted from their God-ordained use, these things quickly sink the soul in the sordidness of material

gain, in glamorous and debasing art, or wreck it in presumption and pride. Here we must be careful and discriminating. How many good men have devoted themselves to money-making for the glory of God, only to find in the process of time that wealth has become an end instead of a means! There are those, also, who, abusing the good things of life intended to nourish and sustain the body as a temple of the Holy Ghost, have allowed their desires to become perverted and lead them away from God. In the end they have become repulsive gluttons; and others, falling from their high estate through the baser passions, have wrecked themselves forever.

There are those whose love for the beautiful has become so perverted as to wreck their spiritual life. Some in their desire for the beautiful in worship have become mere ritualists; some, out of their love for the beautiful in the home, have labored under the incubus of debt; while still others, beguiled by their love of artistic display have to their own destruction taken the way of the theater and the dance. But we suppose more than any other avenue of approach, men have been wrecked by a proud and worldly wisdom, which has ever led men away from God into the mire of self-sufficiency. The field of knowledge has been the battle ground of the ages. Here the forces of error and truth, sin and righteousness have met in deadly conquest; but truth must ever triumph.

The violence, therefore, of the temptation is expressive of the strength of the temptable element within us. Certainly no one is tempted by that which he does not desire. But parley at the point of desire is exceedingly dangerous. It is never profitable to reason with Satan. Neither can one allow his attention to dwell upon a forbidden object without developing within him a desire for that object; nor can one cherish evil desires without sooner or later falling into open sin.

PRESENT DAY PERSECUTIONS

WE look back upon the days when the early Church suffered martyrdom for the cause of Christ, and wonder how such cruelties could be perpetrated in the name of humanity; but we have fallen upon times when these scenes are again being enacted. It scarcely seems possible that in these enlightened days, the true Church of Jesus Christ should again suffer cruel persecutions. Yet this seems to be the case in Russia. The reports cannot be read without a deep sympathy for those who, refusing to bow to a materialistic philosophy, are now suffering for the cause of Christ as truly as did the Christians in the early Church.

The following account taken from the *Russian Gospel News* is but one of many that are being reported. The writer says, "I departed from home on December 30, 1934, and reached them (my father and brother with his family in Siberia) on Russian Christ-

mas Eve, January 6, 1935. I had great difficulty in obtaining permission to see my father in the exile camp where he lived in the barn. When I arrived, what did I see? I saw my father stretched out unconscious, very sick, and he did not recognize me. J's wife was sick with a high fever; nevertheless, she recognized my voice and immediately began to cry. Her children were very sick also and lying near her cried all the while. Brother J. was gone in quest of medicine. I simply stood by my sick father's side and cried. At last my beloved father recognized me and began to lift his head higher and higher and burst into bitter weeping, crying, 'My dear son A., is it you? Now, I will die peacefully.' Then with another flood of tears flowing down his thin, withered cheeks, he called out, 'Where is Mother? I shall not see her any more!' Then his voice choked. I quieted him with comforting words. Just then Brother J. came back and falling on my neck he began to pour forth a stream of passionate words as though in a delirium and cried bitterly. There we stood at least three hours, weeping and embracing each other. Perhaps you can imagine what life is in a barn with a cold of fifty degrees below zero and feeding on moss and scraps and once in a while coming across pieces of reasonable products." Later the father died, also the brother's wife, leaving two children. We little appreciate the blessings which come from Christianity I fear, and need as never before to uncompromisingly resist communism and all similar anti-Christian propaganda.

THE HIGH PRIESTLY PRAYER OF JESUS

THE following notes were taken by the Editor on a sermon by Dr. P. F. Bresee preached in Berkeley, May 20, 1909. The scripture used was the high priestly prayer of Jesus, found in John 17.

1. The believer is transferred by the Father into the hands of Jesus.
2. Jesus is seeking a place for Himself—a resting place for His personality, in the hearts of His people, and thus illumined by His presence, we become messengers of the divine glory.
3. Entire sanctification is not the settling of the sin question only, but the incoming of the Divine Personality.
4. The world is opposed to spirituality. People may live moral lives—may even become reformers, without meeting much opposition, but when the Spirit of God comes the carnal mind is stirred. It was only after the anointing of Jesus with the Spirit that His opposition began.
5. Backsliding is the open door to souls for false teaching, but a lack of sense marvelously helps it along.
6. Unworldliness is the key to successful living and Christian service. We need in spirit a new order of Franciscans, who will dare to be poor for the cause of God.
7. Pentecost conditions bring Pentecost results.



Managing Editor's Page



THE CHURCH IN THE WORLD

EXTREMISTS are always annoying. They apparently believe that the only way to correct a false position is to swing over to an entirely opposite stand. This time we are annoyed with the extreme positions of leaders relative to the message and work of the gospel.

Recently we read an article from the pen of a prominent "social gospeler" in which he stated that he longed to have someone write a book on the social gospel in which there would be no effort made to harmonize the personal or individual phase of the gospel work with that of social reform. He implied that the message of individual salvation was so far from the truth that the true position could be established only by swinging entirely away from it and refusing to recognize its worth. And now we are brought face to face with an extreme position by a prominent Fundamentalist, who in his magazine answers a questioner by stating, "We do not find any commands or injunctions in the New Testament that Christians should attempt to deal with the world as such—that is, the unsaved world. That the mission of the church is to call out from a lost and doomed world all individuals who can be led to believe in Christ and be saved. . . . The Church has the duty of calling to the attention of the Church any sins in the Church; but this would seem to be fundamentally different from attempting to deal with sins of unsaved people while they are unsaved." Here we have the two extremes, one wants no individual gospel at all, the other no social phases to be mentioned.

According to our good Fundamentalist brother, we are under no obligation to this or unborn generations to clean up society in any particular. We are to make no effort to remove temptation from the paths of our boys and girls. It is all right for us to get the individual drunkard saved from this "lost and doomed world" but to make no effort to get rid of the liquor traffic which continues to make men drunkards. We are to endeavor to bring young people to believe in Christ and teach them to live righteous lives, yet we are not to be bothered with taking lustful pictures from the billboards. We are to make no effort to clean up the moral cesspools—the theaters—of godless amusements which corrupt the minds of the young, and often so pervert their natures that it is most difficult to get them to believe on Christ. We are to permit the tobacco and whisky manufacturers to spread their nefarious lies about the harmlessness of their products and to exploit our youth, while we utter no word of protest. Is that the Christianity of the church of the reformers? Are we

not today living under the benefits of the lives of men who dared to oppose the existing evils in the world about them, to face wicked kings, extreme sinfulness in high political positions, who with no uncertain sound denounced the sins of the society of their day? Yet we are to be so tame and unchristian as to utter no protest, to make no effort to remove stumbling blocks from youth, to keep the light of the church under a bushel so that it will shine to the church and not to the world. How contrary to the message of Jesus who said, "Ye are the light of the world." This position is as false as the one taken by the "social gospeler" who refused to grant any place for a message of personal salvation.

We are well assured that we cannot make a man sober by taking away the saloon; we cannot make people Christian by cleaning up the world. There is need for a new emphasis upon the message of personal salvation. The way to alter society is to alter the folks who compose it. But can an altered group be silent in the face of evil influences and godless practices which cast their deadly influence over their group and which steal their own children from their homes? The church at large and the world has become so intricately woven together in some phases of life that it is impossible to distinguish the one from the other. The leading citizens, legislators, governors, mayors, council members, leaders of commerce and industry, are often leading lights in some church. Can we distinguish between their sins as members of the church and those as political leaders? Are we to oppose only those sins which may be under the domain of the church and excuse entirely those which have to do with their public life?

The mission of the church is twofold. We are primarily to preach the gospel of Christ which is the power of God unto salvation to *every one* that believeth. There is no substitute for personal regeneration and the outstanding mission of the church is to proclaim this message to the world. It is also the duty of the church, the true church composed of regenerated people, to do everything it can for the relieving of the ills of humanity through following the Master and His command to heal the sick, cleanse the lepers, cast out devils, etc.; and to follow the examples given us by Jesus in His denunciation of the sins of the people of His day and of the prophets of old as they cried out against the political and social sins of other nations as well as those of the Jews. It is our obligation as Christian people to rid this world of every evil influence, and of all

(Continued on page six)

SOME LESSONS FOR THE SANCTIFIED TO LEARN

C. W. RUTH*

JESUS said, "Learn of me" (Matt. 11: 29). Paul said, "I have *learned* in whatsoever state I am, therewith to be content" (Phil. 4: 11). Yes, there are some things we do not receive at an altar of prayer, and which must be *learned* after the crisis of pardon and cleansing have taken place. The failure to *learn* these necessary things doubtless accounts for the fact that so few, comparatively speaking, retain the experience. As Mr. Wesley wrote to Dr. Adam Clarke (in 1790), "To retain the grace of God is much more than to gain it; hardly one in three does this. And this should be strongly and explicitly urged on all who have tasted of perfect love."

I

Perhaps the first thing that a person needs to learn is the fact that it requires just as much faith to retain the experience as it did to obtain the same; that faith is not simply an act, but an attitude; that we must believe, and then keep right on believing "for by faith ye stand" (2 Cor. 1: 24). "Without faith it is impossible to please him" (Heb. 11: 6). He who lays aside his faith and depends on his feelings, or seeks to rest in the fact that he was sanctified some time in the past, is almost certain to become a seeker in the next revival because of his doubts and uncertainty concerning his own experience. We can retain the experience only as we "are kept by the power of God THROUGH FAITH" (1 Pet. 1: 5). However, in the continued exercise of a lively faith we may reach the persuasion the Apostle Paul had reached when he said, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." "I am persuaded that neither death, nor life, nor angels nor principalities, nor powers, nor things present, nor things to come, nor heights, nor depths, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (2 Tim. 1: 12; Rom. 8: 38, 39). It requires a present tense faith for a present tense victory. Jesus is ever saying, "According to your faith be it unto you" (Matt. 9: 29). Hence the apostle said, while enumerating the Christian's armor, "Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked" (Eph. 6: 16). However bright the experience of the past it will not keep itself; nor can it be retained by resting in said experience, and a faltering faith. "We walk by faith" (2 Cor. 5: 7).

II

A second lesson to be learned is the fact that there must be continued and continual walking in

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the light—a constant obedience to all the will of God—in order to retain the experience. It is one thing to make the consecration at an altar of prayer: entirely another matter to live out in daily life the terms of the contract we had made. It is a very simple matter to sing, "Here I give my *all* to thee," etc., but the sincerity and depth of this consecration will be tested when it comes to cross bearing, suffering for Jesus, and sacrificing some cherished prospect and plan of life. I fear too many are consecrated to do simply what pleases them. But the experience of sanctification is retained only so long as there is a glad "Yes" to the whole will of God—at any cost. To disobey is to forfeit the experience. Perhaps the highest form of consecration is expressed in the words of Madam Guyon, when she said, "I choose neither good, nor ill: I simply choose union with thy sweet will, choose thou for me." "If ye be willing and obedient, ye shall eat the good of the land" (Isa. 1: 19).

III

A third lesson difficult to learn, is the fact that the spirit of heaviness is perfectly compatible with the spirit of holiness. That there is no experience nor place in life in which we are exempt from, or immune to temptation—and temptation may produce "heaviness." Hence we read, "Kept by the power of God through faith unto salvation ready to be revealed in the last time . . . though now for a season, if need be ye are in heaviness through manifold temptations" (1 Pet. 1: 5, 6). There is no experience in grace by which a person can always feel the same. However, the same person who is in heaviness because of manifold temptations is still being kept by the power of God, through faith, ready to be revealed in the last time; still all on the altar, and "the altar sanctifieth the gift" (Matt. 23: 19), regardless of the temptations and the "heaviness" incident thereto. As Rev. J. A. Wood has said, "The purest of men are sometimes in heaviness of spirit; they often wade through deep waters of affliction; sometimes they pass through fiery trials from sickness, or poverty, or from bereavement of friends, and they may be grieved, depressed and afflicted; but they are not without grace and the comfort in the Holy Ghost. The quiet of their spirit is untouched, and they are never destitute of peace." Simply stick to your facts, and "walk by faith" (2 Cor. 5: 7). "Knowing this, that the trying of your faith worketh patience" (Jas. 1: 3), and that your patience will have great reward.

IV

Another important lesson to be learned is that the experience of holiness must be nurtured and sustained; that a person cannot rest in the fact that

the experience was obtained some time in the past. This can be done only by observing the various means of grace—such as frequent seasons of prayer, reading the Word of God and holiness literature; and when possible, attendance upon the services of the sanctuary. To become careless in any of these matters is to suffer loss, and finally backslide. Frequent seasons of prayer and communion with the Lord and feeding upon His Word, are absolutely necessary to the maintenance of a deep Christian experience. It is well to have fixed habits and stated seasons for prayer, meditation and studying the Word of God. Prayer is the Christian's vital breath. "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint" (Isa. 40: 31). By communion with our Lord we gather strength for the duties of the day. As David said, "I will meditate in thy precepts, and have respect unto thy ways. I will delight myself in thy statutes: I will not forget thy word. . . . Thy word have I hid in mine heart, that I might not sin against thee" (Psa. 119: 11, 15, 16). The experience of sanctification will not sustain itself, but must be nourished in order to be retained.

V

Still another important lesson to learn is that there should be a constant advance and growth in holiness. While no one can grow into holiness—sanctification being the divine act of God's grace whereby we are made holy—the normal experience is that there will be more progress and growth in grace in one month than had previously been experienced in a year; in the act of sanctification the hindrances to growth were removed; but after the crisis of sanctification, "There remaineth yet very much land to be possessed" (Josh. 13: 1). There is absolutely no such thing as "getting it all" however glorious the present, it is still better farther on; purity is not maturity; immobility is inconsistent with our being; we must advance or we retrograde; hence we are told to "desire the sincere milk of the word, that ye may grow thereby" (1 Pet. 2: 2), assured that He is still "Able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us" (Eph. 3: 20).

VI

Another matter of vital importance every sanctified person needs to learn is, that there may be and must be frequent anointings of the Spirit, after the crisis of sanctification has taken place. Jesus was holy, and infallible, and therefore He did not need the baptism with the Spirit—as baptism signifies purification—and yet He received the anointing of the Spirit (Luke 4: 18), as a preparation for the work that awaited him; even so every holy soul should insist on having frequent anointings of the Spirit to refresh and renew his experience, and fit

and qualify him for the daily duties that await him; otherwise his experience and testimony will simply be a matter of ancient history.

Concerning some who met our common foe—the devil—we read, "They OVERCAME him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death" (Rev. 12: 11). Here we see there are three things essential to a victorious experience. First, notice the *intensity* of their consecration: "They loved not their lives unto death"; they were so utterly yielded to God they would rather die than draw back, and fail. Second, "the blood of the Lamb," unwavering faith and confidence in the merits of the atoning blood of the Lamb; it is not our good works, nor our faithfulness that commends us to God: the Father has said, "When I see the blood, I will pass over you" (Ex. 12: 13). Hence we plead only the merits and efficacy of the all-cleansing blood of the Lamb. They "washed their robes, and made them white in the blood of the Lamb."

THE CHURCH IN THE WORLD

(Continued from page four)

agencies which in any way conflict with the work of the church. Even after the church has done her utmost in opposing these forces of sin there will be plenty of evil unconquered to cause her much concern. Our twofold obligation is to bring individuals to personal regeneration and to as far as possible Christianize society. Let us faithfully work at our task.

A SINGER'S PRAYER

MRS. MARYBELLE KETCHUM

*Let my songs have wondrous beauty,
Breathe of God in notes made sweet,
Music tuned to heaven's cadence,
With the Master's love replete.*

*Waft them in the dewy morning,
In the burning heat of day,
When the dusky shadows gather,
When the shades of night hold sway*

*Songs to fill a soul with gladness,
Songs to lift a heart to praise,
Songs to render grace and courage,
Songs to cherish in life's maze.*

*Waft them onward, upward for us,
Past the portals of the soul,
Safe at last in God's great chorus,
May my ceaseless anthems roll.*

IF WE WOULD WIN SOULS

Mary Watson Fish

No. 7. VARIOUS CONDITIONS

THE joylessness of many Christian lives may be traced, in large measure, to the lack of assurance of salvation. This is true regarding the blessing of sanctification, healing, or any promise which God has given to His children. No effectual testimony can possibly be given regarding any personal experience until positive assurance of such an experience is really ours. To find the cause of this lack of assurance and then to meet the difficulty in the lives of those with whom we are dealing is no small undertaking. However, God is faithful and the Word is true and can be relied upon.

Possibly the greatest cause of this lack of assurance is ignorance of God's Word. In Romans 10:17, God says, "So then faith cometh by hearing and hearing by the Word of God." It would be folly to expect to believe something of which we have never heard. God has given us the Scripture that we may have this necessary assurance. In 1 John 5:13 we read, "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life and that ye may believe on the name of the Son of God." The Gospel of John was written "That ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." Again in Romans 15:4, we read, "For whatsoever things were written aforetime were written for our learning, that we, through patience and comfort of the scriptures might have hope."

Some do not have assurance because they have joined some church and have taken upon themselves religious duties without ever having been "born again." "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again he cannot see the kingdom of God" (John 3:3). Again in 2 Corinthians 5:17 we read, "Therefore if any man be in Christ he is a new creature; old things are passed away; behold, all things are become new." Others do not have assurance because they are not willing to do the will of God. Disobedience to the known will of God is sin. Where sin is there can be no assurance of salvation. James 4:17 tells us, "Therefore, to him that knoweth to do good and doeth it not, to him it is sin." Jesus, also, in John 7:17, says, "If any man will do his will he shall know of the doctrine, whether it be of God, or whether I speak of myself." Again others may be looking for feeling as a basis of assurance. However, God says, "For by grace 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). We see from this, also, that assurance is not the result of our good works.

"WE CAN KNOW"

To those who say, "We can't know," keep pressing home the truth of John 1:12. "But as many as received him to them gave he power to become the sons of God, even to them that believe on his name." Using the question method we might say, to one who has accepted the Lord Jesus but who yet doubts his salvation, "Have you received Him?" "Yes," answers our companion. "Then what are you?" "A child of God, according to this verse," may be the answer. "Then will you continue to doubt your salvation when God says you are His?" "He that believeth on the Son hath everlasting life" (John 3:36), may be used in the same questioning way. Thus we see that assurance of salvation is based upon the testimony of the Word of God. The believer may know that his sins are forgiven because God says so in His Word. "Verily, verily, I say unto you, He that heareth my word and believeth on him that sent me, hath everlasting life and shall not come into condemnation; but is passed from death unto life" (John 5:24). To doubt God's Word regarding this is to make Him a liar. God bears out the truth of this statement in His Word. In 1 John 5:10 we read, "He that believeth on the Son of God hath the witness in himself; he that believeth not God hath made him a liar; because he believeth not the record that God gave of His Son."

HINDRANCES TO ASSURANCE

Often there is some sin or questionable practice which ought to be confessed and given up. This may be the hindrance to the assurance of salvation. It might be well to ask the question frankly, "Do you know of any sin, or anything, that troubles your conscience?" Then, by using John 8:12, we may show our companion that by obedience to God in confessing and forsaking every known sin we receive pardon, light and assurance. "Then spake Jesus again unto them saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." The psalmist says, "Blessed is he whose transgression is forgiven, whose sin is covered. I acknowledged my sin unto thee and mine iniquity have I not hid. I said, I will confess my transgression unto the Lord; and thou forgavest the iniquity of my sin" (Psalm 32:1-5). Again in Isaiah 55:7, God says, "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord and he will have mercy upon him; and to our God, for he will abundantly pardon." It may be that wrong mental attitudes toward people or conditions, little practices of conduct which we do not consider sin, are hindrances to personal assurance of salvation with some. God's Word

says, "If I regard iniquity in my heart the Lord will not hear me" (Psalm 66:18). If we will cry in all sincerity of heart, as did David, "Search me, O God, and know my heart; try me and know my thoughts; and see if there be any wicked way in me and lead me in the way everlasting (Psalm 139:23, 24), God will hear and answer prayer and give the longed for assurance. This must be an honest and fearless heart searching. It may take much earnest waiting upon the Lord before the hindrances are revealed but the Holy Spirit is faithful in His convicting power. Thus we see that a changed life is another testimony to real salvation. "We know that we have passed from death unto life because we love the brethren. He that loveth not his brother abideth in death" (1 John 3:14).

THE WITNESS OF THE SPIRIT

Another testimony upon which to base the assurance of salvation is by the witness of the Holy Spirit within our hearts. What is the Holy Spirit doing in the heart and life? "The Spirit himself beareth witness with our spirit that we are the children of God" (Romans 8:16). The Holy Spirit surely will work faithfully within our hearts developing the fruit of the Spirit whose component parts are outlined for us in Galatians 5:22, 23. "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: Against such there is no law." Upon careful investigation can we truthfully say these things are growing in our hearts and lives? To have the blessed assurance that any of God's promises are really ours we must read what God says in His Word and then accept, by faith, that which we have read.

In dealing with backsliders we find at least two

kinds. There are those who are careless and have no great desire to come back to the Savior. There are also, those who have tired of straying and wish to come back. To the careless and indifferent one we may use Jeremiah 2:5, driving home the question found here with all the force possible. "Thus saith the Lord, what iniquity have your fathers found in me, that they are gone far from me, and have walked after vanity and have become vain?" Try to show them how ungrateful, how foolish, how great offense, it is to forsake such a Savior and Friend. They may respond with any number and manner of excuses. However, the point is to show them how the Lord treated them in comparison to the way they are treating Him. Jeremiah 2:13, reveals what they have done and also how poor is the substitute which they have found. "For my people have committed two evils; they have forsaken me, the fountain of living waters, and hewed them cisterns, broken cisterns, that can hold no water."

God is ever ready to receive again all who will cease from their backsliding and return unto Him. "Return thou backsliding Israel, saith the Lord; and I will not cause mine anger to fall upon you; for I am merciful, saith the Lord, and I will not keep anger forever. Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God—and have not obeyed my voice . . . and I will take you . . . and I will bring you to Zion" (Jeremiah 3:12-14). Again in 1 John 2:1 we read, "And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." Let us remember, always, when dealing with repentant sinners, that God says, 1 John 1:9, "If we confess our sins he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."

"CONSIDER THE LILIES"

E. M. Vaught*

THERE are still good people in the world who are trying hard to believe in the providence of God and are troubled because they do not succeed. Believing does not depend upon our power to persuade ourselves; it depends upon our point of view. If we habitually look at life from the consideration that the material side is everything and the spiritual side only incidental, we will not be able to believe in the supremacy of spirit over matter or of God over nature. On the other hand, if some wild storm of life should suddenly sweep the building materialities of life out of our way so that we could see nothing as it really is, and if we should discover that the real values of life are spiritual and the material is only incidental, we will not be able to believe in the supremacy of matter over spirit or of nature over God.

To believe that there is such a thing as divine interposition, that God can and does come to the help

of His people according to the dictates of His wisdom and love is either the most absurd thing in the world or the most reasonable. In other words, it depends upon whether we are looking at things from Jesus' point of view or as a materialist. When Jesus looked into the anxious faces of people who were uncertain about God's care He did not try to reassure them by reminding them of certain philosophical truths or scientific facts; He knew what they needed was to realize God, and He tried to help them to know God. If they would only open their eyes to God, His Father and theirs, the question they were asking about God's care would disappear.

What a simple word He gave them! But it was the first really satisfying word ever spoken on the subject, the most satisfying word we have today.

Why, of course God cares. God is our Father. What father worthy of the name would not care for

*Pastor, Mangum, Okla.

His own children? Caring is a father's business. Don't you, who are fathers, look after your children's needs? food, clothing, protection? And do you think that you are a better father than your Father in heaven?

You have seen a little street waif whose face was so old that it made your heart ache. You know the secret of that face. The little fellow in his daily life had never had a chance to trust in a father's loving care and he had carried his problem of bread and clothes and shelter until his burden had pressed all the joy out of life. This is a picture of many a child of God today. Men say that they believe that God is their Father, but their lives show no indication that they mean what they say. Every day they face their problems of living without regard for God, as if the Father's loving care was only a pretty myth. There can be no happiness in any religion that leaves a man

to face the problems of life alone. A child is not happy if he cannot look to someone who cares; neither is a man.

A firm faith in God as our Father, as One who cares and is able to do for us all that His love and wisdom may dictate, not only brings us peace and poise, but such faith wonderfully clears the way for our spiritual vision. To the man who is trying to live as the street waif lives, life is a hopeless mystery.

Can you doubt then His daily care and provision for us? for mind, for body, for spirit? Store ye material things only that there may be leisure for spiritual communion, that you may see God in every blazing star, and hear Him in the thrilling, loving call of that flashing glory of the lily outside your window! When will we learn to trust, and to labor all the more heroically because we trust His daily provision for our every need?

OUR UNSAVED YOUTH

Professor A. S. London*

THE Christian religion has had to fight for its existence in every age. It has never had an easy task in saving the lost. We are constantly talking as if we lived in a new age, and that things are different. But the real problems of life are the same today as in days gone by. It has always been the problem of the home and church to save youth. The importance of bringing boys and girls into close contact with the church is self-evident. Here is the clay awaiting the skilful shaping of the Potter. Here are the young men and women awaiting guidance, which will either make or unmake the church of tomorrow. If the youth of today are won for Christ, the next generation is secure.

It is estimated that half of the children in the United States have no religious instruction. From the crime of neglect of religious training comes the monster of "crime menace." It is amazing how lightly the responsibility for saving our youth rests upon us as Christian parents. We insist that ample provision must be made for secular education for our young people. But education without heart culture only prepares youth to be more clever devils.

We now have the reputation as an American people of having the most lawless crowd of youth on earth. Our crime bill is now in excess of twelve billions of dollars each year. Every year we have about twelve thousand homicides. In one year over 350,000 people in our country were placed in penal institutions, the majority of whom were young men who had never had any religious training. It is the thought of the writer that nearly all crime can be controlled at the source by a new direction being given to the young life.

Some time ago I stood by the side of the grave of the noted Luther Burbank, who was a philosopher as well as a plant wizard. It is said that he never lost

an opportunity to remind the people of our country, that if we took no better care of our plants than we do of our children, we would still be living in a jungle of weeds.

With all the vast outlay in education, there seems to be something that is lacking in our training of youth. There are so many breakdowns occurring all along the line. So many of our youth have lost faith in God. Look at the multitudes without the slightest regard to the restraints of the Sabbath. See our young people, trained in our institutions of learning, who help to make up our list of criminals. Think of the disregard for Christian standards of sex and bodily purity. Look at the filth in much of our modern literature that is devoured by our youth.

I am not a calamity howler. Certainly there is much to be thankful for, but the symptoms revealed are enough to cause thoughtful parents and teachers to be alarmed. Honor and integrity, reverence and devotion, seem to be a thing of the past with tens of thousands of our young men and women. There are but few fixed standards of truth and righteousness with multitudes of our young people today.

The most potent factor and influence that can come into the life through the formative years must come through devout parents and teachers. The life of a living Christ is more surely transmitted through the example of Christian men and women than through any other source. Young people have a decided tendency to become like those who teach them and live with them. Christian character is as much caught as it is taught. It develops through life's experiences under the guiding care of a good life.

The church of tomorrow must be made up of the youth of today. The Church of the Nazarene faces one of the most stupendous tasks that has ever been given to any organization, and that is the saving and training of the thousands of youth that help to make

*Sunday School Evangelist

up her constituency. Recently, I took a census of a large Sunday school and found that more than three hundred of those in actual attendance were not Christians. Where will that school be in a few years if the young people are not converted and called to the task of carrying on after the older ones have gone? It seems to me that here is food for every parent, teacher and preacher.

It was the boast of a certain teacher in an institution of learning that if you would give him your boy or girl for the first two years in college, he would take all their religion out of them. But it seems to me that most of our present day youth are lost to the church before they reach college age. Some writer has said that criminals are rarely made after the sixteenth year. It is true that only one out of every one thousand is brought to Christ after the twentieth year.

The challenge comes to the Church of the Nazarene to save her own children. Those enrolled in the Sunday schools must be converted, sanctified wholly and established in the truths of our Christ. It is easy to enroll our young people in the Sunday school and bring them under religious influences, and then let them walk out when the class session is over and never hear a gospel sermon. Thousands are utterly indifferent to religious worship. Every local church should use every means possible to prevent this loss to the church.

"The church which for years has professed its interest and concern over the weak and helpless, almost turns its back upon boys and girls who have gotten in trouble." This was the statement made by a committee at the conclusion of a study of fourteen thousand young people who appeared before the courts in a western city. What an indictment coming from public officials relative to the church of today! A challenge comes to the church today to a re-evaluation of its program and mission. Ninety per cent of our time and effort should be put forth in saving the youth of our day.

The unsaved youth of our church and nation must be reached or our Christian civilization is threatened. If the Church of the Nazarene is to survive, our young people must be saved.

IS THE BIBLE PRECIOUS TO YOU?

EDGAR L. VINCENT

IN time of a great flood recently in the state of New York, a lady was swept out of her home and carried far down a river. When her body was found, clasped in her arms was her Bible. She might have saved something more costly in dollars and cents, but the most precious thing she had was her Bible.

Is your Bible precious to you? In these days almost every member of the family, young and old, has his or her Bible. Bibles come from the press in great floods, and we are told that it is difficult to print them fast enough to supply the demand.

But what becomes of all these Bibles? Are they laid away on desk or table and left there till dust is deep on their covers, or are they so dear to you that you keep them near at hand so that you can pick them up and read them many times a day?

It was David, Israel's greatest king, who said, "Thy word have I hid in mine heart." That was a good place for it. Well for us all if we study the Bible until we know it by heart. Then if anything happens to us so that we lose our Bible, we still have its words stored in our minds.

Now, David tells us just why he so highly treasured the Word of God. Read a little farther and you will get the reason. "Thy word have I hid in mine heart that I might not sin against thee." Soon the world will call you. Its paths will take you far from home and the scenes of your childhood. Many will be the temptations to do wrong. But if you have God's Word hid deep in your heart, and if you live by its mandates you will never sin against God.

What a precious thought that is! Men in olden times used to make armor for themselves and wear it in time of battle. Sometimes it was pierced and the warrior went down in death; but no shaft ever made can pierce to your heart if you have God's Word as your shield. Have you a Bible? Is it precious to you?

WITH THE GREEK NEW TESTAMENT

E. Wayne Stahl

MANY ministerial and lay readers of the *HERALD OF HOLINESS* doubtless have the Greek New Testament. But I wonder how many of these also possess the Greek Old Testament.

This is called the Septuagint, from the Latin word for "seventy," *septuaginta*, because it was once supposed that seventy (or seventy-two) Jewish scholars translated it from the original Hebrew.

For many years I read the Greek New Testament before I owned a copy of the Septuagint. Finally I added it to my library. I shall be glad forever that I did so. It throws beautiful illumination on the Greek New Testament; and this latter casts a "lovely light" on "the sacred writings" of the Old Covenant. Thus comes the realization of the truth of the saying, "The Old Testament is the New Testament infolded; the New Testament is the Old Testament unfolded."

The fact that *all the quotations from the Old Testament in the Greek New Testament are from the Septuagint* proves the value of a familiarity of the Greek student with this translation from the Hebrew. A teacher of Greek New Testament could well give a course dealing with these quotations.

Words are inadequate to express the blessing that

has been mine as a result of my having the *Septuagint*. Particularly have I found uplift and ascents into "the heavenlies" in reading its renderings of the Psalms. And to read the historical portions of the Old Testament in the Greek is positively thrilling.

I urge readers of the Greek New Testament to purchase the Septuagint. The Publishing House can procure it for you through the Massachusetts Bible Society, 41 Bromfield Street, Boston. The price is \$2.25, postage charges additional. The investment will yield enormous spiritual dividends for time and eternity.

Of course one would need a lexicon, purchasing this book, as it does not have a vocabulary in the back, as does the Westcott and Hort Greek New Testament. Liddell and Scott's Lexicon (Harper and Brothers, New York) is the standard. Used copies of this, or of smaller lexicons, might be purchased by mail from the second-hand book store of Schulte's, 80 Fourth Ave., New York; or from Leary's Second-Hand Book Store, 9th Street below Market, Philadelphia. From these firms I have repeatedly obtained quite satisfactory bargains in books.

THERE are twelve words in the Book of Acts that are in my heart "as the waving of banners." They stir my soul like triumphant battle music. They sound the soul winner's diapason of victory. They compose the fourth verse of the eighth chapter. They read as follows:

"Therefore they that were scattered abroad went everywhere preaching the word."

It makes me think of a story I read. A minister asked a church member if he was doing any work for the Lord; the questioned one replied, "Well, no: that is the business of you preachers." The pastor then called the other's attention to Acts 8:4. The church member still defended himself by saying, "But all those folks were apostles; it was to be expected that they would be in religious work."

Then the preacher said, holding an open Bible before him, "Please read verse one." He did so and found that *the apostles remained in Jerusalem*. So the church sluggard was "without excuse."

The passage I have quoted above reads in the Greek thus, *Hoi men oun diasparentes dielthon evangelizomenoi ton logon*. Literally, this might be rendered, "So then the ones who were dispersed traveled from place to place announcing the good news of the word." It is the word for "preach" of the passage under consideration that I wish to call attention to.

In the Greek New Testament there are a number of words which are translated "preach"; such as: *diangelo* (Luke 9:60) and *katangelo* (Acts 4:2), both meaning, to tell thoroughly; *dialegomai* (Acts 20:7), to speak throughout; *laleo*, to talk or discourse. But these verbs are employed infrequently. Those that we find oftenest are *kerusso* and *evangelidzo*.

The former means, to proclaim as a herald; the latter, to announce good news. *Evangelidzo* (*evangelidzomai*) we meet in Acts 8:4. We meet it also in Luke 2:10, where the angel says to the shepherds, "I evangelize to you a great joy." For from *evangelidzo* (*evangelidzomai*) we get our word "evangelist," who is, etymologically, an announcer of joyful news; and who is, actually, in the publishing business, as were the disciples of Acts 8:4, who "evangelized the word." That is, they belonged to that publishing company of Psalm 68:11, where we read, "The Lord gave the word; great was the company of those that published it."

The dispersed from Jerusalem "went everywhere preaching the word." How wonderful it would be if everyone who professes the name of Christ, as he or she goes away on vacation this summer, would go preaching the word! Jesus, weary at the well (John 4:6-14) was not so fatigued as to be unable to "evangelize" a sinful woman there. God give us grace to "sow *beside all waters*" the good seed of the kingdom, the Word of God!

"As ye go, preach." "Preach the word; be instant in season, out of season."

I referred earlier in this article to the two principal Greek words for preach *evangelidzo* (*evangelidzomai*) and *kerusso*. In Acts 8:5 we find the second of these; Philip the evangelist (do not confuse him with Philip the apostle) goes to Samaria, having "joined the itineracy," and there he "preached (*ekerussen*) Christ unto them." He was both a "herald of holiness" and an announcer of good news. Indeed, the two activities are synonymous. From the station of Salvation he broadcasted the good news of the kingdom. He specialized in saying, "Behold the Lamb." He "preached Christ unto them." (8:5) "Philip preached unto him Jesus" (8:35).

Christ is the Living Word. Those persecution scattered folks, fleeing from Jerusalem, evangelized the Word. I want to tell my readers how they may be evangelists with the printed Word. By special arrangement with Miss Elizabeth Merriam, 100 Beech Street, Framingham, Mass., I am able to state that if you will write her for 24 copies of the Gospel of John, she will send them to you, *with the understanding that you will give them to people of the following classes: shut-ins, sick folks, the aged*. This proposition is for anyone who will agree to the conditions. Miss Merriam will furnish readers of the HERALD OF HOLINESS with these precious little books to the extent of 15,000 copies. Write her today (*stating you saw the offer in this paper*), and then visit the hospitals, old people's homes, and the sick ones and aged in private homes, of your community, "going everywhere preaching the word." Thus you will become a member of the most glorious publishing company in the universe (Psalm 68:11).

Religious News of the Week

Compiled by L. A. Reed

We have just received a little note from J. M. Cubie, our pastor at Morley, England, enclosing a clipping from one of their papers telling of the ban put upon jokes about religion in radio broadcasts. We quote, "This ban includes all references to the Deity and religion generally and the churches and clergy. Public personalities must not be ridiculed and there must be no 'off color' jokes or talk of immorality, serious illness and deformities such as cross eyes, stammering or dumbness. Other banned topics are marital infidelity, effeminacy and drunkenness." These new rules are listed by the British Broadcasting Company.

Many newspapers throughout the country are making very encouraging comments about the growth of the churches during the past year. To illustrate—the *Brooklyn Times-Union* sees in the record an answer to atheism and says, "Religion is not going to die out so long as men have to die out. The mystery of pain and of futurity will continue to check the insolence of widespread asceticism. This is America's answer to Russian atheism: we are flinging a new army every year of a million new believers into the marching ranks of the church militant."

Upon the recommendation of the Home Missionary Committee of the Lutheran Church, they have adopted a policy of "vigorous spirituality." They are opposed to "catch-penny" schemes for church financing, and are pledging themselves to only those systems that are supported by sound biblical teaching. One of their leaders expresses an opinion as follows, "I for one would like to register in favor of supporting the church by voluntary contributions, not by suppers, bazars and such life. It seems to me the best and right way is to give it right out. I believe in social times but not to raise money for the Lord's work."

Dr. Karl Barth, who refused to take the oath to Hitler was dismissed from the university and relieved of his "chair." The day following he was elected by the governing council of Basel University, in Switzerland, to the chair of Systematic Theology and Homiletics. It does not seem to have ruined his standing in Europe by the radical Prussian attitude.

One paragraph from the *Reformed Church Messenger* rather startles us: "According to an investigation made by *Living Church* it is estimated there are about 692,400,000 Christians in the world, of whom 522,596,000 or about five-sevenths, belong to the various Catholic bodies, and 169,802,000 or about two-sevenths, to the more than two hundred Protestant denominations." It must be remembered that this means professing Christians and does not attempt

to figure out how many of these are "the real thing." The *Presbyterian Banner* reminds us that if the Protestants counted in all the children as Roman Catholics do, the Protestant numbers would about be doubled, perhaps; but then Protestant families may not be so large. At any rate, the appalling number of 1,167,610,000 inhabitants of this old world remain among the non-Christians, nearly twice as many as "those who profess and call themselves Christians." Surely there is plenty of work for us all.

We read an announcement that Mathew Wellington is dead. You ask who is he? He was one of the faithful men who helped carry out the body of David Livingstone from Central Africa more than sixty years ago. These Africans were certainly fine examples of Livingstone's influence. Christian people of England made the last days of this man pleasant ones, and society thanks them for this fine expression of their liberality.

Russia has the second most numerous Baptist group in the world. According to the Soviet statistics they number about 2,000,000.

In the recent National Convention of the Federation of Women's Clubs held at Portland, Oregon, we read in one of the Portland dailies that for the first time in the history of the Women's Conventions, a woman preacher was a delegate. They gave quite a space to the place women were taking in the religious world and even extended to this delegate a lengthy interview, which was printed for public perusal.

During this last year Quakers have had an increase of 64 in Great Britain.

The records of a leading insurance company reveal the fact that with people under thirty years of age, there has been an increase in the use of liquors of 138 per cent, since repeal. REPEAL HAS FAILED.

Prohibitionists over the country are not shedding any tears over the destruction of the Hiram Walker Distillery at Peoria, Ill. The distillery loss was placed at seven million and six million gallons of whisky were wiped out. Of course we all regret the loss of life. The owners were heavy losers but no one else was.

Under the caption, "The Modern Caesar challenges the Lion of Judah" we have hinted the story of the approaching conflict between His Majesty the Emperor Haile Selassie of Ethiopia and Mussolini of Italy. Italy is bent on war and it has even reached far over the Pacific into the councils of Japan for she has cotton interests in Ethiopia and so again commerce urges on the "Gods of War." Meanwhile, it is reported that Italians are fleeing from the country to escape being drafted for service in the deadly tropical climate of Africa. Soldiers in the Ethiopian country are being invalidated as fast as forty per day. This is causing Mussolini no end of trouble at home.

DEVOTIONAL MEDITATIONS

Mrs. Esther P. Bonham

Sunday—The Sin of Indifference

When he saw him he passed by on the other side (Luke 10:31). Read Luke 10:30-37.

The priest and the Levite are not the only guilty ones. We are by far too unconcerned when a brother falls. Pause a moment. Whom have you passed by today, that you might have helped? Can you remember one?

Some are carrying unjust burdens laid upon them by unscrupulous landlords or employers. Have we no power to help put down such evils? We have, but are too indifferent to use it.

The indifference of good people toward the abuses and flaunting iniquities of the times has resulted in a carnival of vices. Conditions that obtain today are outgrowths of selfish indifference. Law will not enforce itself, and woe be to the Christian who is too indifferent to condemn the sins of his age!

Monday—The Lord's Need

The Lord hath need of him (Luke 19:31). Read Luke 19:29-35.

The Savior could as easily have walked into Jerusalem on this Palm Sunday as on any other day, but that was not in the divine plan.

He could easily blot out the evils of our day, but that is not His way. He has need of you and me in putting down the crimes of the times. He has need of our hands to help lift the fallen, of our feet to run errands of mercy, of our little possessions to help send others to places we cannot go. He needs our ability though it be feeble, our words though they are blundering, our love though it be faulty. And our willingness to supply His need brings Him, Oh, so close to us in our time of need!

Tuesday—Sacrificial Service

I am crucified with Christ (Gal. 2:20). Read Gal. 2:15-20.

Dr. Campbell Morgan once said, "Service for God and humanity never becomes dynamic and saving until it becomes sacrificial."

Service that costs nothing, that is easy, and that has in it no hurt at all, carries with it very little, if any, of the Spirit of Christ.

"Helpfulness of which we are scarcely conscious is not crucifixion with Christ, and is barren of His glory." When we, like the poor widow, cast in the best we have, and all we have, our service then becomes a rich and permanent blessing to mankind, and not until then.

Wednesday—Power

Power belongeth unto God (Psa. 62:11). Read Psa. 62:7-12.

If power belongs to God, it also belongs to God's children. It is their right, inherited from the Father. And it is unutterably foolish to do without it, but many do.

Power in a life costs more in toil and care, patience and long-suffering, persistence and faith, than they are willing to pay. And, like a factory building whose shafts are no longer supplied with power, they are nothing more than a monument of idle folly.

How different is the life through which flows the electric current from the great dynamo of the universe! There is no end to the helpful things that come from such a life. Only the recording angel can measure the influence of its inspiring songs, its blessed acts, and its comforting words.

We have the option of a powerless life, on one endued with power. Which shall it be?

Thursday—Prosperity—What Is It?

O Lord, I beseech thee, send now prosperity (Psa. 118:25). Read Psa. 118:21-29.

What is prosperity? "State of being prosperous; success," someone answers.

True. But is it not also true that even Christians think of prosperity in terms of material things until we are losing sight of the fact that the greater prosperity is that of the soul?

Surround an individual with houses and land, increase his bank account, and take from him the power to become the son of God; and he is at once worse than a pauper.

Leave a chain letter in a poverty stricken home, and, if the steadying influence of the Holy Spirit is not present, all the secret graft and greed in the human heart will at once exert itself.

Prosperity does not come through chain letters, neither does it consist in houses and lands and bank accounts. But "The Lord God is a sun and shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly."

Friday—Content

I have learned, in whatsoever state I am, therewith to be content (Phil. 4:11). Read Phil. 4:8-13.

What a wonderful lesson Paul had learned! Dr. Amos R. Wells says it is "fully half of the science of happiness." And it is.

Contentment saves us from endless heart yearnings for things that are not best for us. It saves from envies and jealousies, if others have more of this world's goods than we have. It saves from frustration and despair when the wolf threatens at the door.

But Paul had learned more than merely to be content—he had also learned how to lay up treasures in heaven. Have you?

Saturday—Never Satisfied

He that loveth silver, shall not be satisfied with silver! nor he that loveth abundance, with increase (Eccl. 5:10). Read Eccl. 5:10-17.

You know the story of the ragged beggar who, begging for a few cents, muttered, "Now should I be satisfied if I could only get enough to eat and wear." How often have others said the same!

Fortune, willing to help, poured gold into the beggar's old wallet. "Is that enough?" she asked at last.

"No, indeed; just a little more," the beggar answered. You know what happened then.

Discontentment is more of a sin than we think it is. Beware.

The Home Circle

Conducted by Mary Ethel Wiess

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

FALL FLOWERS

MEAN A LOT TO BECKY

JUNIOR, that's the nicest thing that anyone has done for me in a long time—bringin' me a roadside bouquet. How did a little fellow like you know that old Becky loves the big, bold, gay flowers of the late summer and fall. You do? Well, that's reason enough—that you like them yourself, and thought that I would like them, too. Lizzie, will you bring me, that big brown jar off the shelf over the cellar steps—put some water in it, and put these flowers in, and clear off that little stand over there in the corner of the kitchen—the one with my basket of rug rags on it. The rug rags can sit on the floor as long as I have a bouquet. There—doesn't that look scrumptious? Goldenrod, and wild sunflower, and black-eyed Susans, and purple asters.

All right, Junior—and tell your mother to come over and see me some day. And thanks again for the flowers. Lizzie, do you remember up in Brinkhaven, how about this time of year the roadsides were just lined with flowers like these? And every fence row and creek bank, crowded with color until you couldn't get through at all. Oh, yes, I remember, well enough. The farmers called them weeds, and mowed them down, and tried to make everything all slick and bare, like their corn rows ought to be. I wonder what the world would be like if all the wild, weedy places in it were mowed down and smoothed down like a cultivated garden.

But what I started to say, Lizzie, was about the fall flowers. They remind me of our lives. Maybe you've noticed in the springtime, how most of the flowers are little, timid ones—the violets and anemones and the bloodroot and spring beauty, and maybe the trillium and adder's tongue—none of them lifting their heads more than a few inches above the top of the grass—hiding away in the shade and leaves. Well, that's like the experiences of youth. Talk about flaming youth—that's nonsense. Youth is timid. If it seems bold and bragging, it is self-defense—an effort to hide the timidity that is really there. But I am talking about their really deep emotions—most young folks wouldn't show them for the world. If a boy or a girl is in love, it is hidden carefully beneath a swagger and an air of indifference—and if it is hauled out into the open, there are blushes and confusion. Most boys don't want the world to know how really much they love their mothers, and in their religious experiences they conceal their zeal and their

devotion many times under an air of casualness. Young parents conceal their love for their children under the stern frown of discipline. All these things are the little, concealed flowers of springtime and youth.

But when autumn comes it is different. All summer long the tough, dry stems of the sunflower and the goldenrod and the black-eyed Susan have been growing, standing the heat and the drouth and the dust and the wind. And when autumn days approach, they blossom out with a boldness and a gay beauty that springtime cannot equal. They flaunt their golden beauty in everybody's face, and don't seem to mind being called weeds, and mowed down—they will grow up and bloom again in the same season. Did you ever notice, Lizzie, that you seldom find the golden flowers without the purple ones? The King displays His colors in the waning season; purple and golden have always been the symbol of royalty.

Well, our own autumn days are like that—the timidity and concealment of youth is gone, and we love our husbands and our children openly; we can talk freely of the goodness of our Lord, for we have years of experience to back it up. We can be open and frank in our friendships, and adore our grandchildren, and speak forth our likes and dislikes without fear. A bride approaches her wedding day amid teasing and blushing. Not so at the golden wedding—why, Lizzie, if Tom had lived, we would have celebrated our own golden wedding in another year. And do you know how we would approach it—with open pride, and banners waving for the long years of happy life together—gold and purple banners waving in our hearts, just like sunflowers and asters flaunting along the roadside. Hurrah, Lizzie, for the roadside bouquet—turn it around a bit, please, so I can see those asters better—there. Maybe it's time to start supper, Lizzie; there's potatoes to warm up.

THE POWERFUL PULL OF MEMORY

HILDA RICHMOND

A MAN of seventy was dying in a hospital after a life of sin. He had wandered far from home but when he felt the end coming he hastened back to his old haunts finding there very few who recognized him. A minister who faithfully visited strangers and those in distress found him and tried to encourage him to feel that there was hope for him, but the man was in despair. Finally he said that if his old Sunday school teacher of more than fifty years back would come and tell him that there was pardon for him he would believe. She had taught him in youth that no matter how far gone in sin anyone was the redeeming love of the Savior could restore him. Fortunately the old lady, once the pretty young teacher who had charmed the little boys and girls of the country neighborhood, was found living almost in invalidism at her daughter's home.

The weather was bad and she had not been out for some time, but in response to her daughter's anxious pleadings she quietly said, "I'm going. Tom needs me." And she did go with the minister to the hospital room where the repentant pupil of years gone by sobbed out a story of wickedness and sorrow. Her touch seemed to soothe him and when he calmed down she explained as to a wayward child how anxious Jesus is that not one shall be lost. By faith he laid hold of the promises and died in peace. The only religious training he had ever had was in that little country Sunday school those brief years, but the powerful pull of memory drew him back before it was too late.

THE ONE-ROOM COUNTRY SCHOOL

HERE are only a few of them left—those little schoolhouses that used to dot the country. Twenty-five or thirty years ago there was one to be found every two or three miles. Some of them are now converted into dwellings. The other day we passed one that was being used as a filling station. Some are piles of wreckage—their places are taken by the centralized township school, or by the school in some larger town where the pupils are taken by bus.

Lots of children who know school life only in these modern educational plants have asked about the little one-room school. How did they do? How could you study with all the grades in one room? What did you play? From time to time we will tell you a bit about them. Just now, with vacation drawing to a close, perhaps you will be interested in the vacations of those boys and girls of your father's and mother's time. For back there in those days late August brought with it preparations for the opening of school, just as it does to you now. And, as now, some approached the end of vacation with regret, and some looked forward eagerly to school days and books.

In the first place, vacation on the farm meant plenty of work for everybody. Besides the chores, which John had to do the year around, there was corn to be hoed, and usually it was John's job to help Mother keep the weeds out of the garden, so the cabbage and tomatoes would have a chance to grow. Morning and evening there was stock to be fed and watered. The cows had to be brought from the pasture for milking. In haying time John rode the horse that operated the unloading apparatus in the barn, and in wheat harvest he followed the binder and set up the bundles of grain into neat shocks.

But the summer was not all hard work. Whole long, lazy days he found time to fish in the creek—lying in the shade of a great tree, watching his cork bob on the waves, and now and then pulling out a catfish or a bass. Going for the cows was good fun, too, for he could ride old Pocahontas, the spotted

western pony. The boys of the neighborhood often played ball in the field down at the cross-roads, and there was always the joys of the swimming hole, and a whole countryside to roam over and explore.

Mabel did not have quite the same freedom that John enjoyed. Her duties in the house were a little more confining. She must not only help Mother keep the house clean, and wash dishes and make the beds; but when there were harvest hands or haying hands, she must help to get the big meals that were served to the men. There were hams to bake, pies to make, potatoes to peel, cabbage and tomatoes and cucumbers to prepare, the table to set, and the men to be waited on at the table. At threshing time sometimes they must feed as high as twenty-five or thirty men, and there was considerable competition among the farm women as to who could set out the best meal for the threshers.

But there was one thing that Mabel thoroughly enjoyed, and that was the care of the flock of chickens. Morning and evening she threw out their feed, and watched them cluster about her feet with contented little noises, as they gathered up the grain. She and John together hunted eggs in the great barn, and she knew just the date when old Blackie and all the other sitting hens would hatch. Then it was fun to fix a clean, dry coop, and go and gather the fluffy babies into her apron and transfer the whole family of chicks into a safe home.

Mabel and John both enjoyed the Sundays in the summer. Mabel would put on her starched, white dress with the big, blue sash, and they would ride with father and mother to the church in the village, to Sunday school and preaching service. There were other good times, too. Sometimes the village would have a lawn fete, to buy uniforms for the brass band, or some other such purpose. Then the young girls would all dress in their best, and pass the ice cream and cake, and laugh and joke with the other young people through the whole gay evening.

Company in the country meant coming from quite a distance, by horse and buggy, and staying for a meal or two. Mabel and John loved company, and many a happy gathering took place on the lawn of the old-fashioned farmhouse. Relatives and friends dropped in from time to time, and Mother would hastily dress a couple of young chickens, and draw upon her almost exhaustless store of jams and jellies and pickles, until the table fairly groaned with good things.

And so the happy summer would pass, and somehow, it seemed that we had found time to think much about God, and about what He might want us to do with our lives. Fall brought school days to the younger children only, for the older ones must work at home until the canning was finished and the corn husked and potatoes dug, and then they would start in school for the winter term.

HELP THEM TO DO IT WELL

EMMA GARY WALLACE

LITTLE girls, especially, delight in those plays which have to do with home-making and child-rearing interests.

This is but natural and accounts for the love of childhood in every land and in every part of the world for dolls and for tiny sets of dishes, doll furniture, and the wherewith for home-making activities on a miniature scale.

The small child sees its mother occupied with various duties, and being of an imitative temperament, the little girl enjoys doing much the same things as far as she can.

In reality these plays are the beginning of the little one's preparation for her future sphere in life, and while too much supervision is to be avoided, yet thoughtful mothers of today are offering suitable beginnings for such interests.

Mary is a bright, keen little girl. Already her mother has taught her to put her bed to air in the morning, to hang up her clothing, and to be orderly.

"Some day," Mary's mother has been heard to remark, "my small daughter is going to be able to make as nice a bed as anyone can ask for—a real grown-up bed. Right now she can make a fine bed for her dolly to sleep in, and Ellen (her doll) is undressed and put to bed nearly every night."

Upon the occasion of Mary's last birthday her older brother, Frank, made her a very creditable toy bed, plenty large enough for Ellen and another doll of about the same size. A mattress with boxed edges was prepared out of bright cretonne by Mary's Aunt Fannie, and bedding was prepared by Mary's mother and a couple of other interested friends.

The sheets were large enough to tuck in the way they ought. They had hems of different widths for top and bottom. There were pillows which could be taken out of their little cases, and a pair of blankets, ribbon bound but washable, a little quilt, and also a couple of coverlets or bedspreads.

"I think it is well worth while," Mary's mother explained, "to have the bedding for the doll bed neat and of proper size. I have taken occasion to show Mary *exactly how* to make this small bed—that the two right sides of the sheets should be together; that unless bedding is long enough to tuck in and fold under at the corners (lock), and unless the spread is of right length and width a neat, smooth bed cannot be made possible.

"Sometimes even now I let her help me make up her bed, so she will discover how much more comfortable a well-aired, smooth, and well-made bed really is, than a carelessly made one."

The little girl who is given white rags for sheets, and who uses her little pillows until they are badly soiled, is not learning the right kind of housekeeping beginnings.

It is important for little children from the time

they begin to notice, to have the right standards in their own environments, in their plays, their conversation, and their thoughtfulness and consideration of the other members of the family and their little friends.

Why encourage methods which must be unlearned later in life? Anyone, young or old, enjoys doing what he is able to do well.

The Sunday School

M. Emily Ellyson

LESSON FOR SEPTEMBER 8, 1935

LESSON SUBJECT—Lydia and Priscilla (Acts 16:11-15; 18:1-3, 24-28).

GOLDEN TEXT—*Give her of the fruit of her hands; and let her own works praise her in the gates* (Proverbs 31:31).

INTRODUCTION

The topic of this lesson, "Women in Industrial Life," is certainly what many will regard as very up-to-date since this age has been called the women's age by many writers. However, no career or industry can possibly equal in importance woman's primary function as a homemaker. But there are activities in church and community interests that are both needed, and should claim the attention of every true woman, and may be combined with the duties of the housewife admirably. Such duties broaden one's influence and increase one's intellectual life. But this lesson has to do with industrial life and while we have thought that "women in industrial life" are something belonging to this age, we find that women have sometimes engaged in various industrial pursuits in all generations. Christian women thus occupied in New Testament times are frequently mentioned, showing it was not uncommon.

LYDIA: MERCHANT HOSTESS

Lydia was Paul's first convert in Europe, and a charter member of the church at Philippi. When Paul received his call to labor in Europe, he saw in a vision a man standing on the shore of the Ægean Sea, beckoning to him, and calling, "Come over into Macedonia and help us," but when he arrived he found only a place of prayer by a riverside, where he preached to the women who congregated there, among whom was this merchant woman of the city of Thyatira, Lydia by name. She was a most attentive listener, for we are told she was "a worshiper of the true God." A man called to them, but a woman received them. It is thought that Lydia was a Greek proselyte to Judaism, and a widow of considerable wealth. We are told that the Lord opened her heart "to give heed unto the things which were spoken by Paul." She believed and showed her faith by being baptized and leading her household to be-

lieve the preaching of Paul and be baptized. This woman did some valuable personal work that Sabbath day. Her household was with her, children and servants were at worship, and were corraled immediately. She is an excellent example for those who are at the head of a family, or a business. She did not neglect her religious duties, these *must be attended to*. Other things could wait, but when God was manifestly present, then was the time to get her household safely within the fold. It was Lydia and her household who formed the nucleus of a local church. Having accomplished her God-given task for her family she began practicing the grace of hospitality. She opened her home and did not merely give a formal invitation but urged them, saying, "If in your judgment I am a believer in the Lord, come and stay at my house. And she made us go there" (WEYMOUTH). The way she put her appeal to them, had they not gone, would have been the equivalent of saying, "We do not consider you a believer in the Lord." She had given proof of her conversion, and her beautiful home and excellent table benefits were God's plan for their care while planting a new work in this heathen city of Philippi. We believe also that Lydia was hungry for more of the teaching of these great and good ministers. Also, her household must be established in the Christian faith. She considered this an opportunity for garnering precious truths, that if allowed to pass, might never be hers again. Hospitality! What a famine of this grace there is, and consequently the loss to our families irreparable! Lydia's religion was of the practical type. There was no synagogue in Philippi, and these men would find it difficult to get room and board for the amount they could pay. God had prospered her in business, He had opened her heart, and as a natural consequence her home and hand were open. When she gave Him her heart, she withheld nothing. Would that her mantle might fall upon all our women, and permit me to say men as well, baptizing us all with a spirit of generosity and hospitality, worthy of the holy profession we make as followers of Him who went about doing good, and had not where to lay His head.

PRISCILLA: TENTMAKER AND TEACHER

Priscilla was an associate of Paul at Corinth. They were of the same profession of tentmaking, and together with Aquila formed a partnership at Corinth. At Ephesus she was the teacher of Apollos, the gifted and learned exegete of scripture, who knew only the baptism of John. We note he "was instructed in the ways of the Lord," was "fervent in spirit" and "taught diligently the things of the Lord." Aquila and Priscilla heard him in the synagogue, and while he was forceful and aggressive as a speaker, he lacked in knowledge. They did not expose him or in any way call attention to his lack of knowledge, but "they took him unto them," probably to their house, "and expounded unto him the way of God more perfectly." Thus "an eloquent man, and mighty in the

scriptures" was properly instructed, and saved to the church without the embarrassment of criticism. Apollos, too, should be commended for his humble spirit. A great man and wise, was Apollos, for he received instruction from humble laymen, and one a woman, in matters that concerned his own salvation; and his work in the ministry. If we had more instructors like Priscilla, wise in handling such a delicate matter, we would have less heartache and less division in the church.

Good Samaritan Chats



TO THE GOOD SAMARITANS SCATTERED ABROAD:

Grace be unto you and peace be multiplied. Blessed be the God and Father of our Lord Jesus Christ which according to the abundance of His divine grace hath begotten you again unto a lively hope by the resurrection of the Lord Jesus Christ.

In my last Chat I left you at Wilmore, Kentucky, but I think I told you of my nice trip to Pittsburgh, Pa., and was driven to the camp ground at Clinton, Pa. This is known as the Tri-state Holiness Association, with headquarters at Clinton, Pa. Their camp this year was held from July 25 to Aug. 24. The officers of the camp are, Rev. L. W. King, president; Rev. George Cole, vice president; Rev. A. L. Kane, secretary; Rev. George Kinney, treasurer. They have a fine board of directors. This is one of the spiritual camps of the country, having from four to six hundred seekers annually. The called workers for this year were Rev. Lum Jones from Ada, Okla., Rev. I. N. Toole from Ohio, with music in charge of Brother Russel Metcalf and wife of Michigan. Mrs. Willis Anderson from Moundville, W. Va., was the young people's worker. Miss Vera Mae Lackman was pianist, and Miss Hazel Koedel was the assistant with the children. It was my good pleasure to be with this good camp four days.

We had great crowds at this camp to preach to, and the praying and shouting were far above the ordinary camp. The night that I gave my hospital experience there were eighteen saved, and one man eighty-five years old was sanctified. I don't think in all of my ministry I have ever had a man saved that was that old. I remember one man who was saved at the age of eighty. He had never been converted. That was more than thirty years ago, and in Hardy, Montague County, Texas. In that same service there was a boy converted eight years old. They came to the altar together and were converted within five minutes of each other, but the old gentleman at Clinton, Pa., at the age of eighty-one was

the oldest one saved under my ministry, that I have any knowledge of. The night that I gave the story of my life there were more than three thousand people on the grounds. It was too late that night for a regular altar service but there were scores of hands raised for prayer.

Brother Lum Jones and Brother I. N. Toole are both great campmeeting preachers. Brother I. N. Toole is a great Bible preacher on the old line. The committee in writing him up made this statement: "The Rev. I. N. Toole is a great Bible theologian and preacher who knows how to mine the nuggets of truth from God's treasure book, and he will conduct the school of prophets." The campmeeting committee says of Lum Jones that "He is a great Indian evangelist, from Oklahoma, and is always on the war path against sin in all of its forms." In my travels I have never met a finer couple of young folks than Brother Russel Metcalf and wife. They are among the most beautiful singers that I have ever listened to. They have no music that is light and chaffy. They sing in the Spirit and power of the Holy Ghost.

Mrs. Willis Anderson of Moundville, W. Va., is one of our most successful young people's workers. She would be better known in Ohio as Miss Mary Jones, but she went to the Eastern Nazarene College and was graduated from there and became one of our successful pastors. There she met with Brother Willis Anderson, who is a very fine singer, and a splendid preacher and one of the finest pianists in the Nazarene connection, and Sister Mary was a fine singer and a splendid preacher. This young couple got married and they are our pastors now at our new church in Moundville, W. Va. In the first part of the camp at Clinton, Brother Anderson was at old Douglass Camp, but by the middle of the last week he had finished and was over with us. I think we had as many fine Christian workers in this camp as I have met this year.

I haven't enjoyed myself more on any camp ground in many years than at Clinton. The management had everything in hand in a beautiful way. No strife or discord on the ground. Everybody seemed to fit into his place just like the stripes in the rainbow. The camp serves only two regular meals a day, one at 9:45 a.m. and one at 4:30 p.m. but they have a fine lunch that is open from six o'clock in the morning until midnight and anybody can get anything he wants there at any time of the day. All active ministers that are actually in the work are entertained free with their families. This is a wonderful thing to do, entertain all the preachers free of charge with their families. They were there in great droves.

The Tri-state Camp is noted for its deep spirituality. The camp allows nothing worldly to go on the grounds. The committee has a fine bookstand on the ground in charge of Rev. Dowds, where they

sell quantities of holiness books. Their new dining hall seats two hundred and sixty, and it was crowded at every meal. This camp is near the city of Clinton, but in a beautiful farming country, and the camp owns ten acres in a great, beautiful oak grove. The camp is located on the beautiful Lincoln Highway and on Route Thirty, twenty miles from Pittsburgh, Pa., and the same distance from East Liverpool, Ohio.

We had with us one day Rev. C. Warren Jones, Superintendent of the Pittsburgh District; also we had Brother O. L. Benedum, from East Liverpool one day. We also had a carload from Sebring, Ohio, one day—a carload of widow women, a whole carload; Mrs. Ollie Sebring and Mrs. Annie Murphy and Mrs. Charlie Albright. These people have been the leaders at the Sebring Camp for a generation. Also we had Rev. Andrew Johnson from Wilmore, Ky., with us for a few days. He brought us a wonderful message one morning from 7:30 to 8:30. He must have preached to five hundred at that early hour.

On Thursday night of Aug. 1 the brethren ran me into the city. I got a through train over the B. & O. through Washington, D. C., and Baltimore, Md., arriving in Leslie at 8:30 on Aug. 2. This was a fast train and was not scheduled to stop; having a passenger from the Pacific Coast they let me off. It was as fine a train as I ever enjoyed in my life. I got into my berth at Pittsburgh and got out at Leslie in the morning. A thousand blessings on the Good Samaritans.

In love,
UNCLE BUDDIE.

WATCH

VELMA CRISWELL

*Watch! in the bright dawn of morning;
Watch lest some evil befalls:
Watch that your soul's eager longing
Can hear when the Savior calls.*

*Watch in the day's noontime glaring;
Watch in the eve's gentle gray:
Watch and think not of despairing—
Watch lest your Lord you betray.*

*Watch in the silence of midnight,
Watch! for in loneliest hours
The Lord reveals wondrous peace light,
Or your heart yields to dangerous powers.*

*Watch through each joy and each sorrow;
Watch lest they tear you away;
Watch! for perhaps 'tis the morrow
That means His returning day!*

MISSIONS

CRUSADING IN INDIA

P. L. BEALS *

ONE of our Indian preachers and I left Buldana at 7:30 one morning. Our destination was a place called Bhayerdi about thirty-four miles from Buldana. For some time a number of people here had been asking for baptism, so we had arranged for some of our preachers and Bible women to go on ahead and spend some time teaching these people and trying to get them saved. So our purpose in going was to hold a few final evangelistic services and baptize those who were ready for baptism. We reached Dhard—the end of our motor road, 17 miles from Buldana—in one hour's time. It took us another hour to get our carts ready, our luggage loaded, and to get my horse on which I was to ride. So we left Dhard at 9:30. After going about four miles at an ox-pace rate (and I assure you that I am speaking literally), we asked a farmer how far it was to Bhayerdi, for, this was in a new section of our territory and I had not been there before. The reply was "Two kos" (a kos is two miles). We laughed because we knew that this could not be. However, we continued our journey and after going about a mile farther we asked another man, and he said, "Three kos." And after another mile or two, we asked again and the man told us, "Four kos." Then at the place where we stopped for our lunch we asked again and the answer was, "Five kos." To this I strongly objected to our men who were with me. I told them I did not mind going four or five miles and having the distance stay the same without any decrease, but I did object to the distance increasing the farther we went. Finally, however, we received an answer of "Three kos" again, later one and one-half kos and finally one-half kos, that is, one mile. And eventually at 4 o'clock, just eight and one-half hours from the time we left Buldana, we reached our destination.

The day was fearfully hot. The sun's rays beat down upon us unmercifully as we went through the hot stretches of dry grass and stony ground which prevail in this section of the country. The sun as a rule does not bother me very much, but that day and the next day I came as nearly having a sunstroke as I have done in my life. The Masters, too, who are used to this climate, said that they also felt the heat very, very much on that trip.

A "brass band" consisting of two bamboo flutes and two drums made of hides stretched tightly over a circular shaped piece of wood about one and one-half feet in diameter and beaten with sticks, met us at the entrance to the village and escorted us through the village to the place where our camp was to be.

God blessed us in our services there. As a rule the women are behind the men when it comes to instruction and understanding preparatory to baptism. But we had taken the precaution to send some of our Bible women on ahead several days before to instruct the women for we knew that the people there had had very little light.

So when we came to examining them as to their knowledge and also whether they were really saved or not, we were agreeably surprised to find that the women were just as eager and just as ready with their answers as the men.

One of our questions was, "Who will go to heaven, and who will go to hell?" One of the men quick as a flash said, "The man who has a bundle full of sins will go to hell, and the man whose sins have all spilt out of his bundle will go to heaven." If he had been an educated man, I would have

* Superintendent India Nazarene Missions, Buldana, Berar, India.

said that he had read "Pilgrim's Progress." The last question which we ask before baptizing is this, "From now on what will you call yourself?" We do this in order that they may from the beginning learn to classify themselves as Christians rather than Hindus or rather than by the name of the caste of which they are members. After the answer was given, I enlarged upon this a little and said to them that, "Whenever anyone, Police or Government man or anyone else asks you who you are, then you are to say 'I am a Christian.'"

The sequel to this was that when later in the evening after the baptismal service had been over some time, and I was having a conversation with our workers who were there, that a man came and stood nearby. As it was growing dark I could not very well see who he was. And so wondering who it was who had come to listen, I said, "Who are you?" The answer came at once, "*Mi Christi ahay*," that is, "I am a Christian." I was so amused as well as glad that he was taking our advice to heart, that I forgot to go ahead and ask him what his name was.

There were quite a number who wanted to be baptized that day but because of various reasons such as more than one wife, etc., we could not baptize all. But we finally baptized 11 men and women and dedicated 6 children. One man whose wife was not there is to be baptized along with her in our inquirer's meeting in March. This makes 23 baptisms to date since December—10 on the Chikhli side, and 13 on the Buldana side. We hope to bring this number up to 45 in the next two months' time. And with the intense interest that there seems to be in several places on both the Chikhli and Buldana sides of the district, we believe that next year God will give us at least 100 or 125 converts from Hinduism, for in this one section alone where these 11 were baptized there are many who declare that they want to take the baptism in the near future. And also on Brother and Sister McKay's side there are numbers of places where I am sure many will be saved and will take baptism in the next few months' time. Pray for our work here.

THE PERISHING HOPE

ERWIN G. BENSON

The hypocrite's hope shall perish (Job 8:13).

A HYPOCRITE is one who pretends to be what he is not. There are many in every walk of life who pretend to be something when in reality they are not as they appear. There are substitutions of every description on the market. Religiously, a hypocrite is one who pretends to have salvation. Since it is difficult to know when a person really has the experience he may profess, his hypocrisy may not be known.

However, the basis upon which the hypocrite builds his hope is a false one and shall sooner or later perish. His hope may be based upon false observance of the law. He may be quick to say what the Bible means, but slow to do. He may be loud in his denunciation of certain practices and yet be guilty of them. He may hold high a standard but only for the other fellow.

An attempt may be made to cover a lack of present experience by constant reference to past deeds. The mighty revivals of forty years ago are a source of comfort. The achievements of other days are substituted for present exploits. Past good deeds are a false basis for a present hope and will perish.

The hypocrite may attempt to hide behind the observance of an unimportant law. Small deeds are inflated in value and are held up against more worthy actions. Perhaps the lesser points of the law ought not to be left undone, but the more weighty matters should be done also.

Even though there may appear to be some rational basis upon which the hypocrite may build a hope, that hope shall perish because his argument is built up to cover a lack of a real experience.

*Field Representative, Pasadena College, Pasadena, Calif.

News of the Churches

Telegram

Racine, Wis.—Tent campaign under auspices of the First and Central Nazarene Churches closed Sunday night, August 11, with Rev. G. Edward Gallup as the evangelist and Paul and Ruth Johnson in charge of the music. Excellent crowds, earnest seekers, finances came easily. Evangelistic party well received, and did very commendable work.—Arthur Nutt, Secretary.

Dr. Wiley, Editor of the *HERALD OF HOLINESS*, has been bereaved of both father and mother this summer; his father passing away in July, and within less than thirty days his mother died. Both were about eighty-one years of age, and had they lived until Christmas, they would have reached their 60th wedding anniversary.

Albany, Ky.—Guinn's Valley Church—We have recently closed a gracious revival at Narvel, Ky., with thirty-four seekers, and thirty-one praying through to definite victory. Eleven new members were received into the church. We thank God that the days of revivals are not over.—E. B. Moss, Pastor.

Evangelist Howard W. Jerrett writes that it was his privilege to be one of the workers this year at the Bethany, Oklahoma, campmeeting. His co-worker was Rev. Will Eckel, missionary on furlough from Japan. He writes, "Bethany-Peniel College is moving into the best year of its history. There is a real tide of victory on in the Educational Zone. Following this camp we went to Nashville, Tenn., for the third year in a great tent campaign conducted by the Grace Church on the old Trevecca College campus. Crowds came, God was on the scene with precious victory. Pastor S. W. Strickland is the leader of this growing church. On the last Sunday morning six hundred dollars was raised in a short time to purchase four lots in the campus section, on which to hold a campmeeting each year. Mrs. Jerrett has been very sick and we appreciate the prayers of the saints. Sister Nease and First Church Detroit have stood by faithfully."

Moultrie, Ga.—We resigned the pastorate at Waycross, Ga., accepting the pastorate here and arriving on August 7. We found the church in a revival with Miss Mattie Foster as evangelist, and Miss Gertrude Padget, singer. The meeting closed with good results, and six new members were received into the church on the last Sunday. Rev. S. D. Cox, former pastor at Moultrie, wrought well; beginning a little over three years ago with about fifteen members and no place to worship. When he left there were about fifty members, and a beautiful, little, new church in a good location, with an indebtedness of only \$200.

We left the Waycross church after three years of happy service there. We found this church with only about twenty members; when we left there were fifty-one. A piano was all the property the church had; they were worshiping in a borrowed tabernacle. We left them with a church building worth \$6,000 and only \$1,600 indebtedness, and the building was in a usable state of construction, the congregation worshiping in it regularly. The first year of our pastorate at Waycross the church raised a total amount of \$384 for all purposes; the last year they raised \$3,000. We are expecting God to bless our efforts in Moultrie as He did in Waycross.—Glen Van Hook, Pastor.

Pittsburgh, Pa., First Church—God is blessing the work here. We accepted this pastorate two months ago, and we have been making gains along every line. The attendance is increasing; budgets are overpaid; prayermeetings are times of blessing. Recently over one hundred members and friends gave the pastor and family a surprise reception. Heads of each department declared their love and voiced their co-operation. We are planning work for the future, having set spiritual, financial and numerical objectives for each department, and intend to do our best to reach them. We came here from the Lynn, Mass., church; it is a wonderful church, composed of people of faith and prayer. Their love was demonstrated in many practical ways, by showering us with gifts during our pastorate, and when we left they climaxed their giving by surprising us with a wonderful chest of silver.—C. B. Strang, Pastor.

Sutton, Ark.—We are glad to report the blessings of God again upon the church at this place. The church was organized in 1903 by Rev. C. B. Jernigan, the first Church of the Nazarene organized in Arkansas. A number of prominent workers and pastors have been saved in the church, and gone from this community to bless the denomination with their message. Under the leadership of the new pastor, Rev. Odie Free, the Lord has been blessing the work. We recently had a revival meeting with Rev. Nathan E. Roland, pastor at Sedalia, Mo., as the evangelist. God heard and answered prayer, and there were seventy-four different seekers at the altar. Thirty-eight were saved or sanctified, nineteen sanctified, ten united with the church, and seven were baptized. The last night of the meeting was an indescribable scene, with a number praying through. Brother Roland is now in another meeting with the Caney church, of which Rev. Free is also pastor. The work of Brother Noland was appreciated.—Mrs. Laura Garrett, Reporter.

Evangelist J. B. McBride writes that they closed a gracious revival at Abernathy, Texas, on August 12, with souls praying through. It was a soul-saving meeting, from beginning to the close. Brother McBride writes, "This church is under the leadership of Rev. F. R. Whitley and wife. They have wrought well. Rev. A. P. Rule of Abilene had charge of the music, and won the hearts of the people with his singing. In a letter received from Pastor Ray Boone at Okarche, Okla., where we held a meeting a month ago, he states that the revival spirit continues and souls are praying through in the regular services. Our next meeting will be at Elk City, Okla., with Pastor Eugene Moore, the meeting scheduled for Temple, Texas, having been postponed. On January 1 we will unite with Professor B. D. Sutton and wife, to form the McBride-Sutton Evangelistic Party. Those desiring our services may address us at 2923 Troost Ave., Kansas City, Mo."

Letona, Ark., Pickens Chapel—Our church has just closed a successful revival with Rev. E. O. Tapley of Bethany, Okla., as the evangelist. A goodly number of souls prayed through to victory, and some new members united with the church. We are closing the second year of our pastorate here with victory. We have been called to return as pastors for another year, and are asking God to give us a greater vision of the spiritual needs about us, and a greater passion for souls.—Loy and Blanche Jones, Pastors.

Oklahoma City, Okla., South Side Church—Four and one-half years ago we held a meeting in an old dance hall in this section of Oklahoma City, and as a result seventy-six souls bowed at the altar of prayer, and a church was organized. We have been pastor of this church since its organization. Nearly one thousand souls have knelt at the altar during this time. We are now resigning as pastor to enter the evangelistic field. Those desiring our services may address us at Box 4281, Capitol Hill Station, Oklahoma City, Okla.—Fred Sweet.

Menomonie, Wis., Forest Center Church—Our church conducted a good tent meeting June 12 to 21 with Evangelist E. T. Corbett and wife of Dayton, Ohio, as the evangelists. Many souls prayed through to definite victory. God blessed the ministry of the Corbetts in preaching and singing. They have been called to return for another campaign with this church.—Clarence Vasey, Secretary.

Evangelists Oliver and Ruth Morgan write, "The assembly year just closing far surpassed any previous one in our evangelistic work. We have held nineteen revivals and preached 335 times. Our labors have led us through eleven states with about fifteen hundred people praying at the altar. We have enjoyed the privilege of boosting the *HERALD OF HOLINESS*, and secured a number of subscriptions. Pastors and people have stood by us nobly. At the present writing we

are in a meeting at the Kenmore Church, Akron, Ohio, where Rev. Charles Dye is pastor. When he came here four years ago the Sunday school attendance was about sixty and the church membership forty. They now have a Sunday school averaging over four hundred, and the church membership is nearing the three hundred mark. Our goal for the Sunday school rally in this meeting is one thousand. Last Sunday night, in spite of the hot weather, over 650 people were present and thirteen were at the altar. Brother Dye conducts a broadcast each Sunday, 1:30 to 2:00 p.m., and thousands of people listen in. About fifty have been forward for prayer in the four altar calls given thus far. We are determined to make the coming year the best."

The Western Oklahoma District set as our goal for 1935 two thousand enrolled in Daily Vacation Bible School work. During the month—including the last week of May and first three weeks of June—we were able to contact six schools in Oklahoma City and Bethany, with a total enrolment (including pupils and workers) of 1,048. We also attended the District Sunday School and Young People's Convention at Ryan, Okla., and tried to inspire other pastors and Sunday school workers to carry on a school in their local church. God bless our people for their hearty response in helping make the D.V.B.S. a vital part of the district program.—Mrs. D. C. Reynolds, District Supervisor, D.V.B.S.

The campmeeting at Bluefield, West Virginia, closed Sunday night, August 11, with the Bohannan Party as special workers. The meeting was a good success, and the work of the Quartet was well received and appreciated. The radio broadcast was a great boost for the meetings. The crowds were good, the church was well filled, and a number sought and found the Lord. On the last Sunday there were 225 in Sunday school. Many of the charter members say this was the best meeting in many ways the church has ever had. Finances were taken care of before the meeting which was a great help. We plan to go to the assembly with all bills paid, and a good increase along all lines.—Marvin L. Brown, Pastor.

Evangelist C. Jack Frost reports his labors for the past months. Beginning the first of the year he held a meeting with the church at Bell City, Mo., and Pastor Young and the good people there. February was given to the North Little Rock, Ark., church where Rev. R. S. Rushing is pastor. In this meeting many souls prayed through, and a nice class united with the church. The Knippers Brothers, Cecil and Otis, with Raymond Parker and Mrs. Cecil Knippers, were the singers in the meeting, and they did splendid work. In March he was with the Jonesboro, La., church with Pastor McDonald. In this meeting many souls found God for pardon and cleansing. Mrs. Ruth Hoskins of Monroe was the

singer. Brother Frost writes, "In April we began a ten-week campaign in Fulton, Ky. This was a home mission campaign, and at the close of the meeting a church was organized with twenty-two charter members, able to support a pastor full time. Rev. C. D. Pointer is responsible for this organization. After the organization of the church they voted to settle on the Tennessee side of the state line. District Superintendent Mathews was called to accept the church into the Tennessee District, which he did in due time. Rev. S. B. Damron from Bernie, Mo., was called as the first pastor. Following the organization Rev. J. D. Saxon conducted a two-week meeting with the church, which brought good results. Our next meeting was at Monroe, La., with Rev. and Mrs. G. M. Akin, pastors. The church is making progress under their able leadership. A number of souls prayed through to real victory. On July 14 we began a meeting with the church in Orange, Texas, of which Rev. T. J. Cox is pastor. We were here three weeks, had thirty-five

pray through to victory, baptized twenty, and received fifteen into church membership. We also raised and paid the last of the indebtedness on the church, amounting to \$56.00. On the last Sunday afternoon of the meeting we had a service celebrating the occasion. People were in attendance from Beaumont, Port Arthur, Vidor, Texas; Jonesboro and Sulphur, La. This property was purchased in 1923 for \$3,000. Rev. Cox has raised some \$500 to liquidate the debt since the last assembly. We will be in the Old Hudson Camp, Dodson, La., August 8 to 18."

Rosston, Ark.—Caney church has just closed a gracious revival with Rev. N. E. Roland of Sedalia, Mo., as the evangelist. There were fifty-eight seekers, with fifty-three praying through, and of that number twenty-two were sanctified. We rejoiced to see so many of our young people find victory. Our pastor, Rev. Odie Free, worked faithfully during the meeting.—Reporter.

NOTICE TO ALL MEMBERS OF THE NAZARENE RESERVE ARMY

Several times lately this question has been asked, "Has the Reserve Army been discontinued?" The answer is emphatically NO. Fortunately we have not faced any serious crisis in the church lately, and consequently have not called upon the army to meet any emergency. We are grateful to God that no great emergencies have arisen, but this very fact gives the impression that the army is inoperative. The Reserve Army is very much alive and stands ready to meet any situation not provided for in our regular financial program. This organization has already saved the church many thousands of dollars and kept mission fields open that otherwise would have been closed, in addition to other service rendered.

All members of the Army are to stand ready for a call at any time, as it is evident that before the convening of the General Assembly in thirty-six, we shall be called upon to meet some obligations, which in all probability cannot be met by our General Budget plans.

In the meantime may we not urge others to join the ranks of our faithful Reserve Army? No one will be called upon more than five times in any one year, and for not more than one dollar at any one call, with calls at least thirty days apart. In three years only four calls have been made. The Army is not to merely supplement our finances, but rather to meet emergencies, which cannot be met by the regular financial program of the church. Is this not a wise provision to safeguard the work of the Lord? Join today and God bless you. Send your name and address to M. Lunn, 2923 Troost Ave., Kansas City, Mo., Treasurer and Trustee of these funds. The money is used only at the order of the General Superintendents. All expenses are paid by the Nazarene Publishing House. Thus every cent goes to the emergency for which given.

R. T. Williams.

Louisville, Ky., Greenwood Church—We have recently closed one of the greatest revivals in this church for years. The special workers were the Jackson-Egnew Evangelistic Party, two young women who are heart and soul in the work. They are talented musicians and play the guitar and accordion. We highly recommend these workers; they may be addressed at 521 E. Seventh St., Lexington, Ky.—L. C. Elam, Pastor.

Las Cruces, N. Mex.—Since last December our church has increased from five active Nazarenes to twenty-two, with several more now ready to come in. We are meeting all financial obligations—local, district, general—promptly. Our Sunday school attendance is now over fifty and still growing. The N.Y.P.S. is also making progress, and the W.M.S. is active. Lots have been purchased for a new church, and we are launching a building program this week. On August 11 District Superintendent Atteberry closed a revival with us in a victorious service. He did fine work, and we had a record attendance during the meeting. We are praising God for victory.—F. O. Parr, Pastor.

Storm Lake, Iowa—August 11 our church closed a good revival with Rev. S. A. Nyhus of Dawson, Minn., as the evangelist. His ministry was much appreciated, and the church was drawn closer to the Lord. Not many outsiders were reached, but some new people heard the gospel message and the seed was sown. We praise God for one special victory in the salvation of a man for whom the church had prayed for years. The Lord wonderfully helped in the finances for the meeting; in the offering for the evangelist, and the love offering which he took for the pastor. The battle is not easy, but our God is able, and we are trusting Him.—Miss R. M. Hoifeldt, Pastor.

Norfolk, Va.—Evangelist Wm. Werkhauser was the special worker for our spring revival meeting. It was a good meeting with some lasting results. Our church has no more loyal brother, or more thoroughly consecrated preacher than Brother Werkhauser. This meeting was followed by the District Preachers' Convention, which was a great time of refreshing and salvation at the altar. We have every reason for encouragement along all lines of endeavor in the church.—C. H. Strong, Pastor.

Mena, Ark.—Our work here is moving on nicely. Rev. A. H. Lambert has been unanimously recalled to serve as pastor for the fourth year. He has won the love of not only the whole church, but the town as well. Our Sunday school and N.Y.P.S. are growing, and we have a fine Junior Society. The W.M.S. is doing good work in raising the General Budget, which is now almost paid in full. The District Budget is paid to date. District Superintendent Henson will be with us for a service on next Sunday morning. The Lord is blessing and we expect to close this assembly year with victory.—Reporter.

GENERAL SUPERINTENDENT CHAPMAN TO VISIT THE ORIENT

General Superintendent Chapman has completed plans to visit our mission fields in Japan and China. This will be the first official visit of a General Superintendent since Drs. Goodwin and Williams visited these fields five years ago. Incidentally Japan has had no regular assembly in these five years. He will be accompanied by Mrs. Chapman and will sail on the steamer *General Lee*, States Line, from Portland, Oregon, September 17. Ralph Cook and wife, who have been appointed as missionaries to our India field, will sail on this boat. They are due to arrive in Japan October 2 and the Japan Assembly will convene October 9. The China Assembly will open October 29. People who desire to write the Chapmans before they sail may address them in care of the States Steamship Company, Porter Building, Portland, Oregon, or in care of the steamer *General Lee*. Letters and telegrams will be delivered to the ship up until the day of sailing. While in Japan their mail will be received in care of Rev. Hiroshi Kitagawa, Honmachi Nazarene Church, Kyoto, Japan; and in China in care of Rev. H. A. Wiese, Tamingfu, Hopei Province, North China. They plan to return to this country early in December.

Macomb, Ill.—We have just closed a good tent revival with Evangelist F. P. Cassidy of Lexington, Ky., as the special worker. His messages were close, searching and Spirit-anointed, and as a result sinners were converted, believers sanctified and the church edified. A class of three new members was received into the church, making a total of twenty-eight new members since last September. The work of Brother Cassidy was greatly appreciated.—Donald M. Howe, Pastor.

Montebello, Calif.—The Vacation Bible School conducted in our church by Mrs. Roy Phillips and daughters, Opal and Patrica, from San Diego, has been a great blessing to our city. The enrolment reached 108, with children from all denominations attending, including Methodists, Baptists, Church of Christ, Friends, Four Square, Catholics, Christian Science, Salvation Army, Christian and Lutheran. An exhibit of handwork and an educational program was given by the school on Wednesday, August 14, at which time diplomas were awarded for Bible memory work. Also, a beautiful Bible was given as an award to the student bringing the highest number of new students into the school.—Emma French, Pastor.

Evangelists V. W. and Marguerite Littrell report that their labors since Christmas have taken them from Oklahoma east to Maryland, and back across to Nebraska again. They have held twelve revival meetings in nine different states, laboring with the following churches and pastors: Lynn, Ind., with Pastor I. D. Horine; Mineral City, Ohio, with Rev. John Guy; Cherryvale, Kansas, with Rev. B. F. Lehman; Beatrice, Nebr. with Pastor A. B. Bracken; New Philadelphia, Ohio, with Rev. T. H. Arnott; Racine, Wis., with Pastors Arthur and Mina Nutt; Wadsworth, Ohio, with Rev. Harry Dean; Indian Head, Md., with Rev. W. E. Johnson; Waynesburgh, Pa., with Rev. C. A. Way; Parkersburg, W. Va., with Rev. Wm. Corlett, Jr.; Selma, Ind., with Rev. Mrs. Edith Hunt, and at Allerton, Iowa, with Pastor A. K. Jones. They write, "Some of these meetings have been wonderful sweeps of victory, and a few have been hard, but God has been with us in all of them. In all of the meetings we have had splendid crowds, and altars full of seekers again and again. Pastors and people have been kind to us; in most of the meetings we were asked to return for another campaign. We are now looking forward to a good fall and winter of revival work in the Crusade for Souls."

Highway, Ky.—Our church has recently had a very successful revival meeting, sponsored by the N.Y.P.S. Rev. L. H. Roebuck of Bentonville, Ohio, was the special worker. He is a good preacher and musician, and a number of people were convicted and sought God for pardon or purity. The attendance was unusually good, and Brother Roebuck made many new friends for the church.—M. L. Bayes, Pastor.

The Plainview Zone of the Abilene District reports a successful N.Y.P.S. Zone Rally at Littlefield, Texas, on August 8. A home mission campaign is now being conducted at Littlefield with the Parks-Hawkins Evangelistic Party in charge. We are expecting great things to happen in Littlefield for the advancement of the church and the cause of Christ.—Verna Peugh, Reporter.

Wellsburg, W. Va.—Our church has recently closed a revival with Evangelist O. F. Ring of East Liverpool, Ohio. The messages were inspiring and there were many seekers and happy finders. Brother Ring is a real worker for the Lord, and we are glad to recommend him. All Sunday school attendance records were broken in the special rally day on the last Sunday of the meeting. We had an amplifying system in our church part of the time, and the services could be heard for nineteen city blocks. Many of the saloons were empty, the patrons standing out on the sidewalks listening to the gospel. We are thinking of buying a loud-speaking system to use in our church all the time; if the people will not come to meeting, we will take the meeting to them. Pray for the work here, as Wellsburg is a second Sodom.—John R. Henry, Pastor.

Pittsburgh District Campaign For 5,000 Herald of Holiness Subscriptions

. . . . The District Young People's Organization on the Pittsburgh District in full co-operation with the District Superintendent engaged in a very unusual and successful Herald of Holiness Campaign last September. They started out to get 1000 subscriptions hoping to boost the Herald list of their District to 3500. They succeeded in securing 1492 subscriptions and the Herald list of their District reached its peak on October 8th when they had a list of 4455 subscriptions.

. . . . But now Pittsburgh District Young People are getting ready for another Herald of Holiness Campaign for this September. A bigger and better Campaign. The plans are more elaborate and detailed. The enthusiasm and interest are higher. The awards are more numerous. The goal is far beyond last year's goal. They are out to get 2500 subscriptions during the month and hope to have a Herald of Holiness list of 5000 subscriptions on their District by October 1st.

. . . . The campaign will open officially on Labor Day with Herald representatives visiting each of the eleven zone rallies planned for that day. Special stationery, subscription blanks, envelopes, posters, etc., have been prepared to help generate interest and focus attention on this one big objective. The plan calls for a special Herald Agent in each church. Each church during the campaign will forward all their subscriptions to Campaign Headquarters in Alliance, Ohio, where complete records will be kept by an experienced secretary and stenographer. Weekly reports will be sent out to every church giving complete information of the progress of the campaign. Campaign Headquarters in Alliance, Ohio, will be in constant communication with the Publishing House. Awards will be given in each zone to incite keener competition. An arrangement has been worked out so that large churches and small churches can share in the honors. Each church is asked to secure no less than ten subscriptions and many are being asked to secure as high as one hundred subscriptions. The success of the campaign will depend largely on the amount of co-operation received from pastors and local presidents, but the Campaign Leaders are optimistic and fully expect the needed co-operation and plan to reach their goal of 5000.

Campaign Headquarters
1472 S. Freedom Ave.
Alliance, Ohio

CAMPAIGN COMMITTEE
H. B. Schlosser
C. Warren Jones
M. Estes Haney

Oskaloosa, Iowa—Our church has recently concluded a very gracious revival with Evangelist J. P. Wolpe and Mr. Harold E. Bomgardner as song leader and soloist. The ministry of these brethren was well received and blessed of God. The meetings were well attended, and both workers with their wives rendered good service. A good class was received into church membership with prospects for more in the near future. The evangelist has been recalled for another campaign. The church is in a good spiritual condition. Last Sunday six persons prayed through at our altars either to be saved or sanctified. All departments of the work are growing. We have a fine Cradle Roll superintendent, with 110 names on the Cradle Roll. We now have over one hundred subscriptions for the HERALD OF HOLINESS. We have been recalled to serve as pastor for the fourth year, and will continue our pastorate with these fine people.—M. J. Jones, Pastor.

Evangelist C. W. Sooter reports that he has been busy in revival meetings up and down the country. He has held recent meetings with Pastor Ed Hughes at Bloomfield, and Pastor Moore at Irondale, Mo. The Lord gave a great meeting in Irondale. At present he is in a meeting in Oxy, Mo, and God is blessing. His next meeting will be at Fulton, Mo., and he asks special prayer for this meeting.

Miami, Fla., Southside Church—A gracious revival has just closed in our church with Evangelist E. E. Zachary of Indianapolis, Ind., and Mr. and Mrs. Paul Eby, singers, of Miami, as special workers. Every department of the church was benefited by the manifest presence of the Holy Spirit. Large crowds attended. The preaching and singing were

wonderful because of the blessing of God. During the two weeks there were ninety-four seekers, most of whom were new people. A class of new members has been received into the church with more to follow. All previous attendance records were broken on the closing day, with 258 present in Sunday school. A nice list of subscriptions was secured for the HERALD OF HOLINESS. District and General Budgets are paid, with all local expenses paid regularly, for which we praise God.—Howard Smith, Pastor.

The first Quarterly Convention of the Arizona District N.Y.P.S. for the assembly year was held at Granite Dells, near Prescott, July 18 and 19. The local pastor and president had secured the Girls' Reserve Camp, with kitchen, dining hall and chapel accommodations. District President W. F. Kelso was in charge. Papers were read and discussed on matters relative to young people's work. Rev. James H. Sturgis brought an evangelistic message each evening. District Superintendent L. W. Dodson was present, and added much to the success of the convention. We feel that the young people of the district are better organized than ever before, and that as a result of this convention they have an enlarged vision of the opportunities before them. The next Quarterly Convention will be held in connection with the District Workers' Convention at Thanksgiving time.—Lela Smith, Reporter.

The Gospel Trio composed of Rev. Charles H. Strickland, 18-year-old evangelist from Waycross, Georgia, and Joe Cook and Victor Gray from Trevecca College, Nashville, Tenn., have just closed a home mission revival in Valdosta, Ga. This meeting resulted in 150 seekers, and a fine church organization. At the close of the meeting Rev.

Victor Gray was called to remain as pastor of the new church. Rev. Strickland, accompanied by Joe Cook, song evangelist, opened another home mission revival in Quitman, Ga., seventeen miles south of Valdosta. The Lord is blessing their efforts and it is hoped that another church organization will result.—Reporter.

Diagonal, Iowa—Our church has recently had a good meeting with Mrs. Howard Sullivan of Council Bluffs as the evangelist. In spite of the intense heat, God came on the scene, and a goodly number were saved, some sanctified, and backsliders reclaimed. A class of new members has been received into the church. The morning prayer meetings were a time of special blessing. The church is in a good spiritual condition, the people are praying, and we are encouraged to press on in the battle. We have organized a new Sunday school in a small community, one mile from the church, and have a present enrollment of fifty-three. We covet your prayers.—Gertrude Allmon, Pastor.

Haywood, Okla.—C'Tree Church has recently enjoyed a week of revival services with Rev. L. H. Ritter as the evangelist. He did some straight gospel preaching and ten people prayed through to victory. A fine class of seven new members united with the church.—J. A. Farmer, Pastor.

MICHIGAN-ONTARIO DISTRICT ASSEMBLY

The Campmeeting and District Assembly of the Michigan-Ontario District was again held at Indian Lake Camp Grounds, July 18 to August 4. The past year has been one of gracious victory for the Nazarene cause in this great district. There has been a general strengthening of the work along every line. Both the ministry and laity seemed wholeheartedly determined to close the year in magnificent style. In many respects this has been Michigan's greatest year.

The campmeeting was supervised by District Superintendent R. V. Starr, and approximately one hundred and fifty different people sought and found God for forgiveness of sins or for entire sanctification under the able ministry of Evangelist T. M. Anderson, of Wilmore, Kentucky; and Rev. H. V. Miller, Pastor of the First Church of the Nazarene, Chicago, Illinois, and Song Evangelist Rev. Ben Sutton and wife of Olivet, Illinois. In connection with the campmeeting the Annual Leadership Training Class was held July 16 to 26 under the supervision of Dr. E. P. Ellyson. Rev. Harold Gretzinger, assistant pastor of First Church of the Nazarene in Detroit, conducted a profitable and well attended Daily Vacation Bible School.

The District N.Y.P.S. held their Annual Convention on Saturday, July 27. The convention was well attended by delegates from a good majority of the churches on the district. The young people produced a good year's activity. There was a marked growth along all lines, especially financially. They raised

Must We Sin?

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for all purposes \$6,167 during the year; an increase of \$1,500 over the preceding year. They voted \$500 for Home Missions for the coming year. Among the attendants at the convention were Rev. Chas. Brough, President of the N.Y.P.S. of the Northern Indiana District, and Rev. Mark Smith, President of the N.Y.P.S. of the Indianapolis District. All the officials of the N.Y.P.S. were elected for the coming year. This is the fifth year for Miss Edith Gillespie as president; there are none better.

The W.M.S. held their Annual Convention Monday afternoon and Tuesday, July 29 and 30. They reported a good year especially financially, having raised \$6,610 for all purposes, an increase of \$1,000 over the preceding year. Rev. Mrs. Norah Heslop was elected President to succeed Miss Cora Knight retiring President. Rev. Geo. Franklin and wife visited the camp and were a blessing to all through their ministry.

The assembly opened Wednesday morning, July 31, with General Superintendent J. W. Goodwin in charge. A sweet, tender spirit prevailed throughout the assembly. Dr. Goodwin's helpful messages and explanation of the Scriptures were enjoyed by all. The reports of pastors and evangelists showed that an approximate gain of 10 per cent in membership had been made during the year. 91 per cent of the District Budget and 93 per cent of the General Budget apportionments were paid. The second day of the assembly saw the District Superintendent, Rev. R. V. Starr, enthusiastically re-elected for his ninth year, having received 203 of the 251 votes cast on the first ballot. There were four new churches organized on the district during the year. The Canadian work had almost a phenomenal growth and the outlook for Ontario is truly encouraging. The district has grown under Brother Starr's leadership from 35 to 92 churches in nine years. The entire time of four full days was needed to take care of all business. The election of eight ministerial and eight lay delegates to the General Assembly was added business to be cared for.

A splendid Home Missionary program was rendered on Thursday afternoon of the assembly. Dr. O. J. Nease was the special speaker and stirred our souls with his plea to enter scores of towns on the district which have no Nazarene work. Our school at Olivet was ably represented by Dr. T. W. Willingham and Professor Howe, both of whom spoke on the work of the school. Dr. J. G. Morrison and Mr. P. H. Lunn were present and gave encouraging reports of the work at the Publishing House in Kansas City. Among the visitors to the assembly were: Evangelists W. R. Cox, Holland London and wife, Otho Schwab and wife, I. G. Martin and daughter Helen, Chas. Strait and wife, Professor John Moore, Ben Sutton and wife, Rev. A. P. Fischer, Rev. Truesdale and Dr. Brownlee.

There were some changes on the district. Those going to other districts were Rev. Warren E. and Mrs. Madge Posey, Rev. Chas. and Mrs. Dorothy Bush, and Rev. C. L. Rodda to the Ohio District.

Coming to us from other districts are:

Rev. I. G. Martin from the Southern California District, Rev. G. Edward Gallup from the Pittsburgh District, and Rev. A. E. Collins from the Holiness Church of Canada.

At the ordination service held at 3 o'clock Sunday afternoon Rev. Ernie C. Obien, Rev. G. W. Royall, Rev. Ernest W. Martin and Rev. Edward G. Ferguson received elders' orders.

At the evening services Dr. Goodwin, Rev. Mrs. Norah Heslop, Evangelists W. R. Cox and I. G. Martin and Rev. C. L. Bradley preached wonderfully helpful sermons. Dr. Goodwin's Sunday morning message on "Vision" will long be remembered by those who heard it.

A very beautiful baptismal service was held Friday afternoon by Rev. F. W. Domina of Pontiac at which time six candidates received baptism in Indian Lake.

While space will not permit the report of all the happenings of the camp and assembly, the blessings received and taken back home by everyone who was privileged to attend will surely help to spread holy enthusiasm for this Crusade for Souls campaign we are now in.

ORMAN D. FAULKNER,
Assembly reporter.

EMMANUEL NAZARENE CAMPMEETING

The Emmanuel Nazarene Campmeeting at Adrian, Georgia, has just closed one of its most successful sessions. The meetings attracted large crowds who exhibited splendid interest. One hundred and twelve people came forward for prayer and the greater part of them prayed through in the old-time fashion.

Rev. H. H. Hooker, District Superintendent of the Alabama District, and

Rev. Elbert Shelton, pastor of the Macon, Ga., church, were the called leaders. They rendered valuable service in winning lost souls and in establishing the church in the doctrine of holiness. We were privileged to have also the Joy Trio of Nashville. These young ladies sang their way into the hearts of everyone. They also rendered valuable service around the altar.

We are planning already for our 1936 camp. We believe God has given us the beginning of what will be a great camp if Jesus tarries.

H. J. EASON, *Reporter.*

NORTHERN INDIANA DISTRICT ASSEMBLY

Saturday noon, August 10, closed one of the greatest assemblies of the Northern Indiana District. Tuesday was given over to the Convention of the Woman's Missionary Society. The assembly was held in the First M. E. Church at Auburn and the evening services were held in the high school gymnasium. Every pastor was present and gave his report. There was an increase along every line. There were seven new churches organized this year. An increase of 8 per cent in membership was made this year. \$16,795 more was paid for all purposes over last year.

The assembly decided to make a more forward move by increasing their District and General Budgets more than \$3,000 for next year.

Rev. J. W. Montgomery was re-elected Superintendent for next year on the first ballot with a loss of but 15 votes.

Rev. J. O. McKinley and the Auburn people are to be congratulated for the way they entertained the assembly.

General Superintendent J. W. Good-

The 1935-36 Missionary Study Book Missionary Pioneers And Our Debt to Them

By Joseph Glenn Gould

The new Missionary study book is ready. Orders will be filled the same day that they are received. This new study book is one of the most interesting and helpful text books that have been used in our correlated missionary study program. It is admirably suited either for class use or for individual reading and study.

The book has 192 pages. There are twelve chapters. It discusses the outstanding men and women who have contributed to missionary endeavor down through the years. These missionary sketches are grouped according to the various fields—China, Japan, India, South Africa and Latin America.

Prices: Single copy, 35c; 10 or more, 30c each.

Important: In order to get the 30c price, 10 or more copies must be ordered at one time.

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2923 Troost Ave., Kansas City, Mo.

win, presided and was a great blessing and benediction to everyone. The spirit of unity and harmony prevailed and God's blessing was upon every service.

All returned to their homes more determined to do more for God and lost humanity.

C. R. MATTISON, *Reporter.*

DEATHS

Price—Little Patsie Jean Price, daughter of Mr. and Mrs. W. O. Price of Naylor, Mo., was born May 15, 1933, and fell asleep in Jesus July 8, 1935. Rev. Russel preached the funeral sermon, and spoke comforting words to the sorrowing parents. She was laid to rest in the Marlin Cemetery.

Swennumson—Mrs. Minnie Swennumson, former member of the Church of the Nazarene, Minot, North Dakota, died April 19, 1935, at Wheaton, Ill. She was a faithful member of the Elgin church when taken ill, and was a long, patient sufferer. Her husband, an only daughter, Mrs. Esther Schindler, and one granddaughter, Miss Carol Martin, survive. Her faith in God and prayer, and her sunny cheerfulness have left their mark on our hearts. Funeral services were conducted by Dr. C. B. Newson, assisted by Rev. Wisler, pastor of the Elgin Church of the Nazarene.—L. C. Brown (her pastor fourteen years ago at Minot).

Gunstream—Oscar D. Gunstream was born in Wood County, Texas, July 11, 1868, and departed this life on July 13, 1935, at Upland, Calif. On May 15, 1892, he was united in marriage to Ida Gough, to which union eleven children were born. While in Texas he was a local preacher in the Holiness Church of Christ, which body later united with the Church of the Nazarene at Pilot Point, Texas. He was one of the faithful and outstanding members of the church and a man of prayer. In November, 1923, he was received into the Upland Church of the Nazarene by Rev. D. Shelby Corlett. He leaves to mourn their loss a devoted wife, six daughters, five sons, twenty-two grandchildren, one brother, one sister, and scores of friends. Funeral services were conducted from the Church of the Nazarene in Upland by the pastor, assisted by Rev. Frank E. Hill. Interment was in Bellevue Cemetery.—John P. Mandler, Pastor.

Simmons—Miles A. Simmons, Sr., was born in Iuca, Miss., January 3, 1866, and departed this life July 25, 1935, at his home near Troup, Texas. He was converted and sanctified and joined the Church of the Nazarene some twenty years ago. He has been a member of the Tyler church for the last ten years; since its organization. During the early life of Mr. Simmons he had practiced medicine, having held both the M.D. and D.D.S. degrees, but had retired some time ago. Surviving him are his widow Mrs. M. A. Simmons; four sons, Horace of Fort Worth; William F. of Texarkana; Miles A., Jr., of Sherman; and Charles of Troup; four daughters, Mrs. C. C. Corley of Bay City; Mrs. J. H. Byrd of Henderson; Mrs. W. C. Murphy of Houston, and Mrs. E. R. Lumpkin of Waco; one brother, one sister, and eight grandchildren. Funeral services were conducted in the Church of the Nazarene in Tyler, by Rev. J. W. Bost, assisted by District Superintendent I. M. Ellis, Rev. H. D. Burson, and pastor of the local church, Rev. J. M. Whitley.—M. A. Simmons, Jr.

Reynolds—Mary Ella Reynolds was born July 4, 1877, and departed this life August 5, 1935, at McFarland, Calif., after almost one year of suffering with cancer. Sister Reynolds was converted at the age of fourteen, and lived a consistent Christian life until Jesus called her home. The writer was privileged to visit and pray with Sister Reynolds several times; never once was she discouraged or complaining, but always gave testimony that God's grace was sufficient for her. She was a member of the Church of the Nazarene at Modesto, Calif. She leaves to mourn her departure her husband, Rev. G. M. Reynolds; seven children, four sons and three daughters, and a host of friends. Funeral services were conducted in the Stone Funeral Home at Delano, by Rev. Geo. M. Knight, pastor of the Church of the Nazarene at Wasco. Interment was made in the Delano Cemetery.

Metcalf—Thomas Webber Metcalf was born December 21, 1889 in Iowa, and died in Calgary, Alberta, July 19, 1935. At the age of twelve he with his parents moved to the Springdale district near Red Deer, Alberta, Canada. In April, 1914, he was united in marriage to Miss Edith Taylor, to which union were born two children, Evelyn and Basil. Mrs. Metcalf died in 1923. In 1916 Mr. Metcalf enlisted in the army and served until the end of the World War. On returning from overseas he settled in the Cumberland district near Delburne, Alberta. In 1932 he married Mrs. Iva

Tingley. At an early age he sought and found the Lord as his personal Savior; later received the experience of heart holiness, and died triumphant in the faith. He leaves to mourn his departure his father, W. S. Metcalf; three brothers, Harlin, Alex, and Lester; three sisters, Mrs. Blanche Gummo, Mrs. Earl Cole, and Mrs. Mary Tait; his wife, Iva; his five children, and three step-children. Funeral services were conducted by his pastor, Rev. S. Kaechele, and interment made in Delburne Cemetery.

Teel—Frank H. Teel was born in Denton County, Texas, March 12, 1861, and died July 25, 1935. He, with his parents and several brothers and sisters, came to Orange County, California, at the age of eleven years, where he resided until the day of his death. On December 25, 1889, he was united in marriage to Mary Thomas, to which union were born four daughters, Stella, Velda, Helen, Vivian, and one son, Alvin. Brother Teel was converted at an early age, sanctified in a Holiness Church campmeeting, becoming a staunch member and leader in the church. In 1914 he, with his wife and two daughters, united with the Church of the Nazarene at Santa Ana, of which church he was a member at the time of his death. He was a faithful, dependable member, blessed with a host of friends; everybody loved Brother Frank Teel. Funeral services were conducted in Santa Ana by Rev. Edward M. Hutchens, his former pastor—who had received him into the Church of the Nazarene over twenty years ago—assisted by Brother Frank Fairley, pastor in the Holiness Church.—E. M. Hutchens.

Wallis—Mrs. Mabel Anna Wallis was born April 7, 1886, and went to her reward on June 18, 1935, at her home in Des Arc, Mo. On November 15, 1908, she was united in marriage to Alvin Wallis, and to this union three children were born; Anna Jewell, Lawrence Alvin and Zella Elizabeth, all of whom survive to mourn her passing. She leaves also an aged father and mother, Mr. and Mrs. L. L. Schmidt, four brothers, five sisters, and other relatives and friends. She was saved and sanctified nearly thirty years ago and has lived a victorious life since that time, even though suffering for seven years from cancer. She was active in the service of the Lord, several times delegate to the District Assembly, and for twelve years treasurer of the local W.M.S. Funeral services were conducted at the Des Arc Church of the Nazarene, by Rev. Romaine D. Wood of Esther, her former pastor, assisted by District Superintendent F. A. Welsh. Interment was made in the Des Arc Cemetery.

God's will of life in Christ for us is not stint, but abundance; not poverty, but riches; not weakness, but power; not scantiness, but fullness.—*Spiritual Life.*

ANNOUNCEMENTS

RECOMMENDATION—It gives us great pleasure to recommend Rev. E. C. and Pearl Martin for the evangelistic field. Rev. Martin has proved himself to be one of our successful pastors, having served in some of our best churches. He is not only a wonderful preacher, but a good singer. Mrs. Martin, formerly Miss Pearl Richey of Olivet, Ill., is noted for her efficient work among children and young people and for her musical ability. We predict that they will have a successful ministry in our church as evangelists.—Evangelists Bona Fleming and C. B. Fugett.

NOTICE—I am leaving the evangelistic field and am to teach voice at Breesee College, Hutchinson, Kansas. I appreciate the way the people have stood by me for the past three years. I will be available for summer meetings, June 1 to August 26. Write me care Breesee College, Hutchinson, Kansas.—Harold E. Bomgardner, Song Evangelist.

RECOMMENDATION—To some church wanting a young man and his wife for pastors, I wish to recommend Rev. Ray Cantrell and his good wife. Rev. Cantrell is a student of Bethany-Peniell College, and has preached a number of times in my church. His wife is a good singer and plays the piano, also piano-accordion. These young people will do good work. Write them at Tuxedo, Texas.—J. H. Whitaker, Pastor Hamlin, Texas.

New Edition is Just Out!

Sanctify Them

A Study of Our Lord's Prayer for His Disciples

By E. F. Walker, D. D.

This matchless presentation of the doctrine of entire sanctification has been out of print for about ten years. Our Publishing House as part of its contribution to the holiness emphasis in our Crusade for Souls program has brought out this new edition in order that the young people and the thousands of members who have recently joined the church may be benefited by reading this book. Of the many books on holiness we know of none that is clearer and more convincing than this one. Dr. Walker, the author, was a Bible scholar of outstanding ability. As a preacher and teacher of holiness, he was second to none.

Here are the nine chapter titles: (1) Introductory, (2) What Sanctification is Not, (3) What It Is, (4) For Whom Did Jesus Pray? (5) Why Did Jesus Pray This Prayer? (6) The "How" of Sanctification, (7) The "When" of Sanctification, (8) Sanctification "In Truth," (9) Sanctified to Sanctify. 79 pages.

Paper covers, 25c; cloth board covers, 50c

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NOTICE—Kansas City District: The Examining Board will meet in Topeka, Kansas, at 1:30 p.m. Tuesday, September 3. All ministers in the Course of Study please be present.—Ira F. Stevens, Chairman.

WEDDING BELLS

Miss Martha Elizabeth Haselton of Wilmington, N. Y., and Rev. Arthur Chester Savage of Peabody, Mass., were united in marriage on Thursday, July 25, at eight p.m. in the Church of the Nazarene in Wilmington, with Rev. John W. Poole of Keene, N. H., officiating, assisted by Rev. L. O. Tillotson.

Freeman A. Brunson of Bridgeport, Ill., and Miss Mildred Worth of Cambridge City, Ind., were united in marriage at the Church of the Nazarene, eight p.m. on August 6, with Dr. T. W. Willingham officiating. Both young people are graduates of Olivet College, and are the newly appointed pastors of the church at Mt. Pleasant, Mich.

Rev. Reginald Berry of Lansing, Mich., and Miss Ruth Westmoreland of Houston, Texas, were united in marriage on June 21, in the Olivet College Chapel, Olivet, Ill., with Dr. T. W. Willingham and Rev. R. W. Hertenstein officiating.

Miss Tommie Mae Townsend of Wotumka, Okla., and Evangelist and Singer, J. Paul Crow of Memphis, Texas, were united in marriage on August 7, at the Church of the Nazarene in Wotumka, with Rev. T. J. Adams of Oklahoma City officiating.

BORN—to Rev. and Mrs. G. B. Williamson, pastors of First Church, Cleveland, Ohio, a daughter, Mayiou Mary, on August 9.

—to Mr. and Mrs. Horace Hebbard Breesee of Los Angeles, Calif., a son, Alan Hebbard, on August 10.

NOTICE—Missouri District: No papers will be graded after September 10, the first day of the District Assembly. All licensed ministers having papers to be graded, please have them into the hands of the Examiners by the 10th.—A. O. Shearer, Secretary.

PRAYER IS REQUESTED by a mother in Missouri, who has recently lost her baby daughter, that she fail not, but may be like Christ in heart and spirit; by a sister in Missouri for a revival in that community of lost humanity; by a sister in New York that God may have His way with her, and fill her with all the fullness of God; by a brother in Minnesota for his soul, as he is troubled with demons, also for his body as he has very high blood pressure; by a sister in Nebraska for her daughter that she may be reclaimed and sanctified, also for a young man in the C.C.C. camp that he may be saved and delivered from his appetite for tobacco.

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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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Abilene (Abilene).....	Oct. 22 to 25
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Summer and Fall Assemblies

Kansas.....	Aug. 28 to Sept. 1
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IOWA—C. P. Roberts, 1318 West 8th St., Des Moines, Iowa

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KANSAS CITY—E. E. Hale, 1510 West 8th St., Topeka, Kans.

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The Sin Problem

By H. V. Miller

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The chapters are: The Fact of Sin, Definitions, The Problem, The Dilemma, Eradication, Scriptural Suppression, Scriptural Counteraction, Growth in Grace, Applied Holiness.

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 WESTERN OKLAHOMA—J. W. Short, Bethany, Okla.

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 Fillmore 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.

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.

Tennessee—At Nashville First Church of the Nazarene, 510 Woodland Street, September 11 to 15. Rev. H. H. Wise, Pastor, 3500 Murphy Road. General Superintendent Williams.

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 Diffe, 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.

Southeast Atlantic—At Bennettsville, S. C., October 23 to 27. Rev. J. H. Deal, Pastor, 808 Breeden Heights. General Superintendent Goodwin.

Florida—At Miami Central Church of the Nazarene, N.W. 5th Avenue and 40th Street, October 30 to November 3. Rev. C. E. Pendry, Pastor, 420 N.W. 40th Street. General Superintendent Goodwin.

Georgia—At Columbus First Church of the Nazarene, 1000 31st Street, November 6 to 10. Rev. L. S. Huff, Pastor, 1000 31st Street. General Superintendent Goodwin.

DISTRICT ASSEMBLY INFORMATION

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.

Now Ready!

Living Ambassadors

By J. W. Montgomery



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- 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
 Johnstown, Pa. Oct. 20 to Nov. 3
- Gilbert and Sylvia Anderson, Preacher and Singers, 314 Seventh St., Fairbury, Nebr.
 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.
 Riverton, Wyo. Aug. 27 to Sept. 8
 Casper, Wyo. Sept. 10 to 22
 Dickinson, N. Dak. Sept. 24 to Oct. 6
- T. M. Anderson, Wilmore, Ky.
 Circleville, Ohio. Aug. 23 to Sept. 1
- Jarrette and Dell Aycock, 2923 Troost Ave., Kansas City, Mo.
 Calamine, Ark. (Camp) Aug. 30 to Sept. 8
 Jamestown, N. Dak. Sept. 24 to Oct. 6
- F. B. Bacon, 504 Morton St., Pullman, Wash.
 Princeton, Idaho. Sept. 8 to Oct. 6
- Clarence Baldwin, Box 364, Prague, Okla.
 Hartford, Ark. (Union Meet.) Aug. 26 to Sept. 8

Leo Baldwin, Bethany, Okla.
McAllen, TexasAug. 19 to Sept. 2

Bernice Bangs and Vivian Chaffee, 2122 North
128th St., Seattle, Wash.
Camas, Wash.Sept. 8 to 29

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.
Sparta, Tenn.Aug. 18 to Sept. 1
Open DateSept. 2 to 15
Oil City, Pa.Sept. 17 to 29

Barnes Sisters, Song Evangelists, 301 E. Washing-
ton St., Lisbon, Ohio

Buford and Cordelia Batten, Evangelist and Singer,
1906 27th St., Lubbock, Texas.
Hillsboro, Texas.....Aug. 20 to Sept 1
Tokio, Texas.....Sept. 3 to 15

Wm. Beirnes, 2438 West 29th Ave., Denver, Colo.

Ruth C. Bishop, Evangelist, Singer and Musician,
218 East St., Wadsworth, Ohio
Reserved.....Aug. 28 to Sept. 2

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Science Hill, Ky.....Aug. 13 to Sept. 1

Herace A. and Florence Booker, 432-13th St. S. E.,
Canton, Ohio
St. Croix, Wis.Aug. 23 to Sept. 9
Meadeville, Pa.Sept. 15 to 29
Montpelier, Ind.Oct. 6 to 20
Muncie, Ind. (1st Ch.)...Oct. 27 to Nov. 10

A. E. Boso, 101 Catherine St., Lockland Sta., Cin-
cinnati, Ohio.
Nashville, Tenn.....Sept. 1 to 15
Pomeroy, OhioSept. 22 to Oct. 6
Sandyville, W. Va.Oct. 7 to 20

R. E. and Dorothy Bridgwater, 1014 N. Plum,
Hutchinson, Kansas.
Lincoln, Nebr. (1st Ch.)...Sept. 22 to Oct. 6
Weiser, IdahoOct. 13 to 27

Bulgin-Ramseyer Evangelistic Party, 2925 N.E.
68th Ave., Portland, Ore.

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

Harmon Calver, Nauvoo, W. Portsmouth, Ohio
Mt. Cory, Ohio.....Aug. 25 to Sept. 3

A. L. and Myrta Cargill, Bethany, Okla.
Strong City, Okla.....Aug. 19 to Sept. 1

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
Reserved.....Oct. 14 to 27

Paul Coleman, Evangelist, 23 W. South St., Green-
field, Ind.
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
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
Stuebenville, OhioOct. 1 to 13
Bartlesville, Okla.Oct. 15 to 27

Ernest Coryell, Meridian, Idaho
Idaho Falls, Idaho.....Sept. 1 to 22
Mills, Wyo.Sept. 25 to Oct. 13
Jerome, Idaho.....Oct. 16 to Nov. 3

C. B. and Jewel Cox, 14 Hudson Ave., Franklin
Ohio

Winfred R. Cox, 712 Silver Ave., Greensboro, N. C.
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.
Rochester, Pa. (Beaver Valley Hol. Ass'n.)
.....Sept. 1 to 15
Wooster, OhioSept. 22 to Oct. 6
Newell, W. Va.Oct. 13 to 27

Chas. R. Dammer, 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.

H. N. Dickerson, 2608 Newman, Ashland, Ky.
Ashland, Ky. (Dist. Assem.)...Sept. 1 to 8
Roxana, Ill.Sept. 10 to 22
St. Louis, Mo. (Lafayette Park).....
.....Sept. 29 to Oct. 13
Decatur, Ill. (West Side) Oct. 20 to Nov. 3

A. J. Doke and Wife, Preacher, Singers and Guitari-
sts, Clam Falls, Wis.
Danville, Ill. (Dist. Assem.) ..Aug. 28 to 31

B. O. Donaldson, Preacher and Singer, Olivet, Ill.
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.

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

Brance 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
Montrose, Colo.....Aug. 30 to Sept. 15
Emmett, IdahoSept. 22 to Oct. 6
Dayton, Wash.Oct. 13 to 27

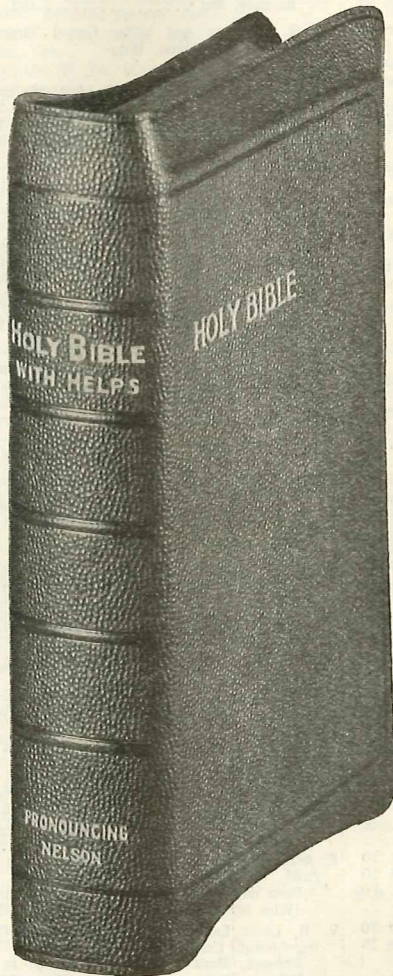
Harry Fagan, Blind Singer and Pianist, R. F. D. 1.
Carmichaels, Pa.
Open DatesAfter Aug. 18

W. A. Fisher and Wife, Song Evangelists, 910
Strouse Ave., Nashville, Tenn.
Culleoka, Tenn. (Moore's Chapel, Route 2)
.....Aug. 25 to Sept. 8

C. O. Flaughter, 2004 Grant St., Portsmouth, Ohio.
Volant, Pa.Sept. 4 to 22

Eona Fleming, 2952 Hackworth St., Ashland, Ky.
Davenport, Okla.....Aug. 28 to Sept. 8
Greensboro, N. C.Sept. 9 to 22
Akron, OhioSept. 23 to Oct. 6

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11 And A'brā'm'e-lēch charged all his people, saying, He that toucheth this man or his wife shall surely be put to death.
12 Then I'saac sowed in that land, and received in the same year an hundredfold: and the

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

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

- Akron, Ohio Oct. 7 to 20
Indianapolis, Ind. Oct. 21 to Nov. 3
- B. A. Fox**, Lytton Springs, Texas
Meridian, Texas Aug. 21 to Sept. 1
- Fred T. Fuge**, 369 Perry St., Fostoria, Ohio
- C. B. Fugett**, 2613 Newman St., Ashland, Ky.
Jackson, Ohio (City Hall) Sept. 16 to 29
- J. E. Gaar**, 2008 West 34th St., Des Moines, Iowa
- Gaddis-Moser Evangelistic Party**, Olivet, Ill.
Allendale, Mich. (Camp) Sept. 1 to 15
Baltimore, Md. Sept. 22 to Oct. 13
Saratoga Springs, N. Y. Oct. 14 to 27
- Ben L. Gash**, 813 Mentor Ave., Wichita, Kansas
Atwood, Okla. Aug. 18 to Sept. 1
Open Date Sept. 2 to 15
- Galal A. Gough**, Preacher; Mrs. Mary J. Gough,
Singer and Accordionist, care Pasadena College,
Pasadena, Calif.
- Otto M. Grace**, 303 Barnhart St., Marion, Ohio
- O. C. and Ruby Granger**, Song Evangelists, 4210
Hunt Ave., St. Louis, Mo.
St. Louis, Mo. (Lafayette Park)
East St. Louis, Ill. Oct. 14 to 27
- Glenn Griffith**, 510 W. Yampa St., Colorado Springs,
Colo.
Manzanola, Colo. (Tent) Aug. 15 to Sept. 1
Ponca City, Okla. Sept. 5 to 22
Denver, Colo. (Lowell Blvd.)
Sept. 26 to Oct. 13
Fairbury, Nebr. Oct. 17 to Nov. 3
- T. C. and Rhoda E. Grigsby**, Piedmont, Mo.
Annapolis, Mo. Aug. 19 to Sept. 1
- Chas. E. Haden**, 1112 Breckenridge St., Owensboro,
Ky.
Kehoe, Ky. Aug. 20 to Sept. 1
Ashland, Ky. (Ky.-W. Va. Assem.)
Sept. 3 to 6
Levi, W. Va. Sept. 8 to 29
- J. C. Hafley**, 862 Iglehart Ave., St. Paul, Minn.
Glenwood, Minn. (Tent) Aug. 28 to Sept. 15
- Harold and Vera Hammond**, Song Evangelists and
Musicians, Durand, Wis.
- Lee L. Hamric**, 1341 S. First St., Abilene, Texas
North Little Rock, Ark. (Camp)
Aug. 23 to Sept. 8
Ozark, Ark. Sept. 19 to Oct. 4
Webb City, Mo. Oct. 6 to 20
El Centro, Calif. Oct. 27 to Nov. 10
- Ray and Madeline Hance**, Bethany, Okla.
Jacksonville, Fla. (1st Ch.) Aug. 26 to Sept. 8
High Springs, Fla. Sept. 9 to 22
Bethany, Okla. (Dist. Assem.) Sept. 25 to 29
Little Rock, Ark. (Dist. Assem.) Oct. 2 to 5
Guthrie, Okla. Oct. 6 to 20
- W. W. Hanks and Wife**, 2340 Central Ave., Ash-
land, Ky.
- Whitcomb and Maridel Harding**, Bethany, Okla.
Grand Ledge, Mich. Aug. 28 to Sept. 8
- H. A. Henderson**, Song Evangelist, 2825 Roosevelt,
Kansas City, Kansas.
Open Dates.
- Hill Evangelistic Party**, Evangelist and Singers, 547
Sixth St., Portsmouth, Ohio.
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
- O. J. and Zella Hoag**, Preachers and Singers,
Chanute, Kansas
Open Date (change) Sept. 11 to 20
Yuma, Colo. (Bethel Chapel) Oct. 2 to 20
Lamar, Colo. Oct. 23 to Nov. 10
- Roy L. Hollenback**, Cambridge City, Ind.
Cambridge City, Ind. Aug. 18 to 30
Open Date Sept. 1 to 15
- Roscoe R. Hollis**, Pocahontas, Ill.
Dudleyville, Ill. Last half of Aug.
- The Hoot Brothers**, Olivet, Ill.
Stinesville, Ind. Sept. 1 to 15
Logan, Ohio Sept. 22 to Oct. 6
Columbus, O. (Shepard church) Oct. 8 to 20
Ludington, Mich. Oct. 27 to Nov. 10
- V. M. Hoover**, 107 Franklin St., Laconia, N. H.
Misses Vera Howerton and Vera Carter, 2234 N.
Arkansas, Wichita, Kansas
Dill City, Okla. Sept. 1 to 15
- Oscar Hudson**, 2923 Troost Ave., Kansas City, Mo.
Fullerton, Calif. Sept. 8 to 29
- A. L. James and Wife**, Evangelist and Singer, 621
W. Grand Ave., McAlester, Okla.
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 September
Kelso, Wash. Sept. 22 to Oct. 13
- Howard W. Jerrett**, 14883 Hubbell Ave., Detroit,
Mich.
Monongahela, Pa. Aug. 29 to Sept. 8
New Castle, Ind. Sept. 15 to 29
- Johnson Sisters**, Preacher and Singers, 1022 13th
Ave. South, Minneapolis, Minn.
Missoula, Mont. (Gen. Del.) Sept. 8 to 22
Spokane, Wash. (2127 W. 4th Ave.)
Oct. 1 to 13
- Andrew Johnson**, Wilmore, Ky.
- 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
- Lum Jones**, Ada, Okla.
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.
Danville, Ill. (Dist. Assem.) Aug. 28 to Sept. 1
Rantoul, Ill. Sept. 5 to 22
Maples Mills, Ill. Sept. 29 to Oct. 27
- Edward A. Keib**, Blind Boy Preacher, Singer and
Musician, 224 Fordyce St., Pittsburgh, Pa.
Washington, Pa. (Chestnut St. Mission)
..... Aug. 19 to Sept. 1
Philipsburg, 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.
Mo. Dist. Assembly Sept. 5 to 9
- E. W. Kiemel**, Sylvia, Kansas.
Wichita, Kansas. (Dist. Assem.)
..... Aug. 28 to Sept. 1
- Harold Kiemel**, 1425-7th St., Greeley, Colo.
Meade, Kansas Sept. 19 to Oct. 6
- L. H. and Gladys Kindred**, 1117 West 7th St., Des
Moines, Iowa
Ryan, Okla. Sept. 1 to 15
- Floyd W. Kline**, Gospel Singer, Columbus, Ga.
Monroe, N. Car. Aug. 19 to Sept. 1
- C. C. Knippers**, Lawrenceburg, Tenn.
Cleveland, Ind. (Camp) Aug. 23 to Sept. 1
Vincennes, Ind. (Naz. Church) Sept. 3 to 15
- Ottis Knippers and Raymond Parker**, Gospel Singers,
Lawrenceburg, Tenn.
Hattiesburg, Miss. Sept. 10 to 22
- H. V. Kyer**, 894 Oregon Ave., care Chas. Dye, Ken-
more, Ohio
Wellsville, Ohio Aug. 18 to Sept. 1
- Joy and Mary Latham**, Wilmore, Ky.
- Mason Lee**, 217 Division St., Huntington, W. Va.
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
Chinook, Mont. Aug. 21 to Sept. 8
Sidney, Mont. Sept. 11 to 29
Fairview, Mont. Sept. 30 to Oct. 13
Billings, Mont. Oct. 16 to Nov. 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.
- Jos. L. Logsdon, Jr.**, 525 Prentice, San Francisco,
Calif.
Reno, Nevada (Gen. Del.) September
- Holland London**, 2923 Troost Ave., Kansas City, Mo.
Lansing, Mich. (1st Church) Sept. 1 to 15
Atlanta, Ga. (1st Church) Sept. 17 to 29
Malden, Mass. Oct. 1 to 13
Lowell, Mass. Oct. 15 to 27
Fort Wayne, Ind. (1st Church)
..... Oct. 29 to Nov. 10
- Claude H. Long and Sisters**, 3335 West 29th Ave.,
Denver, Colo.
Touring No. Ind. Dist. Aug. 12 to 31
Ashland, Ky. (1st Church) Sept. 1 to 15
Pittsburgh, Pa. Sept. 16 to 21
Canton, Ohio (1st Church) Sept. 22 to Oct. 6
Akron, Ohio Oct. 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.
Danville, Ill. (Dist. Assem.) Aug. 27 to 31
Topeka, Kans. (Dist. Assem.) Sept. 4 to 7
Baxter Springs, Kans. Sept. 15 to 29
Open Date Sept. 30 to Oct. 13
New Rockford, N. Dak. Oct. 17 to Nov. 3
- David Mackey and Wife**, Song Evangelists, Musicians
and Children's Workers, Box 624, Montpelier, Ind.
Grand Rapids, Mich. Sept. 8 to 22
Crawfordsville, Ind. Sept. 25 to Oct. 6
- H. H. McAfee and Wife**, Box 534, Lakeland, Fla.
- Lawrence J. and Mary E. McAllen**, Preachers, Sing-
ers and Chalk Artists, 126 N. Beaver, New Castle,
Pa.
Holidays Cove, W. Va. Sept. 1 to 15
Corydon, Pa. Sept. 16 to 29
Bellmore, L. I., N. Y. Oct. 6 to 20
Flushing, N. Y. Oct. 21 to Nov. 10
- 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
Bangs, Texas Aug. 19 to Sept. 1
Coleman, Texas September
- James P. McGraw**, Bethany, Okla.
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
Open Date for Texas (change) address
me, Dalhart, Texas) Sept. 2 to 15
Tulsa, Okla. (Dist. Assem.) Sept. 18 to 22
Oklahoma City, Okla. Oct. 6 to 20
Dallas, Texas (1st Church) Oct. 27 to Nov. 10
- A. McNaughton**, 3753 Upton Ave. No., Minneapolis,
Minn.
- E. C. and Pearl Martin**, 146 King Ave., Columbus,
Ohio
Norfolk, Va. Sept. 15 to 29
Mansfield, Ohio Oct. 6 to 20
Ossian, Ind. Oct. 21 to Nov. 3
- I. C. Mathis**, 2923 Troost Ave., Kansas City, Mo.
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.
Bridgeport, Ill. (Home Miss.)
..... Aug. 28 to Sept. 15
- Highland, Mich.** (care Rev. Edw. Fer-
guson) Sept. 15 to 29
- L. C. Messer**, Gospel Singer, 2923 Troost Ave.,
Kansas City, Mo.
Wichita, Kans. (Dist. Assem.)
..... Aug. 28 to Sept. 1
Topeka, Kans. (Dist. Assem.) Sept. 4 to 8
Clovis, N. Mex. (Gen. Del.) Sept. 10 to 22
Open Dates October
- Russell and Leona Metcalfe**, Song Evangelists, 539
Baker St., Lansing, Mich.
Greentown, O. (Tent) Aug. 18 to Sept. 1
Wilkinsburg, Pa. Sept. 2 to 15
Stockdale, Pa. Sept. 16 to 29
Toronto, Ohio Oct. 2 to 13
Akron, O. (Kenmore Church) Oct. 20 to Nov. 3
- 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.
Memphis, Tenn. (So. Side) Aug. 26 to Sept. 8
Nashville, Tenn. (Dist. Assem.) Sept. 11 to 15
Open Date Sept. 18 to 29
- James Miller**, 1114 King Ave., Indianapolis, Ind.
Indianapolis, Ind. (Winter Ave.)
..... Aug. 29 to Sept. 15
- W. H. Minor**, Bethany, Okla.
Shawnee, Okla. Aug. 20 to Sept. 1
Hiwasse, Ark. Sept. 8 to 22
Open Date Sept. 23 to Oct. 6

- John E. Moore, Song Evangelist, 2923 Troost Ave., Kansas City, Mo.
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.
Summersville, Ky.Aug. 25 to Sept. 8
- J. Herbert and Pansy Morgan, Preachers and Singers, 1052 River Ave., Indianapolis, Ind.
- Oliver and Ruth Morgan, Evangelist, Singers and Musicians, 630 Division St., Indianapolis, Ind.
Davenport, Iowa.Aug. 29 to Sept. 4
Climbing Hill, Iowa.Sept. 5 to 16
- Harry W. Morrow, 6342 Kimbark Ave., Chicago, Ill.
Danville, Ill. (Dist. Assem.)
.....Aug. 28 to Sept. 1
Open Date (cancellation)Sept. 1 to 15
- H. T. and Lillie Nyhus, Rosholt, S. Dak.
- Margaret E. Olf, Evangelist; Myrtle E. Huling
Pianist and Children's Worker, 409 N. Naches Ave., Yakima, Wash.
- 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
Colorado Springs, Colo.Oct. 18 to Nov. 3
- Parks-Hawkins Quartet, 3213 North 27th St., Tacoma, Wash.
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
HomeAug. 21 to 31
Hollidays Cove, W. Va.Sept. 1 to 15
Warren, OhioSept. 16 to 29
- Walter Patterson, Box 975, Bethany, Okla.
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
Hopkins, Mich. (Camp) .Aug. 22 to Sept. 1
Spring Valley, N. Y.Sept. 8 to 29
Beacon, N. Y.Oct. 1 to 13
Dover, N. J.Oct. 15 to Nov. 3
- Philippine Gospel Team, (Bill T. Vargas, evangelist; Bert N. Abuan, song leader), 302 E. Third St., Ashland, Wis.
ReservedAug. 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
Open Dates (cancellation)September
Lockwood, OhioOct. 1 to 13
Akron, Ohio (Kenmore Church)
.....Oct. 20 to Nov. 3
- Wesley Pruden, 4723 West 26th St., Little Rock, Ark.
Columbus, Ohio (Dist. Assem.) Aug. 27 to 31
- H. G. Purkiser, 2923 Troost Ave., Kansas City, Mo.
Topeka, Kans. (Dist. Assem.) .Sept. 4 to 8
- Johnny Rhame, Evangelist, McComb, Miss.
Lebanon, Pa.Aug. 18 to Sept. 1
Capitol Heights, Md.Sept. 2 to 7
Baltimore, Md.Sept. 10 to 15
- Lewis J. Rice, 2406 Elgin Ave., Muskogee, Okla.
- Joseph Richardson and Wife, Evangelists, Danielson, Conn.
- Maurice and Virgelene Richardson, 307 S. Beech St., St. Marys, Ohio.
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
Indianapolis, Ind. (Sheiby M. E.) Oct. 14 to 27
- O. F. Ring, 409 Prospect St., East Liverpool, Ohio
Open DateAug. 19 to Sept. 1
Pittsburgh, Pa. (Tent) .Sept. 1 to 21
Stratton, OhioSept. 22 to Oct. 6
Open Date (cancellation)Oct. 7 to 20
HomeOct. 21 to 28
- Clyde B. Rodgers, Song Evangelist and Chalk Artist, 1029 Hoople St., Ft. Myers, Fla.
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
Cambridge, OhioSept. 1 to 15
Richmond, Ky.Sept. 22 to Oct. 6
Berne, Ind.Oct. 13 to 27
- L. H. Roebuck, Evangelist (also singer, player of cornet, guitar and harp), Bentonville, Ohio.
ReservedAug. 27 to Sept. 8
Somerset, Ky.Oct. 6 to 27
- Ferry Road, 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.
ReservedAug. 12 to Sept. 10
Nashville, Tenn. (Dist. Assem.) Sept. 11 to 14
Selma, Ala.Sept. 15 to 29
- 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.
- C. C. Sellards, Clifton Hill, Mo.
Dewey, Okla.Aug. 18 to Sept. 8
- Dave and Helen Severin, Preachers and Singers, 601 E. Boulder, Colorado Springs, Colo.
- Mr. and Mrs. R. A. Shank, 326 S. Harris Ave., Columbus, Ohio
Huntington, W. Va. (Camp) .Sept. 1 to 22
- Richard and Dorothea Sharp, P. O. Box 364, Oshkosh, Nebr.
Florence, Colo.Aug. 22 to Sept. 8
Delta, Colo.Sept. 15 to 29
Beatrice, Nebr.Oct. 6 to 20
Hewitt, Minn.Oct. 21 to Nov. 3
- 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.
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
Hawthorne, Pa.Sept. 3 to 15
Oil City, Pa.Sept. 16 to 29
- Smith-Shirley Evangelistic Team, Preachers, Singers and Musicians, 917 W. Genesee St., Lansing, Mich.
Owosso, Mich.Aug. 11 to Sept. 1
Adrian, Mich.Sept. 2 to 15
Pontiac, Mich. (1st Church) .Sept. 16 to 29
Cadillac, Mich.Sept. 30 to Oct. 13
St. Louis, Mich.Oct. 14 to 27
- Burl Sparks, Song Evangelist, Seymour, Ind.
Enfield, Ill. (Jacobs Camp) Aug. 29 to Sept. 8
- C. K. Snell, Kirbyville, Texas
Open DatesAfter August 5
- E. H. Stillion, 31 Home 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
Johnstown, OhioOct. 20 to Nov. 3
- T. W. Stofer, Knox, Ind.
- 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.
- Howard W. Sweeten, Ashley, Ill.
Alexandria, Ind.Aug. 27 to Sept. 1
- E. C. Tarvin, California, Ky.
Ashland, Ky. (Dist. Assem.) .Sept. 3 to 6
Harrington, Del.Sept. 12 to 29
Rising Sun, Md.Sept. 30 to Oct. 13
- E. E. Taylor, 116 Ivy St., Nampa, Idaho
- E. G. Theus, Box 982, Bethany, Okla.
Oklahoma City, Okla. (East Side Ch.)
.....Aug. 27 to Sept. 8
Hamlin, TexasSept. 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.
Ohio Dist. Assem.Aug. 28 to 30
Auburn, Ind. (Gen. Del.) .Sept. 1 to 15
St. Paris, Ohio (Gen. Del.) .Sept. 17 to 29
Franklin, Ohio (Gen. Del.) .Oct. 1 to 13
Hammond, Ind. (6238 Van Buren St.)
.....Oct. 15 to 27
- John Thomas, Wilmore, Ky.
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
Open DateAug. 26 to Sept. 8
- Lowland, Colo.Sept. 10 to 29
Reserved for ColoradoOct. 1 to 20
Wichita, Kans. (West Side) Oct. 22 to Nov. 10
- L. M. Tucker, 404 N. 5th St., Cambridge, Ohio.
- E. E. and Ora J. Turner, Preachers and Singers, Box 55, Greensboro, Ind.
Burlington, Iowa (Home Mission Work,
2118 Highland Ave.) Aug. 20 to Sept. 25
- N. E. Tyler, Floydada, Texas
Hinton, Okla.Aug. 18 to Sept. 1
- Leo C. Upton, 2740 East 12th, Tulsa, Okla.
- G. D. and Agnes Urschel, Evangelists and Singers, Olivet, Ill.
Danville, Ill. (Dist. Assem.)
.....Aug. 27 to Sept. 1
Shelbyville, Ill.Sept. 8 to 22
- N. B. Vandall, Evangelist, 303 Brittain Rd., Akron, Ohio
Beaver Falls, Pa.Sept. 1 to 15
- Earle and Elizabeth Vennum, 2962 N.W. 14th Ave., Miami, Fla.
Flat Rock, Tenn.Aug. 28 to Sept. 11
Nashville, Tenn. (Dist. Assem.) Sept. 12 to 15
Open DateSept. 15 to 29
Miami, Fla. (1st Church) .Oct. 6 to 27
- H. F. Vogt, 334 Pacific St., Camas, Wash.
Idaho-Oregon District.Aug. & Sept.
- Harold L. Volk and Wife, 1025 So. 4th St., Canon City, Colo.
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
Sylvia, KansasOct. 27 to Nov. 10
- Allen H. Wagner, Rudolph, Ohio
Columbus, Ohio (Dist. Assem.) Aug. 28 to 31
Cincinnati, Ohio (State St. and Warsaw
Church)Sept. 8 to 22
Wauson, OhioSept. 29 to Oct. 13
Fort Recovery, OhioOct. 20 to Nov. 3
- J. C. Walker, Box 51, Ford, Kansas
Wichita, KansasAug. 25 to Sept. 1
- Clarence and Thelma Warkentin, 605 E. Third St., Newton, Kansas
Enid, Okla.Aug. 25 to Sept. 8
- J. P. Wear, 2923 Troost Ave., Kansas City, Mo.
- Wm. Werkhauser, 104 Kentucky Ave., Danville, Ill.
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
Birmingham, Ala.Oct. 20 to Nov. 10
- Kendall S. White, Bethany, Okla.
Perry, Okla.Sept. 1 to 15
- C. M. Whitley and Wife, Box 413 E. Cleveland, Electra, Texas, care M. J. Swindall
Jester, Okla.Aug. 23 to Sept. 8
- Earle F. Wilde and Wife, 765 Magnolia Ave., Pasadena, Calif.
- H. H. Williams, 1008 Thornberry Ave., Louisville, Ky.
Clarkston, Ky.Sept. 8 to 29
Litchfield, Ky.Sept. 1 to 20
- Elzie C. Wilson, Evangelist, 2614 Stephenson St., Dallas, Texas
- Helen D. Wilson, Evangelist and Pianist, Renfrew, Pa.
Johnstown, Pa. (Oakhurst) Aug. 18 to Sept. 8
Open DateSept. 9 to 23
- J. P. Wolpe, 7524 Kenwood Ave., Chicago, Ill.
Danville, Ill. (Dist. Assem.) .Aug. 28 to 30
Keokuk, IowaSept. 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
Hominy, Okla.Oct. 20 to Nov. 10
- George P. Woodward, Artist-Evangelist, 122 W. Barnard St., West Chester, Pa.
Kannapolis, N. C.Sept. 1 to 15
Concord, N. C.Sept. 16 to 29
Hanover, Pa.Oct. 1 to 13
Pottsville, Pa.Oct. 20 to Nov. 3
- 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.
Gilliam, La.Aug. 26 to Sept. 9
- E. E. Zachary, Box 103, New Castle, Ind.
Howard, Ind.Aug. 26 to Sept. 8

REV. C. L. ARNOLD.
508 VICTORIA ST.,
CUMBERLAND, MARYLAND.

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FRUIT UNTO HOLINESS

H. O. Fanning

"Being made free from sin, and become servants to God, ye have your fruit unto holiness" (Romans 6:19-23).

WITH the change from the condition of indwelling sin, to that of freedom from sin, comes a change in the fruitage of life that pleases God, profits the one enjoying it, freights the circle of his influence with the delightful aroma of fruit unto holiness, and invites all within that circle to the enjoyment of this glorious experience. Some sort of fruit every life is bound to have and the character of that fruit will correspond to the character of the life that bears it. Men do not gather grapes of brambles, or figs of thistles. If the fruit is good, it is because the tree that bears it is good. Fruit unto holiness is the fruitage of the life of one living the experience of holiness. God has ordained that the tree shall yield fruit after its kind. Label the life what we will, its fruit will be after its kind.

Whatever tends to the enrichment of life through the experience and practice of holiness on the part of the believer is fruit unto holiness. Whatever tends to promote the cause of holiness among the people of God, is fruit unto holiness. Whatever tends to promote the cause of holiness among the people of the community in which a church is located, through the holy living and godly conversation of the people of God who enjoy this experience, is fruit unto holiness. Whatever tends to advance the sacredness of the name and cause of Christ in the hearts and minds of the people of a community is fruit unto holiness. We may be sure that fruit unto holiness embraces all of the fruit of the Spirit and all of the graces communicable to man, and improvable by him. It is fruit commensurate with the experience and life of holiness in its highest and richest possibilities. The having of this fruit is properly numbered among the most exalted and noblest privileges the believer will be permitted to enjoy, either here or hereafter. Like the leaves of the tree of life, it is for the healing of the nations. Where it abounds, rivers of grace and salvation flow out to the ends of the earth, that the glory of God may be seen in the salvation of men.