

HERALD of HOLINESS

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Doing God's Will

THE chief duty and the greatest privilege of the Christian is to do the will of God. Jesus emphasized that the doing of God's will is more important than to call Him "Lord, Lord." It is more vital than the doing of good works, the preaching of the Word, or the doing of many mighty works in the Lord's name. To do God's will means more than to do right. One may do right and not actually do the will of God for his particular life. To do right is to follow the Christian standard of life; to do God's will is to carry out God's purposes for our individual lives. God has a particular plan or purpose for each life and such a plan constitutes God's will for us as individuals. It is He who knows the potential powers of each life. He knows just how we may fit into His earthly program that we may bring the greatest honor to His name and the largest blessing to ourselves. God's plans, therefore, are not the same for every person, and His will may vary with the individual from day to day as different needs may arise and as various opportunities for service may be presented. It is our obligation as children of God to seek to know God's will for our lives, not only to ascertain what general course of life He would have us pursue, but what particular course we may follow in everyday life. Our daily prayer should be, "What wilt thou have me to do?" and "Not my will but thine be done." We can have the blessings and privileges of obedient children only as we do the will of God in everyday living.—D. S. C.

HERALD OF HOLINESS

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FILLED WITH THE SPIRIT

GOD'S great gift to the world is that of His Son; the great gift of the Son to the Church is the gift of the Holy Ghost as an Abiding Comforter. Stated in another manner, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish." Here Christ is the gift of the Father for the salvation of the world. Christ gives Himself for the sanctification of the Church, which He accomplishes through the added gift of the Holy Ghost. This distinction is fundamental and cannot be overlooked by those who would read the Scriptures aright. Christ came not only to deal with the sins of individual men, but with the whole problem of sin. He was the Lamb of God that taketh away the sin of the world. This He did by dying in our stead, and by the shedding of His own blood paying the penalty due for our sins. His death was a completed work and secured potentially the redemption of all men, but is made effective only to those who believe. But this was not all—the rending of the veil of His flesh made possible the freeing of His Spirit, so that He could take up His abode in the hearts of His people. "I will not leave you comfortless," he said, "I will come unto you." "And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you."

AS Jesus is both the gift and the Giver, so the same distinctions are to be observed in the office work of the Holy Spirit. These are usually re-

ferred to in the Scriptures as "the birth of the Spirit" and "the baptism with the Spirit." This latter is sometimes called "the filling of the Spirit," though the two are not always identical. The "baptism with the Spirit" is a distinct work accomplished instantaneously; and while it is a "filling with the Spirit," there may be many other fillings with the Spirit also. There should be no confusion here. Jesus died to save a perishing world; and this He does by communicating the Spirit of life to those who are dead in trespasses and in sins. This is the "birth of the Spirit." Jesus rose again that He might secure from the Father the promise of the Holy Ghost, and this He likewise communicates to His disciples to sanctify and make them holy. To be filled with the Spirit is to be so fully possessed by Him as to exclude all inward depravity, and fill the heart with perfect love.

AS *filiation* expresses the relationship of the Son to the Father, so *procession* expresses the relationship of the Spirit to the Father and the Son. The ever-blessed Spirit proceeds from the Father and the Son and in this sense His work is different from that of the Son which in its redemptive phases was accomplished once for all. There is no Scripture which limits the gift of the Spirit to believers—He is limited solely by their capacity to receive Him. Thomas C. Upham, the great New England scholar, once pointed out that our symbolism may produce a wrong impression as to the nature of the Spirit's infilling. He says, "To persons who have not made the human mind and its operations a subject of special attention, the expressions 'full of' and 'filled with' which are applied to the mind as the recipient of divine influences, are very apt to convey an erroneous impression. It is hardly necessary to say that these expressions are applied originally to material objects, to objects which are susceptible of material capacity and measurement, and which therefore, we may speak of, when such is actually the case, as being 'filled,' or as being 'full,' in the literal, material sense. So early and so strong is our association with these terms of their application to things having material and measurable capacity, that we can hardly apply them to the mind without thinking of it as something which has material shape, which has length and depth, and which consequently is susceptible of being made 'full' or being 'filled' in the material import of the terms. In the view of the mind which is under these material impressions, the operation of the Holy Spirit necessarily assumes a character of earthliness and becomes material, tangible and sensible."

We must guard against this erroneous conception of the Spirit's work. We must recognize the fact that being "filled" with the Spirit is not a thing which can be measured by material capacity, but is rather a mental and spiritual renovation. It is attested by an enlightened mind and a purified heart. It is a sanctification of the dispositions which find expression in a life of holiness. To be filled with the Spirit is

to receive the image of Christ. It gives to the recipient a disposition to do the will of God in all circumstances. It turns the mind from vice to virtue, from unbelief to full assurance, and from fear to perfect love.

EVIL SPEAKING

POETS and prophets, philosophers and laymen have written on the evils of unrestrained speech. Just now the whole subject is a live one in certain governmental circles. Attempts are being made to stifle free speech. This is evident more especially in college circles. It is a thrust at the evils of communism. But so delicate is the situation that those who oppose these measures against free speech are regarded as unpatriotic. Nothing can be farther from the truth. A democratic form of government such as ours cannot exist without the freedom of speech. But this is not to condone its abuses. The Scriptures are clear as to the stand which Christians must take—they cannot speak evil of dignitaries; nor dare they revile their rulers. Christians are commanded to pray for those in authority. The license of evil speaking—we do not say freedom of speech, but the advantage which has been taken of our liberties has not been conducive to good government. To assume a position of trust and to attempt to honorably discharge the duties of office is such a thankless task that good men too often shrink from it. One cannot be what we commonly call a "Bible Christian" and speak evil of those in authority and there is no other kind of genuine Christianity.

Dr. van Dyke once pictured evil speaking in the following brief and pointed paragraph: "Cannibalism," he said, "is dying out among the barbarous tribes: the Fiji islanders have given it up; but it still survives among the most highly civilized peoples. You might find yourself in some difficulty if you invited a company of friends to a feast in which the principal dish was a well-roasted neighbor. Everybody would refuse with horror, and you would probably be escorted to the nearest lunatic asylum. But if you wish to serve up somebody's character at a social entertainment, or pick the bones of somebody's reputation in a quiet corner, you will find ready guests and almost incredible appetites. How cruel are the tender mercies of the wicked! How eager and indiscriminate is the hunger of gossip! How quick some men are to take up an evil report, and roll it as a sweet morsel under their tongues, and devour their neighbors, yes, even their friends! Remember that charity thinketh no evil, much less repeats it. There are two good rules which ought to be written upon every heart. Never believe anything bad about anybody, unless you positively know that it is true. Never tell even that, unless you feel that it is absolutely necessary, and that God is listening while you tell it."

THE CRUSADE FOR SOULS

THE skies are full of Pentecosts. The chariots of grace are swinging low. The tongues of fire that fell on the one hundred and twenty disciples who tarried in the upper room have never been withdrawn. Pentecost came to stay. The holy fire is still in our midst. Heaven is still reaching down to earth. God is waiting to be gracious. The heavens are not voiceless. The pillar of cloud by day, and the pillar of fire by night hangs low over Christendom. Just beyond the veil, though unperceived, the angels are keeping watch, ready to join in the jubilee over sinners returning to God. The power that rested upon the Church at Pentecost by which three thousand were brought into the kingdom, is available to the Church today, for Christ has said, "Lo I am with you even unto the end of the age."

Why then should there not be a Crusade for Souls. Why should not the sacramental hosts advance to certain victory! Are they not fair as the moon, clear as the sun, and terrible as an army with banners? This is no time for hesitancy and unbelief. Strong crying and tears on the part of God's ministers, groaning, travailing prayer on the part of the people, will issue in joy unspeakable and full of glory.

THE WESTERN ASSEMBLIES

WE are greatly encouraged over the spiritual trends in our assemblies. There seems to be a freshness and enthusiasm about them that will make for better things in the years to come. A number of things contribute to this. *First*, routine business which so easily becomes dull and uninteresting, has been given new life by brief and pointed reports. The salient facts have not been lost in a mass of detail. *Secondly*, the entire time has not been taken up with routine business. The varied interests of the church are being given new emphasis. Addresses, rallies and new angles of presentation have awakened fresh interest and enthusiasm. Outstanding among these are the morning addresses of the General Superintendent. It has been our privilege to be with Dr. Williams in the three Southwestern Assemblies, and we have received a new vision of the power of the District Assemblies to mold the thought and ideals of the church. What a schooling place these assemblies are! These morning talks give bent and direction to the thought of the people and mold their ideas along lines that are progressive and wholesome. *Thirdly*, we rejoice in the renewed emphasis upon spiritual goals. Too often ways and means are so stressed as to obscure the real end in view. We must never allow ourselves to lose sight of the ultimate purpose of the Church, which is the salvation of souls. For this every organization of the Church exists, and to lose sight of this goal is to subject ourselves to the confusion of cross purposes. It seems to us that our church is moving forward with rapid strides, and that the good hand of God is leading us on to new and greater conquests.



Managing Editor's Page



SPIRITUAL GUIDANCE

IT IS the privilege of every child of God to know the leadership of the Holy Spirit in matters pertaining to his life and service. Jesus in speaking of the coming of the Holy Spirit said, "He shall guide you into all truth." The great apostle in writing to the Roman Christians said, "As many as are led by the Spirit of God they are the sons of God." The Bible assures us of spiritual leadership, a guidance of the Holy Spirit upon which we may depend rather than having to lean upon our own understanding or upon the advice of others. There is the guidance of the Holy Spirit for our lives.

Frequently we are deprived of this guidance because of prejudices formed because some fanatic or unwise person did certain foolish things and loudly affirmed that they were doing these because they were led to do so. But we should no more reject the genuine divine guidance of the Spirit because of these false and foolish statements than we should refuse to use good money because there may be counterfeit bills in circulation. Some stumble on with zeal and untiring efforts to render service to God and to bless others, never stopping to seek the leadership of God's Spirit for their service activities. God desires to assist us in our acts of service, and if we will depend upon Him He will lead us into places, or to lives where our service will be more effective. At times we plunge into plans or programs without waiting to ascertain the leadership of the Spirit, we pray loudly for God to bless our plans or to make our program a success, when, had we only endeavored to find the guidance of the Spirit we might have had a more perfect plan and a much easier program with which to obtain greater and more lasting results than can ever be obtained as a result of God blessing our program. We substitute our own plans for the leadership of the Spirit.

This spiritual guidance is not to be confined to the large items of our lives. God also desires to guide us in the small things. After all the whole of life is nothing more than a combination of a number of small things, so if we have the leadership of God's Spirit in the small things we are well prepared for His guidance in the larger and more critical choices. There are those who have followed this standard: "If a thing is big enough to bother me, it is big enough to pray about." Good! But may we not also realize that if anything is worth doing at all, if any program is worthy the blessing of God, it is surely big enough to seek God's guidance before undertaking it. Most of our defeats in Christian service can be traced to our neglect to seek spiritual guidance as to whether

we should undertake such service, and if so, how we should do it.

While touring recently in North Dakota this incident was brought to our attention. One of our Nazarene high school girls was returning from school one afternoon and her mind was turned to consider a sick neighbor who was dying with cancer. Immediately she was impressed by the Spirit to take her auto-harp, visit this neighbor, and sing and pray for him. She was somewhat hesitant to respond, but placed this test to the guidance. She decided that if her mother did not ask her to do some chore around the house or to run some errand she would take the impression as coming from the Lord and go to the neighbor's house. She waited around home about twenty minutes after her arrival from school, but she was not asked to do one thing. She then announced to her mother that she was going to the home of the neighbor, took her musical instrument and went on her mission for Christ. She told her neighbor—who was unsaved—of her impression and that God had sent her to sing and pray for him. She sang several spiritual songs and before she prayed asked the man if he did not desire to be a Christian. The singing had so touched his heart that he replied in the affirmative. The girl prayed for him and he gave his heart to Christ. He later testified that it was the little neighbor girl whom God had sent to visit him that had brought him to Christ. A high school girl followed spiritual guidance and a dying man was saved.

Such cases should be the rule rather than the exception. We should open our hearts to the leadership of the Spirit and carefully obey that leadership as it is presented to us. Obedience to leadership is the one great condition for continued guidance. Failure to follow the guidance of the Spirit will dull our spiritual sensibilities until we may not be able to fully ascertain His will and guidance, while careful obedience upon our part will increase our capacities for receiving spiritual guidance. We may, today, know what it means to be "led by the Spirit."

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OLIVET COLLEGE COMMENCEMENT AND CAMPMEETING

IT has been the recent privilege of the Managing Editor to visit the Olivet College Commencement and Campmeeting. This is one of the outstanding occasions of the year for our churches located in the central section of the nation. There were people in attendance from as far east as the Pittsburgh District, as far west as Nebraska, from Michigan and Wiscon-

sin on the north to Tennessee on the south. This was considered to be the best attended camp, perhaps, in the entire thirteen years in which the camp has been held. It is rather a unique set-up, for it is a very fine combination of College Commencement exercises conducted at certain times during the day with a campmeeting with a real evangelistic swing. The camp is always held over Memorial Day and the people come from far and near in large chartered buses, vans and private motor cars. It was impossible to seat the large crowds in attendance on Memorial Day.

Olivet College has enjoyed an unusual year. They had an enrollment of two hundred seventy-three students, which is the largest the school has ever had. There were forty-five graduates from all departments. The college class was the largest ever graduated. The different programs rendered by the graduates were well attended and the work done would be a credit to any educational institution. The Baccalaureate sermon, "Building for the Storm," was preached by President T. W. Willingham. Dr. O. J. Nease, pastor of First Church, Detroit, Michigan, delivered the Commencement address with special music by the Orpheus Chorus.

Plans are being perfected to provide additional space to house students. There is a spirit of optimism being manifested on the part of all leaders connected with the school. President Willingham is a genius in handling finance and is also a very able and outstanding leader in other activities of the college. He is ably assisted by Professor Laurence Howe, as vice president, a fine corps of instructors, and Rev. Clive Williams, who is doing effective work as field representative. They are expecting to have an enrollment of at least three hundred students next year.

The campmeeting was indeed an outstanding success. It seemed to be the consensus of opinion that this was the best camp in the history of the school. There was a high tide of spiritual power, the morning prayermeetings were attended by several hundred people, the preaching and the singing were in the spirit, and there were a large number of earnest seekers at the altar in nearly every night service. There were about seventy-five seekers forward on the closing Sunday morning. Evangelist C. B. Fugett was the preacher for the night services, Uncle Bud Robinsin spoke once each day, and Rev. H. V. Miller, pastor of Chicago First Church, brought devotional messages each morning. Professor John E. Moore of southern California, was the leader of song. The large crowds responded well to his leadership and were greatly blessed by his special messages in song. Rev. E. O. Chalfant, Superintendent of Chicago Central District, was the man in charge of the affairs of the camp, ably seconded by the Olivet pastor, Rev. R. W. Hertenstein. With God's blessings on such leaders who could expect anything but outstanding victory?

Olivet is a Nazarene village consisting of those people who have gathered around the college to provide their children with its educational opportunities.

The people are taxed to the limit in entertaining the many visitors to the camp, but there always seems to be room for one more. There is a fine spirit of hospitality among the residents. They never seem to consider it a burden to take care of the large number of visitors. We were accompanied on this trip by Mr. P. H. Lunn, Assistant Manager of the Publishing House. He sold a number of books, and assisted Uncle Buddie in securing a number of subscriptions for the HERALD OF HOLINESS.

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The Other Sheep

A copy of the latest issue of *The Other Sheep*, our fine missionary paper, has just been placed upon my desk. As I peruse its pages I am impressed with its message, the fine articles and reports from the different fields in which our missionaries are working, the reports of the activities of the W.M.S. district organizations, and the pithy and pungent editorials from the pen of Dr. J. G. Morrison. We are happy to learn that this monthly missionary magazine has a large subscription list; over 32,000 copies of each issue being printed. It is our opinion that the more our people become acquainted with the progress of our mission fields, the more they will contribute to the cause of missions within our church. Every Nazarene should subscribe for and carefully read *The Other Sheep*.

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Eternal Security

One of the most dangerous false doctrines now being widely and enthusiastically propagated is Eternal Security. It is just another name for the old doctrine of "once in grace, always in grace." We must oppose this erroneous doctrine, and yet we must be careful lest on the other hand we encourage backsliding and emphasize that the normal state of the Christian is that of falling from grace. We firmly believe that there is a position of standing grace, that when one is entirely sanctified it should be the rarest exception to fall from this high state of grace, and yet the possibility of such a fall always exists. We wish to recommend to our readers interested in refuting this dangerous teaching a new booklet from the pen of Evangelist Harold Johnson, entitled "One Hundred and One Arguments Against Eternal Security." The book sells for fifty cents.

* You can never speak too strongly or explicitly *
* upon the head of Christian perfection. If you *
* speak only faintly and indirectly, none will be *
* offended and none profited. But if you speak *
* out, although some will probably be angry, yet *
* others will soon find the power of God unto *
* salvation.—JOHN WESLEY. *

THE MINISTRY OF THE HOLY SPIRIT

J. Glenn Gould*

III. THE SPIRIT'S CONVICTING WORK

IN our last discussion we dealt with three vital offices which have been committed to the blessed Holy Ghost, and each of which constitutes some essential phase of His earthly ministry. We have yet to consider the fourth, and in many respects the most vital, task entrusted to the Comforter. Jesus gives it in some detail in John 16:7-11, "Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you: but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged."

It should be noted that the Spirit's convicting ministry is an integral part of His revelation of Christ. He is to convict "of sin, because they believe not on me." Here, if you will have it, is a New Testament definition of sin, and one that formal theology has largely overlooked. Sin in this sense does not consist merely in the performance of definite acts of transgression, but does consist in a failure to rightly relate oneself to Christ. Failure to believe in Christ is sin; and though this be the only sin of which man is guilty, it will suffice to damn him in the deepest hell.

THE SIN OF UNBELIEF

Nothing can be more sound than this definition of the sin problem. If we grant that everything else the New Testament says of Christ is true; if He is the only begotten of the Father, the Son of God in a unique sense; if His is the only name given among men whereby we must be saved; if without Him men are hopelessly and forever lost; then the most mortal sin conceivable is failure to believe on Him. So many of our notions of righteousness begin and end in mere abstinence, it would be well for us to realize that no amount of abstinence can take the place of a right relationship to Jesus Christ. It is this conviction of sin that is the particular responsibility of the Holy Spirit to enforce.

"OF RIGHTEOUSNESS"

The second phase of the Spirit's convicting work is to convince "of righteousness, because I go to my Father and ye see me no more." In Jesus alone is perfect righteousness. Men through Christ can be *made* righteous: Christ, alone of all who have lived on this earth, *is* righteous—naturally, fundamentally and eternally. He alone, as the eternally Righteous One, is perfectly acceptable with the Father. As our holy High Priest, He has entered into our Holy of Holies where He stands as our Advocate with the Father.

Dr. A. J. Gordon offers this helpful exposition of the later portion of this tenth verse, "The words 'and

because ye see me no more,' which have perplexed the commentators, seem to us to give the real clue to the meaning of the whole passage. So long as the high priest was within the veil, and unseen, the congregation of Israel could not be sure of their acceptance. Hence the eager anxiety with which they awaited his coming out, with the assurance that God had received the propitiation offered on their behalf. Christ, our great High Priest, has entered into the Holy of Holies by His own blood. Until He comes forth again at His second advent, how can we be assured that His sacrifice for us is accepted? We could not be, unless He had sent one from His presence to make known this fact to us. And this is precisely what He has done in the gift of the Holy Ghost."

"OF JUDGMENT"

The third phase of the Spirit's convicting ministry has to do with judgment. He will convince "of judgment," said Christ, "because the prince of this world is judged." There is no reference here to the future judgment, for Christ is not revealing the Holy Ghost as the minister of vengeance. It is as the minister of grace that He is being set forth. The words of Jesus make abundantly clear the fact that judgment is not all future. There is a present judgment. Our Lord, in dealing with the proud, rebellious Pharisees, asserted that His presence constituted a judgment day for them. He applied this truth to Satan when on the eve of His cross He declared, "Now is the judgment of this world; now shall the prince of this world be cast out" (John 12:31). And the writer to the Hebrews declares it to be the purpose of Jesus' cross, "that through death he might destroy him that hath power of death, that is, the devil; and deliver them who, through fear of death, were all their lifetime subject to bondage" (Heb. 2:14, 15).

This all has tremendous significance for the soul that trusts in Christ. Here is the arch-enemy, the accuser of the brethren, that old serpent, the devil, cast out by the death of Jesus. From that moment until now Satan has been a defeated foe and able to harm only those who willingly and supinely place themselves in his power. At the first show of resistance, Satan becomes panic-stricken. "Resist the devil, and he will flee from you," says the Word.

Great as is this boon, there is an even greater promise held out to those who trust in Christ. In John 5:24, we find our Lord saying, "He that heareth my word and believeth on him that sent me, hath everlasting life, and shall not come into judgment [Revised Version], but is passed from death unto life." Here is promise of a present justification that is full and complete and that destroys all fear of future judgment.

* Pastor, First Church, Baltimore, Md.

THE MEASURE OF FULLNESS

Such is the convicting ministry of the Holy Ghost. It should be further noted that the Word plainly implies that this ministry of the Spirit will not be separate from, but rather a part of, His ministry in the hearts of believers. The Holy Ghost is not a disembodied spirit, but is always resident in some human personality. Even His convicting ministry will be definitely related to His presence in His people.

There is only one measure of the Spirit's presence in the hearts of believers, and that is the measure of fullness. He never fills half of the heart; but waits until the whole personality is surrendered to Him and then fills it entirely with "all the fullness of God." This is the promise that Christ makes to His own, and wherever its fulfillment is recorded, it is the fullness of the Spirit that is received. And one of the beautiful things about this glorious fullness is its constancy. God designs that it should be uninterrupted and should be maintained by constant, humble obedience to all the will of God.

However, fullness and power are not identical. Power cannot exist in the life of a Christian without fullness, though fullness may exist at times without definite consciousness of power. Power is fullness under pressure, and not mere fullness.

Let us illustrate by a reference to hydraulics. Most of us are familiar with the operation of hydraulic brakes on modern motor cars. Under the pedal is a master cylinder which is connected by a tube with one or more smaller cylinders on each of the wheels. The whole system is full of a specially designed fluid and depends for its efficiency upon the constantly maintained supply of that fluid. If a leak develops and some of the fluid is lost, the effectiveness of the whole system is impaired. But the necessary amount of fluid constantly maintained in the braking system is not power, though it is essential to it. Power is developed only when pedal pressure is applied to the master cylinder. Similarly, power in the truest sense is present with a sanctified soul only when the fullness within that soul is put under some sort of pressure. It may be a burden of prayer that applies that pressure; or it may be a spirit of praise and rejoicing; or a peculiar unction in preaching. Whatever it may be, let it come upon a soul full of the Holy Ghost, and mighty power is bound to result.

FINNEY'S EXPERIENCE

Rev. Charles G. Finney relates his own experience as follows: "I was powerfully converted on the morning of the 10th of October, 1821. In the evening of the same day I received mighty baptisms, that went through me, as it seemed to me, body and soul. I immediately found myself endued with such power from on high that a few words dropped here and there to individuals were the means of their immediate conversion. My words seemed to fasten like barbed arrows in the souls of men. They cut like a sword. They broke the heart like a hammer. Multitudes can attest to this. Oftentimes a word dropped without

my remembering it would fasten conviction, and often result in almost immediate conversion. Sometimes I would find myself, in a great measure, empty of this power. I would go and visit, and find that I made no saving impression. I would exhort and pray, with the same result. I would then set apart a day for private fasting and prayer, fearing that this power had departed from me, and would inquire anxiously after the reason for the apparent emptiness. After humbling myself, and crying out for help, the power would return upon me with all its freshness. This has been the experience of my life."

I do not mean to hold up this experience of Finney's as a normal one in every detail. God's characteristic manifestation of power will not be identical in any two lives. And in Finney's testimony one can detect a greater concern for manifestation of power than for the precious fullness of the Holy Ghost upon which power is conditioned. The vital thing for us is not to seek Finney's experience, or that of any other of God's saints, but to tarry before the Throne until the sanctifying fullness of the Holy Ghost has been received; then to walk in fellowship with the Spirit and in instant obedience to His guidance. There will be times when special anointing at His hands should be tarried for and obtained, as was the case with the Jerusalem church in Acts 4:23-31. There will be other times when, without being sought, pressure from God will be exerted on the soul. Then will guilty men be filled with consternation and fear and will seek the Lord. It is thus that the Holy Spirit exerts His power to convince men of sin, righteousness and judgment. And only thus.

DON'T WORRY

LON R. WOODRUM

*Be not anxious for tomorrow,
For what to eat or wear.
God's providence will keep you—
The proof is everywhere.*

*Consider, now, the lilies
Aswaying in the breeze,
Solomon in glory
Was not arrayed like these.*

*Consider, too, the sparrows
Along our traffic way—
For crumbs that God has given
They twitter forth their praise.*

*Behold the homeless raven!
He lays aside no wheat,
Along our traffic ways—
Will give him aught to eat.*

*Be not anxious for tomorrow.
Today seek for the best—
Seek the Master's kingdom—
You'll be fed and dressed!*

ATTITUDES OF A SANCTIFIED HEART

Roy L. Hollenback*

HERE is nothing deeper, greater or more desirable for any soul than supreme love to God. In the realm of holiness there is nothing *different* from love. This is the whole *sum* and *substance* of what holiness is. Our church Manual has very scripturally defined entire sanctification as "a state of entire devotement to God, and the holy obedience of love made perfect." One dictionary (Webster's) defines sanctification as, "That act of divine grace whereby the affections of men are purified and alienated from sin and the world, and exalted to supreme love to God."

Love toward God differs none in nature from love to men; though, because our exceptions of Him are loftier and purer, it is more exalted in its sentiment. Because God is infinitely holy and good, love to Him is the most exalted and ennobling affection of which man is capable. The lawyer of Christ's day gave no mean definition of man's duty when he said, "To love the Lord thy God with all thy soul, and mind, and strength is more than all whole burnt offerings and sacrifices." The attitude of every sanctified heart toward God and man is that of perfect love.

I

Any person who is sanctified, then, will manifest a desire to please God in all things. If we are actuated by love, there will never be any manifest reluctance to duty, even though it should involve difficult labor or self-denial. It is true that we may have a life that is perfunctory in duty and deeds, and still be deficient in love. We may perform outward acts of devotion which are loathsome to God because love is wanting. But we cannot love God without showing it in the keeping of His commandments, and "doing those things which are pleasing in his sight." David's soldiers loved him: and upon the mere mention of desire for a drink from a carefully guarded well within the enemies' lines, they set forth with their swords to obtain it at the risk of their lives. So a soul who loves the Lord is instant in duty whenever the intimation is given that He would have something done. The martyrs clearly demonstrated that in their case the love of God was stronger than love of life. And this same is true of every soul that has been made a witness (martyr) by the sanctifying baptism with the Holy Ghost. Every other love will, to say the least, be subjective to our love for God.

II

He who has love made perfect will earnestly desire and endeavor to ascertain the will of God. This is the knowledge that a holy person seeks above all other. So transcending is his desire to know God's will that he is never especially distressed by the loss of opportunities to know many other things. His mind is so sanctified that it is single toward God, and he does not care

to distribute its use too widely in pursuing knowledge of things which are irrelevant to the purpose of God in his life. Paul said, "I bring every *thought* into captivity to the obedience of Christ." One who is consecrated, and loves God with all of his *mind*, cannot use his mind promiscuously for gaining and retaining knowledge of just any old thing that happens to cross his path. He is single-minded toward God and His will. This is equivalent to saying that he will love his Bible. He studies his Bible, not solely for critical analysis, but with a sincere desire to discover the will of God concerning himself. The psalmist says of the godly man, "His delight is in the law of the Lord, and in his law doth he meditate day and night." And he testified of himself, "Thy Word have I hid in my heart, that I might not sin against thee. I have rejoiced in the way of thy testimonies, as much as in all riches. I will meditate in thy precepts, and have respect unto thy ways" (Psa. 119:11-15). This is the language of a man who loves God. He relishes His Word, and reads it with reference to himself, without perverting it to fit his own convenience.

III

The soul that is sanctified wholly possesses the fullness of the Holy Spirit, and hence entertains Him as an abiding Presence in his heart. Such a one not only discerns God's will from the Bible, but has an ear to the voice of God in his own soul. He is acquainted with the "still small voice" that speaks to his inner consciousness. In many things the Word of God is silent, or speaks only in general terms, and does not touch some of the finer discriminations that we are called upon to make. In these smaller details of our life we need specific directions of the Holy Ghost. And He is ever present to give them. "As many as are led by the Spirit of God they are the sons of God." When we need reproof or checking, He faithfully administers it. When specific guidance must be had, He faithfully leads. He warns us of danger points, and enables us to discern (sometimes quite marvelously) people and places where we are apt to be harmed and deceived. He stands by us with the voice of approbation when we are misunderstood, or are in danger of discouragement. Sometimes when both friends and Satan accuse us of being unwise, the Spirit approves us, and assures us that time will vindicate our actions as being wisely done. When we are given this assurance we are not to blame those who think us unwise, but humbly trust His vindications. In whatever way the Spirit speaks, or whatever may be the content of His message, He always finds in those who love Him reverent and attentive listeners. Their heart's attitude is, "Speak, Lord, for thy servant heareth."

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IV

If our love is made perfect we have a relish for such preaching and teaching as most plainly and strongly enforce the will of God. We will hear, enjoy and *support* preachers, not because they are talented and eloquent, but because they speak the Word of God sincerely and faithfully. This will be to us of prime importance. No amount of polished rhetoric will be accepted as a substitute for fidelity to the truth. A holy person cannot give encouragement to compromisers or insincere preachers, no matter with what gush they can "put it over." He does not help false prophets, even in his own denomination, by giving them knowingly his presence or financial support. He cannot bid Godspeed to any minister who does not "love our Lord Jesus Christ in sincerity and truth." The apostle was not referring to disembodied spirits when he said, "Beloved, believe not every spirit, but try the spirits, whether they be of God." He assigns as the reason, "Because many *false prophets* are gone out into the world."

V

Finally, if we love God supremely we will have a spirit of devotion. We will be devout and worshipful,

given to both public and private prayer and meditation on God's Word. We will be regular and happy attendants at the house of God, showing greater interest in the services that are most spiritual in nature. We may be relied upon to meet with the saints in social worship whenever prayer, praise, or gospel preaching is the order.

But this will not compromise the whole of our devotional life. We will love the mercy seat and come to it often in secret prayer. We will talk a great deal to the Lord. Ah, friend, right here is one of the most perfect tests of the genuineness of our love. If our heart is unholy it will recoil from the presence of the Holy One in secret; but if it is pure, it will love to dwell in "the secret place of the Most High." If we are holy, we fear not to be searched out, but delight to come to the "place where spirits blend"—our spirit and His. Who could think of love being true that did not enjoy communion with its object? His presence will charm us. His glory will beautify us. His secrets told will thrill our souls. Yes, the heart that is sanctified enjoys secret prayer; and comes from it with the Father's open reward—a joyful victorious spirit of praise!

THE THOUGHTS OF GOD

Fred Thomas*

For I know the thoughts that I think toward you, saith the Lord, thoughts of peace and not of evil, to give you an expected end (Jer. 29:11).

THESE words are a part of the letter which Jeremiah sent to those who were captives in Babylon. This letter, like the gospel of Christ, is a revelation of His mind and will toward those who, because of their sins and iniquities, have become slaves to an alien power. "I know the thoughts that I think." If great men have great thoughts what shall we say of the thoughts of God. What might this world not give to know the thoughts of God? Let us notice first:

I. GOD'S THOUGHTS ARE PERSONAL THOUGHTS

The text states, "Thoughts that I think toward you." As great as the knowledge of science, yet science cannot tell us what God thinks of us. Science can measure the sun, count the stars, determine the paths of the planets; fathom the oceans and weigh the mountains, but cannot tell us what God thinks of us. Science can number the cells in the body, can dissect a molecule of water, and can control ions of electricity, but cannot tell us what God thinks of us. "The heavens declare the glory of God, and the firmament sheweth forth his handiwork," but His own lips tell us what He thinks of us. In the first chapter of John's Gospel, first and fourteenth verses, we read, "In the beginning was the Word, and the Word was with God, and the Word was God. And the Word was made flesh, and

dwelt among us, (and we beheld his glory, the glory of the only begotten of the Father,) full of grace and truth." In Christ God tells us what He thinks of us. The supreme and divine thought of God toward us was revealed through the incarnation, sufferings and death of our Lord and Savior Jesus Christ. He loved us in that He gave His only begotten Son to redeem us. Next we gather from the text that:

II. GOD'S THOUGHTS ARE PEACEFUL THOUGHTS

"Thoughts of peace and not of evil." Guilty man naturally thinks that God's thoughts toward him are thoughts of vengeance. He thinks of God's thoughts as being cruel and unjust toward him. But, "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them" (2 Cor. 5:19). The cross of Christ is God's thought of peace toward a warring world. He hath made peace by the blood of His cross.

*Alas, and did my Savior bleed,
And did my Sovereign die;
Would He devote that sacred head
For such a worm as I?*

*Was it for crimes that I had done,
He groaned upon the tree,
Amazing pity, grace unknown,
And love beyond degree.*

Coming now to the last part of the text, we notice that:

III. GOD'S THOUGHTS ARE PROSPECTIVE THOUGHTS

"To give you hope in the end." The margin says, "To secure for you a blessed future." God's pur-

* Evangelist, Elkhart, Ind.

poses with Judah are not yet fulfilled. "In that day shall there be upon the bells of the horses, holiness unto the Lord, and the pots in the Lord's house shall be like the bowls before the altar; yea, every pot in Jerusalem and in Judah shall be holiness unto the Lord of hosts: and all they that sacrifice shall come and take of them, and see thee therein; and in that day there shall be no more the Canaanite in the house of the Lord of hosts (Zech. 14:20-21). There is also a glorious future for the Church of God. In Eph. 2:7 we read, "That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus." The Church of God may be on the side of the minority now, but, thanks be unto God, on the side that will conquer. She has gone through many conflicts and fought many battles but when the day of warfare is over she will come forth more than a conqueror, through her conquering Christ who has never known defeat. She has a hope beyond this world of pain and sorrow. We may not be privileged to ride in high-powered automobiles or to live in mansions here below, but we are looking for a building of God, an house not made with hands, eternal in the heavens. Perhaps at times we must scrape the flour barrel, wondering where the next batch of biscuit is coming from, but we can look up and sing:

*My Father is rich in houses and lands,
He holdeth the wealth of the world in His hands;
Of rubies and diamonds, of silver and gold,
His coffers are full, He has riches untold.*

Thank God for that hope beyond this world and beyond the grave. "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure" (1 John 3:1-3).

The Church of Christ is now looking forward to the glorious millennial reign, when the feet of the blessed Lord, the Lion of the tribe of Judah, shall stand on Mount Olivet. When the kingdoms of the earth shall crumble, then we shall crown Him King of kings and Lord of lords. As we shall gather around the throne with the saints from the four quarters of the earth, we shall sing:

*All hail the power of Jesus' name,
Let angels prostrate fall;
Bring forth the royal diadem,
And crown Him Lord of all.*

ABOUT A PASTOR

A. K. Bracken*

SOMETIMES, at least at intervals, college boys think. Recently I was riding with a group of them through southern Oklahoma and into northern Texas when some questions were asked me. I believe they are fundamental enough to be published here. One of them asked, "What do you think about a Nazarene pastor who says it is none of the business of the church at large whom he receives into membership in his church?" That is a simple, direct, interesting and stimulating question. First of all, I hope there are only a few like him in the Church of the Nazarene. I wish there were none. Such a pastor mistakes the nature of the Church of the Nazarene. Our church is not so purely local in its self-government that it leaves such matters entirely to the local church. There are churches that do that, however, but not the Church of the Nazarene.

I recently spoke to a member of a church that is strictly congregational in these matters and asked him what stand his church took on the matter of divorce and remarriage. He said, "As a denomination, absolutely none." He went on to say that such matters were left strictly to the local congregation. But he was not a Nazarene. Our church declares itself on standards of membership and I think ninety-five per cent of its members, pastors and all, favor the attitude of the denomination. If I should express my thought

in the matter of the above mentioned pastor, I would say, either he has not thought his problem through or else he is in the wrong fold. He is not a good Nazarene.

"LIFT UP A STANDARD"

Again, it is a pull in the wrong direction. The tendency of America today—churches and all—is "to seek a comfortable God to worship." If I understand our calling as a church it is partly, at least, to "lift up a standard for the people." In this matter, as I view it, the church has taken its stand in a middle of the road course. In the minds of by far the largest portion of pastors, ministers and laymen she has legislated on things that are clearly fundamentals. On the other hand she has refused consistently to deal in incidentals that are properly the field of individual conscience. In my opinion her stand in every case has the Word of God back of her position. The need of the world today is not a slackening of the ropes but a tightening of them. The looseness of the people is their curse. The need is not for lowering the standards but of raising them. They are already today, too largely, lying in the dust of worldly ease, toward fleshly convenience. To pull away from the position of the church is a pull toward the world, toward fleshly convenience, and toward old Satan himself. What do I think of this man? I think he has his directions mixed.

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DANGER OF LIBERALISM

Again, such a stand fits well into the whole tendency to liberalize the church. Little as we may relish the idea, there is such a tendency in evidence. It has reached no great proportions but is clearly to be seen. I doubt if it is a conscious move or in any sense concerted. It exists, nevertheless. Liberalism is characteristic of the whole of church life today. Liberalism has rendered the religion of today tasteless, powerless and lifeless. The attitude of this man is, "Why be so narrow? If it were not for such and such rules, I could take in such and such people, and they would be good pay. Then, too, we could help them on the road to heaven." There are three things wrong with the reasoning: First, to assume that a thing is undesirable or wrong because it is narrow is an error. Whether we like it or not the way to heaven is a narrow way. "Strait is the gate and narrow is the way that leadeth to life," are the words of our Lord. So our Manual is not wrong necessarily because it is somewhat exacting. Second, suppose you remove some restrictions on membership requirements and receive such members into the church. You might find, when it is too late, that they might balk at some other part of your program—for instance, a good, rugged, courageous preaching on carnality and its eradication. To save me, I cannot recall a single test of membership found in our manual to which anyone who is thoroughly sold on the Bible doctrine of sin and holiness would object for a moment. Then, third, if you get people into your church not well sold on the Bible doctrine of holiness, they will dampen the spiritual life of your congregation, and the more spiritual, who have good appetites for the Bible and spiritual things, will leave your church to hunt for better food and for the fellowship of the godly. You will be left with a bigger crowd but one that is shorn of its life and power. You will have broadened and liberalized, but you will have compromised the doctrine and practice of holiness. It is possible that you will have built your congregation at the expense of your church.

A DEMAND FOR PURITY

But I am trying to get at the root of this man's difficulty. Has the peril of objectivity—the desire for a big show outwardly—claimed him for a victim? Has he misunderstood the Nazarene urge to get the people saved and sanctified and into the church for an urge to get them in so we can count noses or even coins? Our job is not just to build our congregations—we must bring the people into a definite and powerful experience of holiness. At no point, nor at any time, has the Church of the Nazarene desired to exalt quantity above quality nor to emphasize numbers and dollars at the expense of a deeply spiritual work. It is the desire of the church to see men and women brought into definite and vital touch with God. This, above all else, is her desire.

I wonder if this pastor reads spiritual literature. Is he interested in what both present day and earlier

writers have to say about the doctrine and experience of holiness? I wonder if he is still thrilled at the sight of wicked men's finding God, or of converted people's forsaking the world, dying out to all but God and getting sanctified. What do I think of such a pastor? He has not stopped to reckon that our requirements for church membership are as much a part of the Church of the Nazarene as the church name is. I think he is consciously or unconsciously working with those forces that would liberalize the church and put her on the basis of churches already rendered lifeless and powerless spiritually by their liberalism! He is pulling in the wrong direction. I think he has his eyes on the outward growth and show and not upon depth of spirituality. I am afraid his heart is becoming secularized. Let us all pray for him!

Perhaps I will submit another one of the questions the boys asked at some not far distant time.

We may speak a good deal about God without speaking much for Him. We are not only to talk of God's faithfulness to other people but to ourselves. "He did this to me," is to be the definite and cordial testimony of each believer.—JOSEPH PARKER.

The Circulation Man

In this humble corner wishes to pay tribute to a man who has accomplished an outstanding piece of work in a very worthy cause. That man is Rev. Bud Robinson, without doubt the best known preacher in the ranks of holiness people. And outside of the holiness movement he is known and loved by thousands.

Fifteen years ago, almost to the day this issue is published, Uncle Bud determined to make a specialty of securing subscriptions for the *HERALD OF HOLINESS*. Thousands have heard him say, with that inimitable chuckle of his, that he has but two texts, "Holiness" and the "*HERALD OF HOLINESS*."

Dear old Uncle Bud stopped off at Headquarters the other day, about one week before his fifteen years of specialized soliciting would come to a close. From his little note book he gave us the following report of his activities in behalf of the church paper: During the fifteen-year period he has sent in 34,470 subscriptions and remittances in payment of them totaling \$28,219.50. Uncle Bud was on his way home to attend the Annual District Assembly of the Southern California District. At the first possible opportunity he planned to present the paper and take subscriptions. He was reasonably sure that by the time the fifteen-year period was over his total would reach 35,000.

As you read this report say a little prayer of thanksgiving to God for giving us Uncle Bud Robinson, for sparing his life through the years as he has traveled many thousands of miles by train and by auto. While you are in prayer ask God to spare this precious saint to us for many more years. There is only one Uncle Bud and we want him to bless us and inspire us just as long as the good Lord will let him stay with us.

THE QUESTION BOX

General Superintendent Chapman

Q. I am a student in a State University. Since I have been saved and sanctified I find that mental adjustment in some of my subjects is difficult. At times I think my problem is one of intolerance based on ignorance of certain subjects. At other times I am bewildered as to the attitude that I as a Christian should take. I wish to be true to Christ, yet, as I say, because my professors know more than I do about the subjects they teach, I am intellectually incapable of meeting their arguments. This term I am taking Advanced Social Theory. The following is an outline of the subject:

Approaches to an Ideal Society: I. Utopias; II. Philosophy of Anarchism; III. Syndicalism; IV. Socialism; V. Communism; VI. Sacism; VII. Co-operative Movement; VIII. World Peace; IX. Christianity; X. Democratic Ideal. Our professor said, "We are getting educated to free our minds of prejudice and ignorance. If you have come to my class with fixed ideas and are unwilling to hear the good and bad features of all the various schemes of attaining an ideal society, you would be better off out of here." These are not the exact words, but they suggest his attitude. Certainly a Christian has fixed ideas; but need he be prejudiced? Should a holiness person read such material as the following: "Russia Today," Sherwood Eddy; "The Great Offensive Sea Bread," Maurice Hindus; "Liberty in the Modern State," Harold Laski; "Individualism and Socialism," Kirby Page; "Karl Marx, His Life and Works," Otto Ruhle; "Making Fascists," H. W. Schneider. What is the true use and denotation of the word Evolution? Is it not possible to use it correctly (biblically and scientifically) when speaking of the development and gradual growth of the universe? Would you yourself attend the "Passion Play" as it is given in—? Would you spend the money to hear Fritz Kreisler? I wish to live for God. But the devil has been telling me that I'll lose my experience if I don't storm each class period with opposition. I have read some of your book, "He Giveth More Grace," and I find it enlightening to my soul. I am a member of the Church of the Nazarene, and will surely appreciate the time you spend in answering my questions.

A. I have given your letter in full because I think it represents what the average young person has to meet when he takes an advanced course in the average secular school, and in answering your questions I can also make suggestions to other young people and to parents also. In the first place, I believe that you personally are subjecting yourself to too great tests for the present time, and I advise you to drop out of school. Not only your faith, but your nerves

and health are jeopardized by the strain, and you are in the way to pay too great a price for the scholastic standing for which you are no doubt working. If you are not yet through the college course, I advise you to seek a connection with one of our Nazarene colleges and take your degree there. Our graduates are getting better and better consideration in the graduate schools of the country, so that there is little loss of time involved by attending one of our colleges. If you have finished the college course, then I advise you to engage in some form of useful service for a year or two before you attempt to go on with your university course. Then, passing from this personal suggestion: I suggest that there is always difficulty in the process of adjustment during the course of education. There is no way to avoid this. But the field of Social Science is one of the most difficult and most dangerous. The average book in this field is speculative and morally rank, and the average professor in this field is skeptical or worse. To follow out the course of reading and the course of lectures in this field is like attending a convention of Agnostics and infidels. I really don't think anyone ought to do it unless he feels especially called of God to prepare himself for work in this field, and then he should go fortified like a missionary going to a heathen land. If you think I am radical, I will point out that the fathers of the first Christian centuries opposed education in the classics on the ground that the literature was vile and based upon the thesis of idolatry. Also I will add that I have known but few young people who have passed through the fire of such courses who came out with as sure faith and sound Christian experience as they went in. William Jennings Bryan felt that it was dishonest to take the taxes of the people to support a form of education which would undoubtedly destroy the civilization which fosters it, if it should ever become more than an academic force. The Christian does have fixed ideas, and he is not prejudiced. To be prejudiced means to judge before you hear the evidence. But the Christian has heard the evidence and his judgment is true, and the heady professor who would have us put the Bible in the same category with the works of Socrates and Plato and who would have come with as much willingness to accept Karl Marx as Jesus Christ commits the scientific blunder of compelling us to do all the work of our predecessors over again, and to do this means that we shall make no progress at all. Some things are settled. The basis of the State is the home, and the stream from which the ideal society rises centers in the Christian home and the individual Christian heart. Now for us to go back and suggest that the Christian home may or may not be the best, that the monogamous marriage may or may not be best, that the Christian experience and life may or may not be best is like going back of all the work of Galileo and Newton and calling in question all that thinkers have done in the field of science. It is difficult for me to respect men who ask us to do that. It is difficult for me to find

more than two classes in which to place them: knaves and fools. But I would not attempt to carry on active debate with them in the classroom. This will not likely be either wise or useful. And unless you can read the books prescribed discriminately, do not read them. I used to teach the history of philosophy in college. When our time came to examine the skeptical authors I always assigned a reading course in their books. But I always felt that they fell down so completely both in their practical lives and in the logic of their theories that students went away from the course less afraid than when they came. But to major for months on these modern social heretics is like taking poison by the week and month—it is too great a menace. That word “evolution” has a good enough philological pedigree, but it has been so entirely confiscated by naturalistic infidels that I think it is no longer useful for expressing the primary idea of mere change within the species. Besides it does not express the truth about certain great portions of the universe—the moral phase, for instance. Man, as we have him in his unregenerate state today, is not the product of evolution, but the debris of “devilution.” And this is true of many of the chemical elements, and even of life forms. I think we shall just have to let that word evolution go as one of the losses we must sustain in our

useful vocabulary. And the Passion Play—well, I would not care to see it in your town or any other town. I think it is sacrilegious and unnecessary. It is not that Christ and the Bible are incapable of standing up against all their foes, but that they are given no chance in the modern system of education. And it is not as though it did not matter whether Christ or Barabbas lives, for Christ is humanity’s Savior and greatest benefactor, while Barabbas is a robber; and by Barabbas I mean anyone and anything that may rise up in opposition to Christ. The modern word “sharing” is a misnomer when applied to Christ and the gospel. We are called to evangelize, not to share in the sense of trading good for good with the religions and philosophies of men. Christ is as exclusive today as He was when He said, “He that believeth and is baptized shall be saved, and he that believeth not shall be damned.”

Not by empty protestations against the pleasures of the world, and cynical denunciations of its enjoyments, but by our superiority to its perishing greatness, to its fading beauties, and its impotent antagonisms, are we to express our redemption from its power.
—GEORGE C. LORIMER.

THE PLACE OF PRAYER

GEORGE H. BAUERLE



*To teach, to heal, to make men free;
To conquer in Gethsemane;
To bear our sins on Calvary;*

*Christ oft alone with God would be,
For wisdom, strength and victory.*

*And if my Lord, High Priest divine,
Had need of aid from God oftime
Can I fulfill the call that's mine,
Reflect His life and for Him shine,
Except God's help I often find?*

*His Word and will to me He'll show,
My heart enlarge, His love bestow;
The barren wastes will fruitful grow,
For in the desert streams will flow,
When to the throne of grace I go.*

*Tall stalking giants once my dread,
Lose all their strength, become as bread;
Great roaring lions pierced fall dead,
Their carcass honey fills instead,
When I God's promises have pled.*

*Sweet peace replaces blighting care,
New strength exchanges weakness there,
Fresh courage comes to do and dare,
Rich grace I find all things to bear,
While waiting in the place of prayer.*

Religious News of the Week

Compiled by L. A. Reed

Here are excerpts from the *Chicago Herald and Examiner* which were inserted into the Congressional Record, second session of the Seventy-third Congress on "Saloon Conditions in Chicago." This is a survey by the committee of fifteen:

"Graphic evidence of the wide-spread and tragic adolescent delinquency nurtured by liquor was gathered by a special camera. The *Herald and Examiner*, however, will not use these photographs. Publication of these pictures would instantly wreck young careers already threatened with ruin by the outlaw saloon.

"Sprawled on the floor and asleep at the long tables were a dozen young boys and nearly as many girls. Some were obviously 14 and 15 years old. The older ones were 17 and 18. These children were students of the Lake View High School. A score or more of couples were locked in tight embrace. Others staggered about the dance floor. A Lake View senior is taking tickets at the door. To the reporters he says, 'The high school kids make up 90 per cent of our parties. They pay the freight.' Underneath the orchestra stage three boy bartenders brawl with patrons. A member of the committee points to ten kegs of beer. . . . all they have for the party of children. 'How,' ventures one reporter, 'can these youngsters finish the ten kegs of beer?' 'They always manage to get rid of them,' chuckled the girl (barmaid). 'They certainly can drink. We rent out the hall to a crowd of them almost every Friday and Saturday night.'

"A blond girl of about sixteen is dancing for the crowd at the bar. Her skirts are to her hips. She is very drunk. There are four little girls with 'crying jags.' Lots of these children can't take it. Girls have 'passed out,' their heads in their escorts' laps. Boys have fallen asleep on the shoulders of their 'dates.' They're raffling off a pint of bonded whisky for a dime a chance. A sixteen-year-old girl screams with pleasure when she wins it," etc.

This is how temperance is being promoted in Chicago under repeal. Below are some of the headlines in Chicago papers after this investigation:

- "Darkened Booths Lure Pupils to Southside Drinking Dens: Children in Topsy Embrace"
- "West Side Pupils Pack Dens; Children Revel in Darkness; Brag on Liquor as They Fall"
- "North Side Pupils Hold Debauch at Beachview Gardens"
- "Schoolgirls Play Hookey in Tavern; Boys Supply Liquor"
- "Police Look on as Girl, 14, Revels in Pupil's Rum Den"
- "Old Saloon Plus Women Equals New Tavern"

There is quite a bit of criticism coming from the Methodists against the President's New Deal. One eastern conference lately commented on its failure in no uncertain tones. Now the *Zion's Herald* asks the question, "Where is the New Deal in morals? They

state that President Roosevelt should remember that there are sins of omission as well as commission when it comes to moral leadership."

Mrs. John S. Sheppard, a New York state liquor authority, states that the greatest obstacle to effective control is political. She states that in almost every capital, in every instance, the strongest lobby dictates the laws on liquor. She states that the psychology of the people is changing to a willingness to accept temperance education.

In Washington, D. C. the Y.W.C.A. has just received a donation of \$200,000 for a new dormitory. This was the gift of Mrs. Henry A. Strong.

On the outskirts of Moscow, three men in a tool factory taunted and poured alcohol over a Jew and then set him on fire. He was saved by another worker near by. In the days of the czar this would not have been news. But these three workers were sentenced to ten days in prison and the management of the factory was censured for allowing such a display of prejudice.

The International Reform Federation states that over \$300,000,000 has passed through the hands of the pari mutuel machines at the countries' race tracks during the past year. Records in betting were made in California and Florida.

Society was found guilty at a mock trial before Judge Daniel J. Brennan. The prosecution was presented by the Orange, East Orange and Maplewood, N. J. young people's societies. Society was found guilty on five counts and put on probation for a year. The counts, (1) Employing workers at starvation wages. (2) Inadequate instruction of youth on their choice of a mate. (3) Forcing youth because of dearth of jobs, to postpone matrimony. (4) Surrounding youth with hazards to morals such as obscene literature and gambling devices. (5) Maintaining a harsh attitude toward ex-convicts. (6) Incomplete use for recreation of public buildings.

The *Christian Advocate* suggests that unemployment is the best barometer of ungodliness and is the result of sin and selfishness on the part of all groups. For instance:

1. Liquor, excessive smoking and other social vices are undermining the health of our young people as never before.
2. The movies are rapidly increasing crime, which is having a very serious effect on business.
3. Our un-Christian attitude toward other nations, starting with Roosevelt's breaking up of the London Conference, is ruining foreign trade.
4. Dishonest economic teaching by selfish politicians is undermining confidence and retarding new building and development.
5. The abuse of advertising and dishonest merchandising is resulting in a buyers' strike.
6. The increase of graft in government is causing people to refuse to pay taxes, which is undermining state and municipal credit.

DEVOTIONAL MEDITATIONS

Mrs. Esther P. Bonham

Sunday—Footprints

Follow thou me (John 21:22). Read John 21:15-22.

At first Peter probably shrank from the fate predicted by the Master, nevertheless he obeyed and later deemed it a privilege to be crucified with his head downward. This he could not have done had he not followed so closely the footprints of Jesus.

It is said that over the Rocky Mountains Indian trails look as though only one man had gone that way. The chief goes on before, and the others follow, stepping in his tracks. They never ask if hardships or death await them.

And if we will follow the Captain of our salvation in the same manner there will be no bypaths to trip inexperienced feet that will come after us.

*Lives of great men all remind us
We can make our lives sublime,
And, departing, leave behind us,
Footprints on the sands of time.*

—LONGFELLOW.

Monday—A Straight Path

And he said unto him, Follow me (Mark 2:14). Read Mark 2:14-17.

Did you ever try to make a straight path across snow? You succeeded only so long as you kept your eyes on a point at the opposite side. If you looked over your shoulder to see if you were walking straight you invariably walked crooked. That's true, isn't it?

And so it is with a Christian. When he turns around to see how others walk he gets his eyes off the mark, and his own path becomes crooked. Levi closed his ears to the criticism of his guests, kept his eyes on the Christ; and who today can number his followers?

For the sake of others, let's make the path straight.

Tuesday—Blazing the Way

Whosoever will come after me, let him deny himself, take up his cross, and follow me (Mark 8:34). Read Mark 8:34-38.

In great forests where there are no roads men frequently chip the bark from trees and call this "blazing the way" for others.

Christ came into this sin-cursed world to blaze a way for us to heaven. All along are unmistakable signs for us to follow. One is, "denying" ourselves. Another is, taking up the cross, not occasionally, but daily, and following Him.

If the valley is dark, and the shadows deep, He calls even to us, "I am the way." Look up. Climb a little higher. He is not far ahead. If the cross becomes heavy, He instantly helps bear it.

*Let us, then, be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor and to wait.*

—LONGFELLOW.

Wednesday—The Savior

We have heard him ourselves, and know that this is indeed the Christ, the Savior of the world (John 4:42). Read John 4:39-42.

"This is indeed the Christ," and it will take all eternity to tell what Christ is. He is not only the best Friend the sinner ever had, but in Him is absolute safety for everyone, both in this world and in the one to come.

Men are forsaking the old faith, unrest and dissatisfaction prevail, nevertheless, Christ remains the Way—and the only way. Multitudes are ignoring the Word of God and accepting the standards of destructive critics, yet He is still the Truth and the Life.

If "we have heard him ourselves," there rests upon us a tremendous obligation to see that others hear Him.

Thursday—Stand Up

Stand upon thy feet (Ezek. 2:1). Read Ezek. 3:4-11.

Ezekiel, an exile in Babylon, his country ruined, everything he owned lost, began his career at a time when the future was as black as midnight. And his experience has guidance and inspiration for us today. In the midst of the darkest discouragements he heard, and obeyed, the command, "stand," "go," "speak." His downhearted brothers needed help, and he was so well acquainted with the hard business of living he was ready to help them.

The blackness of our own times calls for someone to fight with his "back to the wall." Are we going to take our difficulties lying down, or, like Ezekiel, put new hope into those around us by our standing firm and steadfast even unto death if need be?

Friday—Lend A Hand

My son, give me thine heart, and let thine eyes observe my ways (Prov. 23:26). Read Prov. 23:15-35.

It is said that in the court of a New York judge, some four years ago, more than four thousand boys were convicted of crime. And out of the four thousand only three were members of a Sunday school.

"Out of 1,902 cases in which the sentence has been suspended, a minister, priest, or rabbi being interested in the boy, only sixty-two boys have been brought back for breaking their parole, the remainder being permanent."

Shall we, by unkind criticism or aloofness, make greater criminals of those who fall, or shall we lend a hand and help draw the wanderer back from the quagmire of sin to the paths of righteousness? Disinterestedness may destroy a soul.

Saturday—What Shall I Do?

Lord, what wilt thou have me to do? (Acts 9:6). Read Acts 9:1-9.

Too often we wait for adversity to drive us to obedience.

All about us young life is going down into the pit of worldliness and wickedness, and yet we are unconcerned—that is, we are unconcerned until sin touches one of our own. Then it is usually too late to ask, "Lord, what wilt thou have me to do?"

Let's find out now.

The Home Circle

Conducted by Mary Ethel Wiess

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

BURNED BISCUITS

BECOME THE THEME OF BECKY'S LECTURE

WELL, Lizzie, this is another day—this is the day that the Lord has made—let us rejoice in it. Isn't that in the Bible—seems like to me I saw it there. Anyway, it's a good day to rejoice in—with all the roses and peonies in bloom, and the iris and the snowballs. Tell you what let's do, Lizzie—you carry out my chair, and I'll take my stick and hobble out under the apple tree and sit out there to shell those peas for dinner. And you can bring the berries out there and hull them. Thanks, Lizzie. It'll be 'most like going away some place to sit out under the tree and work.

There, now. I'm all fixed—only I'll need another little pan to put the pea-pods in—I don't want to throw them on the ground, after George Murphy got my grass trimmed up so nice. There. Look at that robin—it's a mother bird! Let's watch her and see where her nest is—oh, she's got a worm. There she goes, over Murphy's house. 'Spect she's got her nest in that tree the other side of their lot. Well, look who's comin', Lizzie! It's Anna Louise Drake and her

baby. Bring out another chair, and a blanket for the baby.

Good morning, Anna Louise—and Bobbie—how's Bobbie this morning. My, what a great big boy he is getting to be! I'm right glad you came, Anna Louise, this is much too nice a day for us two old women to be enjoying it alone. Here comes Lizzie with a chair—sit right down. And put Bobbie on the blanket on the grass—does he sit alone? How old is he now—my, it hardly seems possible. Eight months old—and healthy as a young colt. Keeps you busy, too, probably. But what's the matter, Anna Louise? You seem kinda still, like something was worryin' you—like when you used to come to me when you was in high school? Seems like I can tell if something's wrong, soon's I set eyes on you. Come on, tell Becky. Lizzie, maybe this is a good time for you to go in and put the comforters to air by the windows.

You what? You burned the biscuits. Why Anna Louise—I never heard of such a thing. Burned them bad? Oh, just on the bottom! Well, I'll venture you're pretty nearly the first woman in captivity that ever burned perfectly good biscuits on the bottom. It's scandalous. Why, no, of course, I'm not laughing at you, child. I'm trying to sympathize. There, there, Anna Louise, don't cry! I didn't mean to make you cry—I was trying to make you laugh. Oh, he did! And that hurt—I know that really did hurt you, child. Aren't men funny—what absurd things can make them hurt their wives?

Yes, I remember that well enough—how you used to want to study art. Talented to your fingertips you were, when you were little. From drawing a picture to making a pincushion, everything you touched was artistic. Is' that so? Working out color schemes in your salads and desserts? My, my, I do want to come down and eat at your table some day. I love foods that look pretty. Oh my, isn't it so. One can break her back for hours, icing a cake and decorating it and making it look fit to frame—and then in ten minutes there's nothing left of it but a messy, crumbly plate. That is discouraging—and then to think he scolded you because the biscuits—well, men are just little boys grown up.

But there is something to think about, though! In a shop they talk about "finished goods" and "goods in process"—the words explain themselves. Well, it's a good thing for housewives, sometimes, to try to figure out just what their finished goods are. Well, yes, that's right, in a way. When you call Bob to dinner, and put little Bobbie in his high chair, your meal looks like a finished product. But it isn't, really, at all. It's just goods in process. And it's material that is used right up in the manufacturing process—making your big, healthy men folks. I saw a painting in a gallery once, with Tom, and everyone was praising it; and over in a corner sat the artist, listening to every word of praise his work was receiving. Well, he was kinda getting his reward. Now, maybe you've been looking for your reward in the place

MAN OF SORROW

JEAN LEATHERS PHILLIPS

*He is despised and rejected of men,
a man of sorrows, and acquainted with
grief (Isaiah 53:3).*

*"He is despised, by men rejected,
Full of sorrow and of grief."
Spoke the prophet ere the ages
Showed its truth in bold relief.*

*On the cross He shed His life blood
Men from bondage to set free,
Paid the price, the awful ransom
For a sin-cursed wretch like me.*

*Man of Sorrows, let me never
To Thy grief add one small grain,
Never, thoughtless, crucify Thee,
Crown Thy brow with thorns again.*

*"Ye have done it unto me—"
If I cause Thy children pain
Alay not sorrow, bear no cross, then
Hast Thou died for me in vain!*

where you won't be apt to find it—most men love to eat good food, and they feel good over it, but don't say much; they wait until it isn't so good, and then let you know. But when folks praise your fine, upright young husband, and when he wins victories in his business or in his tennis, and when he comes home strong and glad and smiling—then you can claim the artist's reward. He is your finished product. And the same with little Bobbie here—every word you hear about your fine, healthy boy—every victory he wins in the days to come in school, or the playground, at the swimming hole, are your reward for the labor you have put upon your cooking. Why, of course, you feel better now—never had looked at it that way, had you. Lizzie—Lizzie? Will you bring Anna Louise that recipe Mis' Murphy gave us for chocolate syrup? It's the nicest recipe—and you only have to dirty up one pan amakin' it.

EVEN A BEE LOSES MORAL SENSE WHEN INTOXICATED

MARY B. STEYLE

THERE are so many problems confronting the younger generation today.

Now that intoxicants are being sold there is the question—to drink or not to drink. In the classroom the student learns of the evil effect of liquor upon the body cells, the brain and how that effect reaches ahead into following generations. Yet over the radio and blatantly on billboards the supposed joys are to be heard and seen. Enticing—supposedly—songs are sung about it.

What decision shall the boy or girl of today make?

One of the best examples in solving this question is to note the effect upon animals, birds and insects. The pig which has gotten into the mash wabbles about distractedly, not knowing what to do nor where to go. The sense of direction is lost and until he slumps down into slumber and the effect wears off his pig mind does not know what has happened to him. The chicken which nibbles away at the dregs from the barrels goes strutting and simpering about the chicken pen, while pigeons have been known to show similar antics.

The little honey bee is a notable example in the insect life. The manner of its becoming inebriated, in California particularly, is worth noting.

Sunflowers, heleniums, thistles, and some other flowers contain a nectar which bowls over the bee after a dip into the potent flower cup and causes him to refuse to work. Since his span of life is short under healthy circumstances, when he imbibes of the fermented juice from the flowers his working days are practically ended.

It is the same when the bee becomes morally unaccountable after sipping from the fig which has fallen from the tree, burst open and the sun has started the fermentation. This ripened fig, and there are many of them in southern California, is the downfall of the honey bee. He not only causes his own death, but

contaminates the entire bee hive, queen and all, and because of this raises the price of honey to the consumer. Having sipped, his acts are devastating.

An honest working bee will travel three miles for his cargo of honey nectar, sometimes flying at a rate of twenty-five miles an hour, carrying approximately one-half of its own weight. But a bee drunk with fermented fig juice cannot fly home laden with its load to add to the hive. First, it wabbles about in a silly fashion, until finally sleep overtakes it wherever it may be. After an hour or so of drunken slumber the bee awakens, wabbles about sleepily, and at last takes off with some of the cargo of honey contaminated. Upon its arrival at the hive, this bacterium of fermentation gets into the honey, which is practically all sugar and because of the rapid manner of multiplying on the part of the bacterium, the alcoholism spreads and the death of the queen and other workers often results.

To show you how serious the beekeepers consider this menace you have only to read the data upon it, and to learn of the expense entailed to move hives about and to see that no fermenting nectar is within a three mile radius.

If the boy or girl will turn eyes toward the effects as demonstrated by the animal life, there need be no hesitation as to the answer which will be:

"We must abstain for health and posterity!"

LITTLE ANN'S FRIEND

EMMA GARY WALLACE

LITTLE Ann had a number of friends about her own age. She loved them all very much, and she liked to do things to make them happy.

When Kitty Reed had a hard cold and had to stay in the house, Ann sent her a little box of horehound drops which she bought with her own shining nickel.

When Marian Stone was going on the train on an all-day trip with her mother, Ann surprised Marian by sending her an envelope of paper dolls and clothes for them to wear, and little chairs which could be folded so they would stand up for the dolls to sit on.

Ann made and colored the dolls and dresses and chairs herself. It was fun to do it and fun to think what a nice time Marion would have with them.

But when it came to putting pennies into her missionary mite box—she didn't like to do it very well.

"I don't know those little children way off on the other side of the world," she told Carol Dean whose mite box was quite heavy with coins.

Carol said there were nickels and even a few dimes in her box, because she had earned some money by ripping up an ever-so-big garment for Auntie Brown. Then she picked all the stitches out of it, and Auntie Brown had given her extra pay because Carol did such a good job.

Ann didn't just like to take her mite box, which was still very light, into her Sunday school Primary class, and she didn't like to give up her money that

she could buy nice things with for herself or someone she knew and really loved.

"You see it's this way," Ann told Carol. "If I knew even what those little Chinese girls looked like way off across the ocean, I might feel they were my friends and want to do something for them."

Carol nodded brightly, for suddenly she had got an idea.

In her own home she had a beautiful picture of a darling little Chinese girl who was as sweet as a flower. Carol prized that picture very much, for her auntie who was a missionary in China, had brought it to her and had told her that it was difficult to get such pictures because most of the Chinese mothers objected to foreigners painting the pictures of their children. They didn't understand that it was quite a harmless proceeding.

They feared that in some way, allowing their children to be drawn and painted or photographed by foreign folks, might lead to sickness or some other trouble.

But Carol's Aunt Fannie had won the love and trust of a number of the Chinese mothers, and as she was quite an artist, she had made pictures of some of the lovely little Chinese girls.

So Carol went home and brought her picture in its pretty frame up to Ann's house.

"There," she told Ann, "I'm going to let Irma Tada visit you a while. She's one of my little Chinese friends, and I know you'll love her as I do. Then you'll want to put part of your money into your mite box to send to little Chinese girls and their mothers, so they'll know about the best Friend of all—and you know who *that* is!"

Ann was studying Irma Tada's sweet face.

"I love her now," she said softly, "and I want to be her friend—and for her to know about Jesus too."

Carol's picture had helped.

When Ann took her mite box to Sunday school, it was almost as heavy as Carol's, and Ann was happier than she would have been if she had spent all her money for herself.

Christian perfection in outward conduct consists, not in doing extraordinary things, but in doing ordinary things extraordinary well.—PORT ROYAL.

N.Y.P.S. TOPIC FOR JUNE 23

ABSTAINING FROM HARMFUL HABITS
(Liquor and Tobacco)

Scripture Lesson: Jer. 13:22, 23; 22:21; Eph. 6:1-12.

In the Scripture lesson suggested the dual aspect of habit is demonstrated. . . . Our lesson, however, as presented by Rev. L. A. Reed, will narrow itself down to a consideration of the two prevailing bad habits that are capturing the country today, that is the liquor habit and the tobacco habit. The lesson discussion is taken up with two questions (1) Why do people drink? and (2) What can we do about it?

The Sunday School

M. Emily Ellyson

LESSON FOR JUNE 30, 1935

LESSON SUBJECT: Liberty Under Law (Rom. 14:13-21; 1 Cor. 8:9-13).

GOLDEN TEXT: *It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak* (Romans 14:21).

INTRODUCTION

The object of civil law is not to infringe upon the rights of good men and women but to restrain wrongdoers that all citizens of any given country may enjoy true liberty. Many people argue when a law is enacted restraining men from evil and injurious indulgences that those in power are curtailing their liberty, and immediately there is rebellion on hand. Such persons never will find a country or place inhabited by fellow mortals where their personal liberty may be unquestionably exercised. The fact that we are destined to live in families, communities and districts where other people abide, makes it an impossibility for one to do just what he pleases about every question. Such selfish ideas can be realized only on some lonely isle far removed from the haunts of men. Full personal liberty will not work among social beings. Neither in community, business, nor family life can one exercise full personal liberty without infringing upon what others would call their "personal rights." Spiritually, liberty is not secured by or through law. Only those who are under grace are *free indeed*.

THE VALUE OF CHRISTIAN FREEDOM AND RESTRAINT

Moffatt translates the first verse of our lesson, "So let us stop criticizing one another." Thus Paul climaxes one of his long paragraphs in which he rebukes a spirit of censoriousness. All religious systems define what the founders consider the proper way for the adherents of that system to live. But Christianity more than any other is not a system of abstract ideas and speculations. It must be lived within our bodies, here on earth and among people, hence it is intensely practical and intolerant in its relationship to things and individuals. Our ability to think clearly on God and His attributes depends on the normal functioning of our brain, and because the brain is affected by intemperance both in eating and drinking, especially by the use of narcotics and fermented beverages, our judgment tells us that those who indulge themselves in such things cannot think correctly on the subjects of religion and morals. As long as we live in the flesh the question of what we shall eat and what we shall drink will be vital to religion. Again we are to live our Christianity before folks—"Let your light so shine before men that they may see your good works, and

glorify your Father which is in heaven." Righteousness means right relations with men, living on the square, and having consideration for their opinions and weaknesses. "Love worketh no ill to his neighbour." Instead of condemning or judging or criticizing others, the Christian attitude is to judge oneself, so that we will in no way be a moral hindrance to our brother. Christianity is a religion of consideration and tenderness for the weak, and they "that are strong ought to bear the infirmities of the weak, and not to please oneself." Paul tells us that he is convinced "by the Lord Jesus that there is nothing unclean of itself." Sin is not in things, sin lies in the use made of things. Alcohol has many uses that are good, but as a beverage it is a poison. Tobacco is a fine bug exterminator, but for men and women to chew and smoke it their systems absorb the poison and they become unfit for the highest service, so the fun they get out of it is a snare. Nature always demands its toll sooner or later. While sin does not lurk within the thing itself, yet, "if thy brother be grieved with thy meat," why be so uncharitable as to cause him needless distress about some article of diet? By your indifference you may cause his moral ruin. We have heard people say, "I can drink it or let it alone." Well, what of that? Even if you can that is not the only consideration, nor is it the important one, if you are a professing Christian and church member. What about your reputation, (v. 16), or your influence in the church? How about your "righteousness, and peace, and joy in the Holy Ghost? God's kingdom is spiritual and not *meat and drink* which have no place in the spiritual realm, though they may, and do have, because of men's temperaments, some effect upon it. Righteousness, peace and joy are realized only by those who have a conscience void of offense toward both God and man. At the point where the rights of others begin, personal liberty ends. This is recognized in civil law, and we must, according to the Bible, recognize equally that in the moral realm our freedom ends and restraint begins where moral harm to our brothers begins. If we are to make the "Golden Rule" the standard of our living, we dare not indulge ourselves in the least nor lend any support to such an enemy of the human race. Touch not, taste not, handle not, should be the rule of every Christian's life, rigidly adhered to. "It is good neither to eat flesh, nor drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak.

NO FREEDOM WITHOUT LAW

Someone has said, "As long as God's will is our law we are slaves; when God's law is our will, we are free." Law is essential to the maintaining of our rights and freedom. Our common safety depends upon upholding the laws of the land. The safe place for a lamb is within the walls of its fold. Then he may play and gambol and enjoy freedom to his heart's content. His rights as a lamb are protected by the boundaries of the fold. Those who have accomplished most in the field of fine arts have been those who have

put themselves under certain regulations that they may be free to accomplish their task. The thought of "do as you please" is not *true freedom* unless you please to do what pleases God. Personal liberty, so-called, when followed leads to anarchy. If men will not practice self-restraint for their own good, and the good of others, they should be restrained by the hand of the law from personal injury and injuring others. But for the Christian obedience to laws written or unwritten is essential to one's own welfare and the welfare of others. "If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." Here is a law within the limits of which will be found the truest freedom.

Good Samaritan Chats



BELOVED SAMARITANS:

In my last Chat I left you at Murphysboro, Ill. We had about three days there with Brother Mitchell. As the reader will remember, we had planned to visit Jacob Fleck's Camp at Springer, Ill., and be there from Friday, May 17 over Sunday the 19th, but the rain and cold weather broke into it until we could not fill the engagement.

On Sunday morning, May 19, we made a run to Marion, Ill., and had a most beautiful service with Brother Swaggard, pastor of the Southern Methodist church. This was a most beautiful service, and we had an altar full of seekers. After preaching we made a run to Harrisburg. The reader will remember we had been there on Thursday night in a great rally, with Pastor Denton. We had a great service on Sunday night and a very fine altar service, and spent the night in Harrisburg. My old friend of many years standing, Brother Gossett, a fine gospel singer, was with us and led the singing, and we had a most beautiful service.

On Monday we stayed in Harrisburg until afternoon, and made a run over to Salem. Here Brother Kelly is the good pastor, and we had a fine afternoon, then made a run over to Olney for the night service. At Olney Brother Roberts is our splendid pastor. On Tuesday we made a run to Effingham and had a splendid afternoon service. Brother Baldridge is our good pastor there. After this lovely service we made a run to Mattoon.

In Mattoon Brother J. K. Davidson is our good pastor. On May 21, 1934, Brother Chalfant and old Bud were with Brother Davidson and organized the church. The Lord opened the way for us to be back with them just one year to the day from the day we organized. Brother Davidson has done a great work in Mattoon. He is one of the finest home mission

workers in this part of the country. We had a most delightful time, the church was packed to overflowing, and we had twelve or fourteen preachers in the meeting. We spent the night in Mattoon.

On Wednesday morning, May 22, we made a run to Shelbyville. Here we have a nice young man, Brother Huddleston, and his wife, as pastors. They are beautiful young people from Olivet College. We took dinner with them, and baptized their new baby boy, and gave him a present of fifty cents to put in a savings bank. Brother Chalfant did the praying and I did the baptizing.

We made a run from Shelbyville to Pana for a two-thirty service. Here Brother Archie Wilson is our fine pastor. He had his tabernacle full for the two-thirty service. We haven't been in a more beautiful service on the trip than with Brother Wilson at Pana. Brother Wilson is one of those old boys who can do the job anywhere on earth, I think. It is remarkable how some men can succeed where others have failed.

After the fine service at Pana we made a run to Taylorville, where Brother Roach is our fine pastor. We had a most beautiful service in Taylorville, and a great crowd of people. Brother Roach has been in this city six years. He has done a wonderful work in Taylorville, and is now planning either to build a new church or enlarge the old one.

On Thursday morning, May 23, Doc Chalfant and Brother J. K. Davidson, who had been traveling with us for a couple of days, left me in Taylorville, while they made a run back to Mattoon where Brother Chalfant left Brother Davidson and then drove to Olivet for the opening of the campmeeting on Thursday night of May 23.

Brother Roach and I got into his car at nine-thirty and made a run to St. Louis as he had some business down there. We had a lovely trip. Brother Roach is a beautiful brother. We drove into St. Louis and to the home of Brother J. W. Roach, pastor of our First Church in St. Louis. The readers will remember that some time ago Brother Roach and his people sold their old property and bought one of the best church buildings now in the Nazarene connection in the heart of St. Louis. This is a large white stone church, and we had a thousand people in the service on Thursday night. I spent the night with Brother J. W. Roach.

On Friday morning they drove me to the Union Station, and at nine-thirty I boarded the Wabash for Danville, Ill. I arrived at 2:13, was met by Brother Chalfant and we drove to Olivet in time for me to preach at three o'clock. We had a great crowd for Friday afternoon and Friday night. Brother C. B. Fugett was the preacher, and for ten days he preached every night through this great campmeeting. Professor John E. Moore from California had charge of the music.

The Olivet Camp this year is the largest in the history of the camp. There have been people at the altar by the hundreds. I have never heard such praying

and such shouting on this campground as we have had this year; and I've been coming here for fourteen years. Brother Fugett was the night preacher; old Bud was what they called the day preacher, and Rev. H. V. Miller, pastor of the First Church at Chicago, came on every morning from eight till nine with a great message for the Christian workers. I have never heard as great lectures to Christian workers in my life as Brother Miller brought this year.

The readers will remember that the school exercises of Olivet College are run every year in connection with the Olivet Campmeeting. On Sunday morning, May 27, Dr. T. W. Willingham, the president, preached the baccalaureate sermon. His great message was built on the Sermon on the Mount. Dr. Willingham is today one of the strongest men in the Nazarene connection. This young man has grown up in this school. He has carried the burdens, and labored as no other living man to make Olivet College a success.

Olivet College had the largest enrollment this year in their history, and they are planning to open in the fall with not less than three hundred students. The board of trustees met, transacted their business, and made great plans for the future. They are going to have to enlarge the buildings to take care of the student body and the visitors, and the plan is to erect a number of good cottages here. Some of the districts are planning to build good cottages here where the boys and girls can room in the cottages and take care of themselves. They can do their own housekeeping and their own cooking, and by the parents giving them something from home to live on, they can go through college on less than one-half of the money that other schools are charging.

I'm writing up this letter on the last day of May, and we still have three days of this camp to run; that will have to be written up in my next Chat. Ten thousand blessings on the Samaritans.

In love,

UNCLE BUDDIE.

"May a man be made holy now? is the burning question. Does the atonement of the Son of God provide that the blood shall wash away sin? Has the Holy Ghost come to apply the blood and make men holy now? There is one fact that stands out before and above every other in the Word of God: the blood of Jesus Christ is shed to make an end of sin, and to fulfill God's own will and answer Jesus' own prayer in the sanctification of the people. The command is as imperative today as when Jesus uttered it, 'Tarry ye, until ye be endued with power from on high.' Holiness is not the end, but the beginning of Christian experience and service."—DR. P. F. BRESEE.

News of the Churches

Telegrams

Coffeyville, Kansas—Two hundred and fifty at altar with Professor and Mrs. A. S. London, and Holland and Lela London; thirty-five for church membership. Twenty-five hundred homes visited by personal workers; seventy-five per cent not in Sunday school; eighty new pupils enrolled in classes. Londons recalled. Holland left for Palestine. All budgets paid.—N. B. Herrell, Pastor.

Detroit, Mich.—Midland, Michigan closed great meeting Sunday with Evangelist Stella B. Crooks of Chicago at her best. Good altar services, great blessing upon church. Closing day Rev. Crooks raised one thousand in cash and pledges to wipe out entire indebtedness on church and parsonage. Evangelist well cared for; love offering for pastor. Broke all previous records in Sunday school during May with an average attendance of 323.—George Brinkman, Pastor.

The Cambridge Zone of the Pittsburgh District held its first rally of the assembly year at Paden City, West Virginia, with Zone President Rev. W. B. Corlett, Jr., presiding. Six churches of the zone were represented: Parkersburg, Marietta, Cambridge, Bethesda, Barnesville and the local church. The Crusade for Souls was the main theme of the afternoon, with Rev. E. Keesor of Parkersburg giving the main address. Rev. Robert E. Long of Carmichaels, Pa., was the special speaker for the evening service. The attendance banner went to the Cambridge Society. The presence of the Lord was manifest from the opening song throughout the entire rally.—Ada Van Camp.

Broken Bow, Okla.—The Lord is blessing the work here in a wonderful way. Our last revival was held by Casey and Elsie Grimes, in which eighty-five souls prayed through (and a good class united with the church. On Mother's Day there were 271 present in Sunday school, and five were saved at the regular evening service. Both budgets are paid in full. We are preparing to remodel our church to make room for our growing Sunday school. The N.Y.P.S. Zone Rally will be held here on the 4th of July. We are using a large school bus to bring the people to the morning and evening services on Sunday.—Carl Prentice, Pastor.

Charleston, W. Va., First Church—We closed a good revival on May 5 with Evangelist Bona Fleming. There were splendid crowds during the meeting, and about one hundred people sought the Lord, with some very great altar scenes. Several members have been received into the church since the revival. Our budgets are paid to date; General Budget paid almost three months in advance.—W. B. Walker, Pastor.

Among recent visitors to the Headquarters Building were Evangelist Holland London and wife. Brother London was passing through on his way to New York, where he with Evangelist Otho Schwab, and Rev. Milton Smith, pastor of our church at Norman, Oklahoma, are to set sail on a trip to the Holy Land. Their boat sailed June 13th and they will be gone about two months. Mr. Maurice R. Emery and family of Warren, Pa., were also visitors to the Headquarters. Brother Emery is a member of the Board of Trustees of Eastern Nazarene College.

Memphis, Tenn., First Church—Evangelist J. E. Gaar reports that the campaign continues. Good services on Sunday, June 2, with quite a few new people being reached. Daylight seems to be breaking in on the situation. There is much at stake and he feels that they must prevail in prayer.

Evangelist Charles R. Danner reports that he closed a revival meeting at Homer, Nebraska, on May 26. Souls prayed through in the old-fashioned way. Six subscriptions were secured for the HERALD OF HOLINESS.

Dunbar, W. Va., Teays Valley Church—We have just closed a wonderful revival in the church here. There were fifty-five seekers at the altar, either for pardon or purity. Rev. Claude Bailey of Huntington was the evangelist. One member was received into the church and others are planning to join.—Ralph Miller, Pastor.

Dallas, Texas, South Side Church—We have just closed a fine meeting with Evangelist J. B. McBride and wife. Fifty-two seekers prayed through at the altar, either for pardon or purity. Several were received into the church membership with more to follow. Ten subscriptions were received for the HERALD OF HOLINESS.—R. E. Fletcher, Pastor.

Stuebenville, Ohio—Our church witnessed a profitable revival in the two weeks following the District Assembly. Rev. R. J. Smeltzer was the evangelist. His ministry encouraged the church and won many new friends. The singers were Russell and Leona Metcalfe and Sonny; their singing brought blessing on the services. The church was truly helped and uplifted by the ministry of these workers. There were forty-nine at the altar and every one found definite victory. We expect to receive a class of six members into the church. The past Assembly year has been one of victory for the church; with an increase numerically and spiritually. All budgets and local expenses were paid, a gain of thirty in average Sunday school attendance, and an increase in church membership.—C. G. Schlosser, Pastor.

The Lowell Zone of the New England District held a Sunday School and N.Y. P.S. Crusade Rally at the Waltham church on Decoration Day. There was a fine attendance from the four churches represented. The afternoon service was in charge of Zone President Rev. J. A. Crites. Reports were given from different churches. Two inspiring messages were given; one by Professor Bertha Munro of Eastern Nazarene College, and the other by Miss Mary E. Cove. There was a deep spiritual response of consecration in the hearts of everyone who heard these messages. Rev. Crites brought the evening message, outlining the task in the great Crusade for Souls as a zone. The presence of the Lord was very apparent in both the afternoon and evening services. The Lowell Zone has not been active for two years, but has new inspiration and faith to go forward.—J. A. Crites, Zone President.

Culleoka, Texas—We came here last October, following the Dallas District Assembly, and found a few faithful saints. Since then our attendance has almost doubled. Our budgets are being raised, the first time in years. Sunday, June 2, was a special day for us. We received an aged gentleman, seventy-six years of age, into the church. Following the pastor's message on "The Way" the glory of the Lord descended on the saints. After the service twenty-six gathered at the home of Mr. and Mrs. M. A. Johnston and gave Brother and Sister Steelman a surprise birthday dinner. We are planning a revival in July with Sister Minnie Echols as the evangelist.—Mrs. Thelma Steelman, Pastor.

Logansport, Ind.—On May 12 we closed the greatest revival in the history of this church. This was also Sunday school rally day with a record attendance of 187, the largest in the history of the church. There were sixty-one seekers at the altar, and a class of ten members united with the church. Rev. D. A. Glaze was the evangelist. His messages stirred the church and community. He was unanimously called for a return engagement.—Dwight F. Steininger, Pastor.

Memphis, Tenn., South Side Church—On June 2 our church closed a great three-week revival campaign with Evangelist Perry Rood. There were many seekers in the altar, thirty-eight coming forward on the last Sunday. HERALD OF HOLINESS subscriptions were secured, and every department of the church was boosted. We have a class of members to be baptized; also plans for a new church building were launched. Brother Rood has been called for a return engagement in 1936. The blessings of the Lord are upon the church.—J. E. Beckum, Pastor.

Evangelist Lee L. Hamric reports that he has been in a week of revival meeting with his good friend, Rev. W. L. French and his church at Texarkana, Texas. They had some fine services with souls finding God. Brother French has a fine church at Texarkana.

Chanute, Kansas—Our church has just closed a Crusade for Souls revival with Professor and Mrs. Harold E. Bomgardner in charge of the music. The first week Mrs. Hoag did the preaching, and District Superintendent E. E. Hale the second week. A number were saved and sanctified and the church was greatly helped. The entire District Budget was underwritten to be paid at least sixty days before the assembly. Other budgets are being brought up on schedule. Mrs. Hoag (formerly Miss Zella Webber) and I will devote our entire time to the field of evangelism, following the District Assembly September 15. We both preach and sing, and Mrs. Hoag is a special children's worker. I have had eight years pastoral experience, and some in the field of evangelism. Those desiring our services may address us at 618 N. Washington, Chanute.—O. J. Hoag, Pastor.

Evangelist Will J. Harney reports that he has been with Dr. E. DeWitt Johnston in the People's Gospel Tabernacle in Fort Wayne, Indiana, in a most gracious revival.

Carthage, S. Dak.—Our church has just closed a short meeting with Evangelist J. C. Hafley of San Diego, Calif. The church was richly blessed and strengthened along all lines. Finances came in splendidly. Our General Budget is paid in full; District Budget paid ahead, and pastor's salary paid to date. Two new members were received into the church, and another is ready to join.—W. H. Dietz, Pastor.

Irondale, Mo.—Our church has been making an increase during the past ten months. A beautiful spirit and splendid co-operation prevails among the people. We had twenty-six members in November, and now we have thirty-eight. The Sunday school regular attendance has increased from about thirty to forty-five. The Lord blessed with souls in our revival with the Grigsbys in January.—E. L. Moore.

Lansing, Mich., South Church—Last October Evangelist I. G. Martin of Pasadena, Calif., conducted a two-week meeting for this church, which resulted in a great spiritual awakening. A goodly number of people sought the Lord for pardon or heart purity. Brother Martin was accompanied by his daughter, and together they sang a number of songs of his own composition. At the close of the meeting a fine class was received into church membership. On April 24 Evangelist C. A. Strait and wife began a Crusade for Souls with us. The presence of the Lord

was manifested from the beginning, and there were few barren altar services. About fifty people prayed through to victory. The people were blessed by the ministry of Brother Strait and the singing of Sister Strait. Several members were added to the church at the close of the meeting. Marked improvement is being shown in every department of the church; the Sunday school is growing, and the N.Y.P.S. is moving forward. The General Budget is paid in full; District Budget paid to date. People are seeking the Lord in our regular Sunday services and in the prayermeetings. We are planning another revival, beginning June 9, with Miss Gertrude Payton as evangelist.—M. F. Early, Pastor.

The Delaware Zone of the Washington-Philadelphia District held an all-day zone rally at Smyrna, Delaware, on May 30, with Rev. James McMillan, zone president, presiding. There was a fine attendance with delegates and pastors present from Wilmington, Harrington, Smyrna, Laurel, Delaware and North East, Md. Wilmington had the largest delegation present with thirty-four. A business session was held in the morning, and the afternoon message was brought by Rev. W. H. Binkley of Wilmington, with the evening service in charge of Rev. A. R. Brooke of Harrington. A number of special songs were rendered, and the presence of the Lord was greatly manifested. Miss Esther Marquess, N.Y.P.S. President of Wilmington, was declared winner of the Religious Public Speaking Contest, and will compete in the district finals to be held at the District Convention, July 2 to 4, at Leslie, Md. We praise God for His blessings on the N.Y.P.S. work in this zone. We are Crusading for Souls, and have great plans for a Home Mission campaign soon. The next rally will be held at Wilmington on Labor Day.—Hazel E. Curry, Zone Secretary.

Bethel, Ohio—Our church has just closed the greatest revival in its history with Evangelist Otto M. Grace of Marion, and Brother and Sister Chas. Barkley, pastors at Felicity, as special singers. A goodly number of seekers were at the altar, and new friends were made for the church. On the closing day sufficient money was raised to complete paying for our lot, and the note was burned. In addition to this the evangelist raised \$580 in cash and pledges to be paid within thirty days; the new church building will be started immediately. Budgets are paid in full for the year. Pastor has received a call to return, with a raise in salary. Four subscriptions were received for the HERALD OF HOLINESS, thus making us a "two-star" church. The evangelist was called for a return engagement in 1936. The church recommends the work of Brother Grace.—Charles E. Keel, Pastor.

Sublette, Kansas—We came to this church last September and found a group of faithful people. The pastor held the first revival meeting in the month of November. God blessed and a number were saved. Later Evangelist E. G. Theus held a very gracious meeting with

us, a good class coming into the church. This church is in the midst of the great dust bowl, but has now been enjoying good rains. The people are almost working miracles, taking care of their own families, also the pastor—Bernard Knox, Pastor.

Corpus Christi, Texas—We arrived in this city on April 22, having been assigned as pastor by the District Home Mission Board and the District Superintendent, with plans to complete an organization in this beautiful port city of 35,000 population. During the first three weeks services were held in our home, and the homes of friends, and ten or twelve were located who could be depended upon for membership, when an organization was formed. Beginning May 19 District Superintendent Frank B. Smith and wife gave us a two-week revival campaign, which was conducted in a roomy hall secured for our use until more permanent arrangements could be made. On May 31 Brother Smith organized a church with a charter membership of fifteen. On the date of organization more than seven dollars was paid into the district treasury by this baby church on the District Budget. We also have a small start on General Budget funds. Almost all the charter members came by letter, so the foundation is solid, and we are believing God for great things in this place. We earnestly covet the prayers of our friends and well-wishers in the entire HERALD OF HOLINESS family.—W. D. McGraw, Jr.

Amarillo, Texas, Adkisson Memorial Church—Our church has had a steady growth since last fall. The church building loan has been refinanced, payments made monthly, and other bills kept paid to date. We had a good revival with Rev. A. E. Green and Elton Green of Woodward, Oklahoma, as the evangelists. Nineteen prayed through to victory, and a fine class of ten united with the church. Rev. E. Woods of Wellington gave us a week-end revival in March, with nineteen bowing at the altar. We have just closed one of the most outstanding revivals in the city of Amarillo. The special workers were Rev. Mrs. Maude Busby, Brother Busby, and Miss Hallie Brannon as gospel singer. During the ten days fifty-one bowed at the altar. The church is in good spiritual condition. During this assembly year there have been ninety-two seekers at the altar, and twenty-two members have been received into the church. For the month of September we are launching a revival with Evangelist H. A. Chaney and wife. Those having friends or relatives in Amarillo you desire us to reach, send name and address to the pastor, Rev. R. F. Franklin.—Church Reporter.

Memphis, Texas—We have just closed a good revival with Evangelist J. W. Wright. A number were saved or sanctified, and a good class were received into church membership. The Lord willing, we will begin a campaign at Ranger, Texas, in a tent on June 14. Pray for a revival and a new Church of the Nazarene.—G. O. Crow, Wife and son John.

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Western New York Nazarenes held a group meeting on Memorial Day, May 30, on the camp grounds at Brooktondale, N. Y. Ten churches of the central and western part of New York State brought together delegates for this all-day meeting. The churches represented were: Rochester, Canastota, Brooktondale, Owego, Elmira, Oswego, Syracuse, New Berlin, Binghamton, the pastor (a Nazarene) of a Methodist church at Blodgett Mills, and superintendent of a mission at Sayre, Pa. Special selections were rendered by two or three quartets, one or two duets, and some soloists. From the prayermeeting in the morning led by Brother MacPherson, through the praise service led by Brother Park, the song service conducted by Brother Trout, and the sermon on "Sound Sense" preached by that stalwart soldier, Rev. A. M. Babcock, until noon, our souls were fed with glory from on high. In the afternoon five local preachers gave ten-minute messages, one right after another, and only one ran overtime, and that only for a minute. The afternoon closed with a special message to the young people. God gave unction and liberty, and there were seekers at the altar for pardon and holiness. This is the second of the union Memorial Day meetings in this section, and while the average traveling done was about sixty miles, there were between 180 and 200 present this year, compared with 104 last year.—U. T. Hollenback, Chairman.

Enid, Okla.—Our church has just closed a revival sponsored by the N.Y.P.S., using local preachers as the evangelists. In one of the night services the Lord came upon the people with unusual victory, and some said they had never seen a greater manifestation of the power of the Lord in the Enid church. The Sunday school has more than doubled in the last year; the N.Y.P.S. is having good attendance. The Sunday school holds the district banner for attendance thus far this year. We are striving to make Enid a "star" church for the HERALD OF HOLINESS.—Glen McWilliams, Reporter.

Ames, Iowa—Our church has just closed a good revival meeting with Evangelist James Miller. Several sought the Lord for pardon or purity, and a class of members was received into the church. The ministry of Brother Miller was greatly appreciated. The church is in good spiritual condition. A good spirit prevailed throughout the meeting; finances came easily. The evangelist received a good offering, and on the last Sunday Brother Miller took pledges for placing a floor in the tabernacle. Sufficient money was pledged to do the work.—B. L. Wilson, Pastor.

Zone No. 3 of the Western Oklahoma District held a N.Y.P.S. Rally at the Glade church on Sunday afternoon, June 2. The new chairman, Asa Wickens, presided. Devotional service was led by Virgil Scroggs. Pastor Burton of the Cherokee church gave a splendid talk on "Justification." Miss Fox read a paper on "Sanctification." District Superintendent J. W. Short was present and gave a good talk on "Home Missions." There

was a good representation from the following churches: Glade, Cherokee, Alva, Cedar Springs, and Round Grove. Special music was rendered by different visitors, including Mrs. J. C. Tryon. The next rally will be held August 11 at Alva.—Ora Atey, Zone Secretary.

Hudsonville, Texas—Our church has just closed a good revival with Rev. E. P. Akin of McKinney doing the preaching, and Brother Jack Clifford of Tupelo, Oklahoma, in charge of the music. Several prayed through to victory, and three members were received into the church. In spite of inclement weather we had a good meeting. Our General Budget is paid in full for the year, District Budget paid to date, and we are a "star" church for HERALD OF HOLINESS subscriptions. We have already passed the total financial record of last year of this date, and there are yet four months until the time of our District Assembly.—R. R. Akin, Pastor.

Bluefield, W. Va.—Our church closed a very profitable revival recently with Evangelist F. P. Cassidy of Lexington, Ky. Lasting good was accomplished in the meeting. A nice class of members were received into the church. The work of the evangelist was appreciated.—Marvin L. Brown, Pastor.

Birmingham, Ala., First Church—The Lord is blessing the work here under the able leadership of Pastor M. L. Garrett and wife. A revival spirit is on the church and souls are praying through in the regular services. During the past two years the church has purchased a lot in the residential section of the city, and have enough brick purchased to erect a nice building; basement has already been erected without any indebtedness. The church appreciates the work of our pastors.—Reporter.

Georgia District Crusade Convention

The Georgia District Workers' Convention convened May 21-23, at Waycross where Brother Glen Vanhook is the splendid pastor. Brother and Sister Vanhook with their good people provided a most royal entertainment for the delegates and visitors. Although the convention was more largely attended than before, homes were provided for a many more, and friends from other denominations expressed keen disappointment that there were not enough visitors for them to have some of the Nazarenes in their homes.

The convention was held in the First Baptist Church and the meals were served in the dining hall of the Y.M.C.A.

Dr. A. K. Bracken, President of Bethany-Peniel College was the special speaker and brought helpful, inspirational messages each morning at eleven o'clock and each evening. His ministry was indeed a blessing to the Georgia District.

Tuesday afternoon welcome addresses were given by Rev. M. P. Cain, Pastor of Parkside Presbyterian Church, who represented the Waycross Ministerial Association, also Dr. R. T. Russell, Pastor of First Baptist Church in which the convention was held, and Brother Vanhook, host pastor. Rev. P. P. Belew, District

Superintendent, responded to these addresses of welcome.

Then began the N.Y.P.S. program, opening with the District President's message by Rev. Bruce B. Hall, followed by several splendidly prepared papers by our young people of the district on the following subjects: "The Devotional Life of N.Y.P.S. Members"; "Proper Social Standards for Nazarene Young People"; "The Place of the N.Y.P.S. in the Crusade for Souls"; and other phases of young people's work.

Wednesday morning and afternoon were devoted to ministerial work. Papers were read and discussed on the following subjects: "How May We Improve the Quality of Our Ministry?" "The Relation of the Pastor to the Church Auxiliaries"; "The Type of Evangelism Needed in Our Church"; "Maintaining Nazarene Standards in the Local Church"; "What Can Be Done to Deepen the Spiritual Life of the Church"; "Suggestions on Church Financing"; "Best Methods for Promoting the Crusade for Souls"; "Meeting the Challenge of Home Missions"; "The Ideal Pastor"; and "The Ideal Layman."

Thursday morning papers were read and discussed on Sunday school work, opened with District Chairman's message by Rev. H. J. Eason. The following subjects were considered: "The Sunday School from Monday Till Saturday"; "The Advantage of Observing Special Days"; "Dealing With the Adolescent Boy"; and a round table discussion on Sunday school work.

Thursday afternoon was given to the W.M.S. work. The District President's message was given by Mrs. Bruce B. Hall, in which she presented the Missionary Map and Statistical Chart, bringing to us more vividly the location of our mission fields and the missionaries on each. Then papers were read on subjects as follows: "The Place and Importance of the W.M.S. in the Church"; "The Crusade for Souls on the Foreign Fields"; "The Plan and Purpose of the District Bulletin"; "How to Become a Banner Prayer and Fasting District"; "Making the Study Course Inspirational."

We were favored at frequent intervals throughout the convention with good in-

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spirational readings by Miss Nettie Miller of Columbus Southside Church, also special songs by Miss Rubye Parrish and Mrs. J. S. Carter of Thomasville, and Brother Clyde Rogers, song evangelist and chalk artist of Florida District.

Among other visitors were Dr. O. C. Minglethorff of Blackshear, Ga., and Rev. Earl W. Powell and some of his good people from Jacksonville, Fla. We were delighted to have all these saints with us and, "Best of all, God was with us." Everyone was impressed with the deep spiritual tone that prevailed throughout the convention. The spirit of the Crusade for Souls is gripping the hearts of Georgia Nazarenes. "On with the revival."

AURELIA MOORE, *Reporter.*

North Pacific District Assembly

The Seventeenth Annual Assembly of the North Pacific District which met in Olympia, Washington, May 22-26, was the largest in attendance and one of the best ever held on the district. Dr. J. B. Chapman was the presiding General Superintendent and in his usual calm but wonderfully efficient way he guided us through the large volume of business. His morning messages on "Pentecost" were masterpieces for clarity, logic and timeliness. Also he spoke each evening and on Sunday with a regular "camp-meeting swing" to the service.

Rev. E. E. Martin, who for the past six years has been pastor of the college church at Nampa was elected District Superintendent. Dr. J. E. Bates has served seven years and during that time there has been a substantial gain along every line. Last year was a good year. Three new churches were organized and one which had not been functioning was revived. There was a gain in the amount of moneys raised and an increase of two hundred in church membership. Also there was a considerable reduction in the total indebtedness of the church properties. The district set a precedent this year by coming to the assembly with the

"A" section of the District Budget paid in full. The W.M.S. under the fine leadership of Sister Bates just lacked \$26 of raising a total of \$5,000.

Rev. Bertram Peterson of Eugene was elected District Secretary, and Paul E. Knapp was re-elected District Treasurer. Rev. E. H. Edwards was elected District Church School Chairman. The members of the District Advisory Board: Rev. M. G. Jobe, Rev. Fletcher Galloway, Paul E. Knapp and T. S. Wiley.

Four were ordained in a beautiful and impressive service on Sunday afternoon: Arthur Cook, A. G. Jeffries, Lillian Jones and F. Wayne Beals.

Rev. Willard B. Hall and Sister Hall and the good folks of Olympia made wonderful provision for the entertainment of the assembly and Rev. Lorimer, pastor of the Christian church, where the sessions were held made us feel entirely welcome. If anybody complained about the way we were cared for I think he must have had liver trouble, or else some kind of a grouch.

The district is united and one hundred per cent back of the new District Superintendent and by the help of God we are determined to "Go forward." On with the Crusade for Souls.

FLETCHER GALLOWAY, *Reporter.*

South Dakota N.Y.P.S. Convention

The South Dakota N.Y.P.S. Convention was held at Carthage, South Dakota, May 31 to June 2. Evangelist J. C. Hafley of San Diego, California, who was holding special meetings in Carthage, as the convention speaker, bringing four special messages and conducting a Question Box.

The Saturday morning session was devoted to the reading and discussing of papers on the convention theme, "A Crusade for Souls." Special music of different kinds was rendered throughout the convention. Special offering was taken for Home Missions, and the annual election of officers was held.

We are looking forward to the next convention which will be held at Corsica.

ANNETTE LINDBLOOM, *Reporter.*

Ohio District N.Y.P.S. Easter Campaign a Success

Under the direction of the Ohio District N.Y.P.S. officers an Easter campaign was conducted to raise an offering of \$3,500, to be divided equally between the district and general budgets. The campaign was preceded by a series of publicity letters and bulletins, issued by Rev. George M. Galloway, the District N.Y.P.S. Treasurer.

The District President, C. W. Perry; Vice President, Treasurer with others, conducted a district tour, holding special rallies in the various zones, to create interest and enthusiasm for raising the quota.

The campaign was successful, and about \$3,900 was raised, going over the goal by \$400.

Fifty-one churches are on the Honor Roll—that is, have raised more than the quota allotted them for the offering; and

forty-one churches raised a portion of their quota.

The District Banner was given to the zone which had the largest percentage of churches raising their full quota. This Banner was won by the Dayton Zone, which had nine out of thirteen churches raising their quota in full. The Toledo Zone came second with eight out of thirteen churches raising their full quota. The Cincinnati Zone was the only zone raising more money than their combined quotas; fifteen churches with a quota of \$670, and nine of the fifteen not only raised their quotas, but raised enough above their quota to more than pay for the six not raising their quota in full. The largest offering was received from Columbus First Church, amounting to \$350. Rev. Raymond Browning is pastor of this church, and Mrs. Elsie Tree the N.Y.P.S. President. The largest offering in proportion to the quota was raised by Celina church; \$30 was their quota, and they raised \$73. Mrs. A. M. Moorehead is pastor, and Myrtle Slusser is N.Y.P.S. President.

The following churches are on the Honor Roll, having raised more than their quota: Bethel, Bowling Green, Bryan, Cardington, Celina, Cincinnati, Carthage; Lockland, Mt. Washington, Norwood, Stanton Ave., State Street; Columbus, First; Shepard, Sullivant; Cooperdale, Dayton, First; Dayton, Parkview; Delaware, Fairfield, Fayette, Felicity, Ft. Recovery, Franklin, Galion, Hamden, Hamilton, Ironton, Kenton, Lancaster, Lima, Mechanicsburg, Miamisburg, Middletown, Mt. Sterling, Mt. Vernon, Nelsonville, Portsmouth, First; Rudolph, St. Paris, Sandusky, Shelby, Springfield, Toledo, East; Olivet, Walbridge; Union Ridge, Urbana, Van Wert, Wellston, West Lafayette and Wooster.

Alberta District

It was a privilege that we greatly enjoyed in having with us at our District Assembly, Rev. A. H. Kauffman, missionary from Jerusalem. His messages were of great interest and inspiration, and we feel a little nearer to the Jew and his problems. Brother Kauffman continued with us and visited all the churches on the district where we could travel. It was my privilege to be with him, and I surely enjoyed every minute of the time. Some little time has now passed since his visit, but I am still hearing words of appreciation of his messages and visits to the various churches. The interest in Brother Kauffman and his work in Jerusalem is still with us. May the Lord bless him.

L. E. CHANNEL, *District Superintendent.*

DEATHS

Shoup—Mrs. Cordola Shoup, wife of John Shoup, was called to her reward on February 26, 1934. She was born September 28, 1880; early in life she was saved, and later sanctified. She was a local preacher in the Church of the Nazarene at Bentonville, Ark. She faithfully attended the services of the church, was a Sunday school teacher, superintendent of the home work of the W.M.S. and had charge of the jail services. Funeral services were conducted by her pastor, Rev. W. O. Felts. There remain to mourn her departure, her husband, one son, D. P. Shoup, and two daughters, Ruth and Zelda Mae Shoup.—Minnie Brooks, a friend.

"By My Spirit"

The author, Jonathan Goforth has for a long period been the instrument of many revival movements on the mission field in China. He writes of the sovereign power of the Holy Spirit and urges the people of God to use this power in all Christian service. His revival experiences are living messages for the whole Church and will encourage all who long for and expect revival results in their work.

In our Crusade for Souls program this book will play an important part if carefully read. No sincere Christian can read it without being greatly moved. 1.25

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Cooper—Mrs. M. Cooper was born in Ontario, Canada, November 25, 1860, and passed to her reward April 11, 1935. Her husband preceded her in death seven years ago. She was converted when quite young and sanctified about nine years ago. She was a member of the Methodist Church of Canada for a number of years, later uniting with the Church of the Nazarene of Mantario, Saskatchewan, as a charter member. She was a faithful and active member of the Mantario church. She leaves to mourn their loss, one son, two daughters, sixteen grandchildren, one great-grandchild, one sister and two brothers. She was a loving and devoted mother. Funeral services were conducted in the Church of the Nazarene of Mantario by the pastor, Rev. G. H. MacLachlan.

Richart—Willard S. Richart was born May 1, 1860 near Woodburn, Allen County, Indiana, and passed away in Fort Wayne, Ind., on February 27, 1935. On July 18, 1886 he was united in marriage to Minnie R. Spindler, and to this union were born eight children, four sons and four daughters. His wife and three children preceded him in death, leaving to survive him four sons, Walter and Joe, of Fort Wayne; Everett and Leonard of New Haven, Ind.; one daughter, Mrs. Rea Shaw of Fort Wayne; twelve grandchildren, four great grandchildren, two brothers and one sister. Brother Richart was saved early in life, and eight years ago united with the Church of the Nazarene in Fort Wayne. Two years ago he was definitely sanctified and has lived a beautiful Christian life. First Church Fort Wayne has lost a true and faithful member. Funeral sermon was preached by the writer.—G. H. Harmon, Pastor.

Elam—David Eugene, beloved son of Mr. and Mrs. J. W. Elam, was born in Pasadena, Calif., September 3, 1919, and died on March 21, 1935. Although less than sixteen years of age David was much loved by the older people of the church and community. He was a real Christian lad, and consistent in his daily life; a member of Bresee Ave. Church of the Nazarene. He was a faithful member of the Boy Scouts of America. The writer and the Scout-Master, Rev. Thomas Murton, conducted the funeral service followed by interment in beautiful Mountain View Cemetery of Pasadena. He is survived by his parents, brothers and sister.—R. J. Plumb, Pastor.

Wretling—Anna Maria Hane Wretling was born in Bernland, Sweden, May 29, 1842, and departed this life April 9, 1935 in Chanute, Kansas, at the home of her daughter, Mrs. C. A. Wingblade. On July 1, 1876 she was united in marriage to Bernard A. Wretling in Stockholm, Sweden, and they came to America in 1879, settling near Fort Scott in Bourbon County, Kansas. To this union were born seven children. Her husband and five children have preceded her in death. She was converted in early life and lived a very devout life, proving a blessing to all who knew her. Since 1928 she was confined to a wheel chair. She leaves to mourn her departure, two daughters, Mrs. Elizabeth Dahlstrom and Mrs. Ruth Wingblade, both great-grandchildren; also a niece, Miss Maria Ohlsson of Kansas City, whom she loved as a daughter. Funeral services were held in the home of Mrs. Wingblade with Rev. O. J. Hoag in charge.

Murry—Ina Jean Murry was called home Monday, April 29, 1935, at the age of two years, ten months, and seven days. She leaves to mourn her departure her father, mother, two sisters and two brothers. Funeral services were conducted in the Grassland, Texas, Cemetery, with Rev. Edna Myrtle McMahon bringing the message.

Workman—Jessie J. Workman (nee Woods) was born in Plainville, Kansas, June 27, 1889, and passed to her reward May 11, 1935, at San Francisco, Calif. On her birthday in 1920 she was married to Henry Chaney Workman, and to this union were born two children, Ruth and Charles Hampton. Sister Workman was a dependable, substantial and official member of the First Church of the Nazarene, San Francisco, Calif. The Workmans have maintained a "prophet's chamber" and no better care was ever afforded God's servants than that given by Sister Workman. The writer was a guest in her home at the time of her illness and decease. Her translation came suddenly resulting from a ruptured appendix and peritonitis. In addition to her husband, two children, Ruth, age 13 and Charles, age 8, Sister Workman is survived by two brothers, Robert B. Woods of Hemet, Lee Woods of South Pasadena, and one sister, Mary E. Woods of Pasadena; also her sister-in-law and closest friend, Miss Della Workman, who for years had resided in the home. Funeral services were conducted May 13, with Pastor J. George Taylorson officiating, assisted by associate pastor, Rev. Thomas Murrish. Interment was made at Cypress Lawn, Memorial Park, San Mateo, Calif.—Russell V. DeLong.

Jester—Mary L. Jester, daughter of James and Merinda Brittain, was born in Greensboro, N. C., October 27, 1866, and passed to her eternal reward May 7, 1935, at Indianapolis, Ind. She spent her girlhood days in Illinois and Indiana. In 1885 she was united in marriage to Owen E. Jester, and moved to Indianapolis, where she has since made her home. To this union were born nine children, five of whom, together with her husband preceded her in death. She is survived by four children, Beecher, Arthur, Irene and Juanita Jester; one brother, James Brittain of Indianapolis; and one sister, Mrs. Cora Miller of Arkadelphia, Ark. Some fifteen years ago she was converted and sanctified and united with the Church of the Nazarene. She was a faithful member until the time of her death. Funeral services were conducted at the Westbrook Church of the Nazarene, Indianapolis, by District Superintendent Jesse Towns, and her pastor, Rev. O. L. Maish.—Her daughter, H. Irene Jester.

Hall—Mrs. Sarah Hall was born December 12, 1856, and passed to her reward September 20, 1934. She had been a member of the Church of the Nazarene at Bentonville, Ark., for a number of years. Her husband preceded her in death by twenty-one months. She is survived by two sons and two daughters. Funeral services were conducted by her pastor, Rev. W. O. Felts, and interment was made in the Bentonville Cemetery.—Minnie Brooks, a friend.

Speakman—Mrs. Berdette Jones Speakman was born February 9, 1906, at Sebring, Ohio, and departed this life at the Alliance, Ohio, City Hospital, in April, 1935, after giving birth to a son. She was married on April 7, 1933. She leaves to mourn her departure her husband; a son, Earl Wayne, fifteen months old; and an infant son; her parents, Mr. and Mrs. Jack Jones; and two brothers. The deceased had been a student at Asbury College, and also at Eastern Nazarene College. She was a charter member of the Church of the Nazarene at Sebring. Funeral services were conducted by her pastor, Rev. C. B. Clark, assisted by Rev. Lawrence Reed of Damascus.—Mrs. M. O. Hercules, a friend.

Knight—Dorothy Marie Knight, daughter of Rev. and Mrs. John L. Knight, pastors at Mineral Wells, Texas, Church of the Nazarene, was born July 22, 1933, and departed this life March 12, 1935. Although her pilgrimage here was not long, she left many friends to join her loved ones in their sorrow and grief at her early demise.—Hugh G. Thomas.

Koonce—John W. Koonce was born April 3, 1844 at Bellefontaine, Ohio, and departed this life April 25, 1935, at LaFontaine, Kansas. While a small boy he moved with his parents to Greenville, Ill. He was a Civil War veteran. He was converted when a young man, sought and obtained the experience of holiness and was a member of the Friends Church for many years. After moving to LaFontaine he became a member of the Church of the Nazarene. He is survived by two sons, Rev. H. L. Koonce of Kansas City, Kansas, and George Koonce of Washington State; one daughter, Miss Hazel Koonce, a step-daughter, Mrs. Ella Stevens, ten grandchildren, fourteen great-grandchildren, and three brothers. The following ministers participated in the funeral services: Rev. Loyd Wadell, District Superintendent in the Pilgrim Holiness Church; Rev. A. A. Homer and Rev. Brockman, pastors of the Methodist churches, and Rev. L. E. Wright, pastor of the Church of the Nazarene. The American Legion gave the military salute at the cemetery.—L. E. Wright, Pastor.

Mescal—George Anthony Mescal, son of Joseph and Mary Mescal, was born January 22, 1910 at Hoboken, N. J., and died at Caldwell, Idaho, March 11, 1935, following an operation for appendicitis. On March 10, 1934, he was united in marriage to Miss Mildred Barnett of Homedale, Idaho. He is survived by his wife and infant son, Warren; and one brother, Vincent Mescal. He was raised in the Catholic Church, but was converted and sanctified in the Church of the Nazarene at Homedale, and lived a beautiful Christian life.—L. T.

Lewil—Blanche Emily Rollins Lewil was born in Weverly, Iowa, April 24, 1903, and departed this life April 28, 1935, at Dodge City, Kansas. She was united in marriage to Eugene P. Lewil on March 30, 1921. She leaves to mourn her departure her husband, three daughters, Eleanor, Opal and Velma; two sons, Harold and one born at her death; her father and mother, Mr. and Mrs. J. A. Rollins; one brother, Lee, and one sister, Mrs. Ruth Lewis, all of Dodge City. She was a consecrated Christian. Funeral services were conducted in the Church of the Nazarene of Dodge City, with the Pastor officiating.—A. S. Howard, Pastor.

ANNOUNCEMENTS

NOTICE—We have resigned our pastorate at Fort Myers, Florida, in order to give all our time to evangelistic work. Those desiring our services may address us at 2962 N.W. 14th Ave., Miami, Fla.—Evangelists Earle and Elizabeth Vennum.

TEN WEEKS OF TITHING EDUCATION
Any church may now put on a ten-week course of tithing education, right in the midst of its other activities, and at a ridiculously small cost. The Layman Company, which has distributed many millions of pamphlets on the tithe, is now sending out an attractive new series, at so low a price that distribution to an entire church through ten weeks costs only *three and a half cents per family*. A complete set of samples and full particulars will be sent for thirty cents, this includes two playlets; a Tithing Account Book, "The Scriptural Basis for the Tithe," and "Winning Financial Freedom." Please give your denomination; also mention the HERALD OF HOLINESS.

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NOTICE—I am preaching here in the Home for the Aged and Infirm; we have over seven hundred inmates. Would be glad to have some of the back numbers of the HERALD OF HOLINESS for distribution, as this is a needy field. Send them to me at Blue Plains, D. C.—Charles J. Penn.

BORN—to Rev. and Mrs. Grady Gibson, pastors of Hefner Church, Canute, Okla., a son, James Ray, May 21.

—to Rev. and Mrs. Paul R. Cobb, pastors at Windom, Kansas, a son, Gareth Mack, June 2.

—to Rev. and Mrs. G. A. Neuenswander, pastors of Ebenezer Church of the Nazarene, Crowley, La., a daughter, Joy Ann, May 30.

A classic book on soul saving and evangelism is A. Paget Wilkes' THE DYNAMIC OF SERVICE. We have just imported twenty-five copies of this matchless book. We know that many of our preachers do not have a copy and they should have one. It is a most thorough discussion of soul saving. The material is organized in an admirable manner. The contents of the book are particularly adaptable for use in sermon building. It is a volume that any preacher will prize. Chapter titles are as follows: The Dynamic of a Commission, Diagnosis of Man: The Desires, The Understanding, The Will, Ministry and Witness, The Commission, The Sense of Need, The Sense of Sin, The Minimum of Truth, The Minimum of Works, Salvation, Idolatry, Ensamples. 310 pages. The price is \$1.50, and it's worth many times that amount.

WEDDING BELLS

Mr. Elmer Williams and Miss Eva Hamilton were united in marriage May 31, at the home of the bride's mother, Mrs. Bert Feight, in Lawver, Wyoming, with Rev. W. A. Cunningham officiating.

Mr. Paul Hieronymus of Kansas City, Mo., and Miss Crystal Evangeline Brockman of Hutchinson, Kansas, both students of Bresee College, Hutchinson, were united in marriage May 28, at 8:30 p.m., in the Bresee College Auditorium, with Rev. S. T. Ludwig, president of the school, officiating. The young people are entering the evangelistic field; they may be addressed at Hutchinson, Kansas.

Miss Mildred Schiffler of Cherokee, Oklahoma, and A. W. Wilson, Jr., son of Revs. A. W. and Lillian Wilson, of Loveland, Colo., were united in marriage June 5 at the home of the groom's parents in Loveland, with Mrs. Wilson, mother of the groom, officiating. The young couple will assist in revival work this summer, returning to Deer Creek, Okla., September 1 to make their home, where the groom is principal of the grade school.

Mr. Stephen P. Burton of Sparr, Florida, was united in marriage to Miss Helen Florence Eckel, daughter of Rev. Howard Eckel, pastor at Homestead, Florida, at the home of the bride's parents. Mr. and Mrs. Burton are making an extended tour of the United States.

PRAYER IS REQUESTED by a brother in Iowa for a complete recovery from a nervous breakdown; by a brother and his wife in Kentucky, as they are in a community where God is rejected, and they need a man to come and hold a mighty revival there this summer, that the hungry people might learn of God.

CAMPMEETING ANNOUNCEMENTS

June 18 to 28. District Annual Provincial Campmeeting, Church of the Nazarene, Red Deer, Alberta. Evangelist, Rev. W. M. McGuire of Toronto, Ontario. For information write Rev. D. A. Prescott, Red Deer, Alberta.

June 18 to 28. Nazarene Camp, Ohio District, Morse Road, Columbus, Ohio. Workers: Dr. R. T. Williams, Rev. Bona Fleming, Professor John E. Moore; Joy and Mary Latham, young people and children's workers; Rev. C. A. Gibson, service director. For information write, Rev. W. R. Gilley, Secretary, 2976 Cleveland Ave., Columbus, Ohio.

June 18 to 28. State Campmeeting to be held on the famous campgrounds, Waco, Texas. Workers: Rev. H. N. Dickerson, special evangelist; with the preachers and singers of the Abilene and San Antonio Districts assisting. For further information write Rev. J. E. Threadgill, 602 South 11th St., Waco, Texas.

July 25 to August 4. Hillsboro, Wis. Annual Holiness Campmeeting of Wisconsin Conference of Wesleyan Methodist Church. Workers: Evangelist, Rev. W. D. Correll, Central, S. C.; young people's worker, Rev. Nellie Hamilton of Cleveland, Ohio; children and general workers, Mrs. Bailey, Arthur and Vernita, Chicago, Ill. For information write, J. B. Clawson, Baraboo, Wis.

July 27 to August 11. Thirty-third Annual Meeting of Mooers Campmeeting Association, Mooers, N. Y. Workers: Revs. R. L. Stuart, R. G. Witty, John Scobie, H. W. Sweeten (last week), Mrs. Tillie Albright; Music, Cecil Thomas with the Varsity Quartet of Taylor University; young people, Taylor Quartet. For information write, Kenneth F. Fee, Secretary, Mooers, N. Y.

August 8 to 18. Campmeeting, Atlanta, Texas. Workers: Dr. J. A. Wade with the Knippers Brothers and Raymond Parker. The Friendly Camp with a spiritual influence. For information write Mary E. Perdue, Secretary.

August 15 to 25. Vincent Springs Campmeeting, one mile west of Dyer, Tenn. Workers: Rev. L. W. Dudson and wife of Prescott, Ariz., Rev. E. M. Canada and wife of Sikeston, Mo. For further information write Joe T. Hall, Secretary, Box 323, Dyer, Tenn.

August 18 to September 1. Millport Nazarene Campmeeting, Millport, Alabama. Workers: Rev. H. H. Hooker, Rev. H. H. Wise, Miss Lera Teague. For information write J. L. Shelton, Route 1, Millport, Ala.

CAMPMEETING CALENDAR

June 20 to 30. Southern Campmeeting Association, Berachah Grounds, Arlington, Texas. Workers: F. Lincicome, Bud Robinson, Kenyon Trio, Mrs. Alline Swann. Write F. E. Wiese, Arlington, Texas.

June 20 to 30. Holiness Association, Star, Idaho (twenty miles northwest of Boise). C. W. Ruth, Evangelist. Write John Allen, 615 Main St., Boise, Idaho.

June 22 to July 4. Annual Campmeeting Ass'n., Brushton, N. Y. Workers: Peter Wiseman, LeRoy A. Lindsley, Floyd N. Bradley. Write, Mrs. Mabel Spaulding, Secretary, Bangor, N. Y.

June 23 to July 7. Manville, Ill. Holiness Camp. Workers: Harold Johnson and Wife, Harry Morrow, Adolph Gross, Gross Ensemble, Elnora Sheppard. Write Wilder Hoobler, Secretary, Manville, Ill.

June 23 to July 7. Wilmington, N. Y. Interdenominational Holiness Camp. Workers: James Miller, Frank Arthur, Tillie McNutt Albright, Clarence Haas, Mrs. John Weightman, George P. Woodward. Write Mrs. Frank Warren, Haselton, N. Y.

June 27 to July 7. Red Rock Camp, seven miles south of St. Paul, Minn., on Highway 3. Workers: John Thomas, John L. Brasher, Mrs. Iva D. Venard. Write, Geo. C. Vallentyne, 3400 Park Ave., Minneapolis, Minn.

June 28 to July 7. New England District, Nazarene Camp, North Reading, Mass. Workers: District Superintendent Sam C. Young, Raymond Browning, Howard W. Sweeten, E. E. Patzsch, Miss Edith Cove, John Riley. For information write Miss Rose Wright, 1073 Middlesex St., Lowell, Mass.

June 28 to July 7. Nebraska State Holiness Ass'n. Camp, Bethany Park, Lincoln, Nebr. Workers: J. A. Huffman, John Paul, and others. Write, R. M. Dillworth, 5335 Pioneer Blvd., Lincoln, Nebr.

June 28 to July 7. Holiness Association Campgrounds, four miles northeast of Mitchell, S. Dak. Workers: Joseph Owen, J. C. Hafley. Write Wm. Durkee, Mitchell, S. Dak.

June 28 to July 7. Camp, Mt. Lake Park, Md. Workers: C. H. Babcock, Z. T. Johnson, Miss Jamie Bradford, Miss Minnie Shay, E. Clay Milby and Mrs. Milby. Write, C. M. Hood, Mountsville, W. Va.

July 3 to 14. Manitoba-Saskatchewan District Camp, at grounds of Regina Exhibition Association, Regina, Sask. Workers: J. G. Morrison, J. B. Chapman. Write, T. Simpson, 1545 Rae St., Regina, Sask.

July 4 to 14. New York District Nazarene Camp, Groveville Park, Beacon, N.Y. Workers: J. W. Goodwin, R. Wayne Gardner, J. H. Sloan, Clarence Haas. Write M. S. Cook, 65 Union St., Beacon, N. Y.

July 4 to 14. Holiness Association Camp, Ottawa, Kansas. Workers: C. W. Ruth, Harold Sheets, and local pastors. Write Everette D. Howard, 840 S. Cedar St., Ottawa, Kansas.

July 5 to 14. Prophetic and Missionary Conference, Cedar Beach, Port Monmouth, N. J. Workers: Chas. H. Babcock, Paul E. Haines and Wife, John A. Duryea and Wife, B. Joseph Martin and Wife. Write, Miss Elizabeth Foth, 307 Warren St., Brooklyn, N. Y.

July 5 to 14. Isabella County Holiness Ass'n. Camp, Mt. Pleasant, Mich. Workers: Rev. and Mrs. Edward Boone and daughters, Olive, Beatrice and Beulah. Write Mrs. M. D. Holbrook, Mount Pleasant, Mich.

July 7 to 21. Holiness Camp, Greenville, Tenn. Workers: Perry Rood, Carmon Sloan, M. M. Mills. Write T. M. Cox, Secretary, Greenville, Tenn.

July 10 to 21. Ozark Camp, Joplin, Mo. Workers: Lee L. Hamric, E. E. Hale; Sunday School Institute, with E. G. Blystone, Mrs. E. E. Hale, L. A. Reed, W. H. South. Write Ira F. Stevens, 1201 Central Ave., Joplin, Mo.

July 11 to 21. Bethany-Peniel Camp, Bethany, Okla. Workers: Howard W. Jerrett, W. A. Eckel and Wife, W. A. Carter, J. W. Short, A. K. Bracken, H. B. Macroy. For information write B. M. Hall, Bethany, Okla.

July 12 to 21. Smith Mills Camp, Smith Mills, No. Dartmouth, Mass. Workers: O. C. Mingleddorf, Stella B. Crooks, E. E. Patzsch, Reita Rundlett, Tom M. Brown. Write Miss Annie M. Cunningham, Secretary, 88 Liberty St., New Bedford, Mass.

July 14 to 28. Mt. Shasta, Calif. Interdenominational Camp. Workers: Roy L. Hollenback, John Connor, D. H. Scott, John Birch, Mrs. E. H. Birch. Write John Rule, Mt. Shasta, Calif.

July 18 to 28. Grand View Camp, Brooktondale, N. Y. Workers: Raymond Browning, Frank Smith, Mrs. Hawk, Mrs. Frye. Write Roy H. Cantrell, 37 Clark St., Binghamton, N. Y.

July 18 to 28. Indian Lake (Vicksburg). Mich. Workers: T. M. Anderson, H. V. Miller, B. D. Sutton. All day meeting on Campground on July 4. Write V. L. Ward, Vicksburg, Mich.

July 19 to 28. Holiness Camp, West Union, Ohio. Workers: E. A. Keaton, Burl Sparks, Miss Mildred Ferneau. Write C. P. Smales, 605 West 4th St., Manchester, Ohio.

July 19 to 29. Douglas, Mass. Workers: W. C. McIntire, C. B. Fugett, G. D. Riley, John Riley, Miss Edith Cove, Arthur W. Gould. Write N. J. Raison, Secretary, 43 Colby St., Bradford, Mass.

We have "left-over" stock of several copies of the lesson commentary described below. The regular price is \$1.50. While these copies last we offer them at 75c, postpaid. These commentaries are valuable to Bible students for reference even after they are out of date.

THE TEACHERS' GUIDE

A Commentary on the International Sunday School Lessons for 1935. The author, Dr. J. R. Kaye stands unqualifiedly for the Divine inspiration of the Bible; for the Deity of Jesus Christ; for the doctrine of the Atonement; for the new birth and for the Miraculous as set forth in the Scriptures.

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July 19 to 29. Sebring, Ohio. Workers: Joseph H. Smith, Andrew Johnson, N. B. Vandall, Jamie Bradford, Mrs. E. J. Leonard. Write, R. L. Bush, Box 45, Sebring, Ohio.

July 24 to August 4. Long Island Holiness Ass'n. Camp, Prince Ave., Freeport, L. I., N. Y. Interdenominational. Workers: Peter Wiseman, Howard Sweeten, B. Joseph Martin and Wife, Robert L. Simpson, Benjamin Combs, Mrs. Henry Reeves, H. Willard Ortlip, H. J. Cornell and Wife. Write Harry J. Cornell, Secretary, 46-14 Burling St., Flushing, N. Y.

July 26 to August 4. Interdenominational Camp, Portsmouth, R. I. Workers: John R. Church G. Arnold Hodgkin and Wife, J. Byron Crouse and Wife, Miss Edith Crouse. For information write Andrew B. Starbuck, 1214 Washington St., Portsmouth, Va.

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

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

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

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

August 11 to 25. Ithiel Falls Campmeeting Ass'n., at Ithiel Falls, Johnson, Vt. Workers: J. Glenn Gould, Charles P. Hogle, E.N.C. Quartet. Write John W. Poole, Secretary, 19 Vernon St., Keene, N. H.

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

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

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

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

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

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

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

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Spring Assemblies

Rocky Mountain June 19 to 23

Summer and Fall Assemblies

- North Dakota July 3 to 7
- Manitoba-Saskatchewan July 10 to 14
- Central Northwest Aug. 14 to 18
- Iowa Aug. 21 to 25

- Kansas Aug. 28 to Sept. 1
- 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

DISTRICT ASSEMBLY INFORMATION

Rocky Mountain—At Billings, Montana, Church of the Nazarene, June 19 to 23. Rev. Ross E. Price, Pastor, 508 1/2 North 30th Street. General Superintendent Chapman.

North Dakota—At Jamestown, July 3 to 7. Rev. S. C. Taylor, District Superintendent, 104 E. Washington St., Jamestown. Assembly to be held on Holiness Camp Grounds. General Superintendent Chapman.

Manitoba-Saskatchewan—At Regina, Sask., July 10 to 14. Rev. Abner Olson, Pastor, care 1545 Rae Street. Assembly to be held at grounds of Regina Exhibition Association. General Superintendent Chapman.

Preacher!

For your summer reading we suggest the following new books.

Hosea, The Heart and Holiness of God. By G. Campbell Morgan. This, the latest work of Dr. Morgan, reveals his exceptional expository and exegetical gifts. In this book he considers one of the most arresting revelations of the real nature of sin, together with one of the clearest interpretations of the strength of divine love, recorded in Holy Scripture. **1.50**

Epochs in the Life of the Apostle John. By the late A. T. Robertson, D. D. This Bible scholar needs no introduction and his works need no commendation; his scholarship is unquestioned. In the preface to this volume he writes that after a lifetime of study of St. John and his gospel, he finds "fewer unsolved difficulties in the single great figure who wrote the Johannine literature and became the eagle who soared above the clouds into the clear sky of eternal truth in Christ." We are confident that at least a number of our ministers will want this new book. 253 pages. **2.00**

The Answers of Jesus to Job. Another G. Campbell Morgan book. This book would interest any thoughtful layman but it is one that every preacher should study carefully. Dr. Morgan says, "There is no answer to Job until we find it in Jesus. But we find an answer to every such cry of Job in Jesus." 136 pages. **1.25**

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Samuel Logan Brengle, The Portrait of a Prophet. By C. W. Hall. A detailed biography of this warrior-saint, preacher and writer. His books on holiness have made him famous the world over. More than a million copies of these books have been sold. Ministers especially will be interested in this well written life story. 387 pages. **The price is only 1.50**

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

Northern Indiana—At Elwood Church of the Nazarene, North "F" and 14th Streets, August 6 to 11. Rev. Walter Rees, Pastor, 815 North Anderson. General Superintendent Goodwin.

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

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

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

EVANGELISTS' SLATES

Gilbert and Sylvia Anderson, Preacher and Singers, 314 Seventh St., Fairbury, Nebr.
Otterbein, Ind. June 3 to 23
Mack Anderson, 2923 Troost Ave., Kansas City, Mo.
Billings, Mont. (Dist. Camp) . . . June 14 to 23
T. M. Anderson, Wilmore, Ky.
Ft. Wayne, Ind. June 13 to 23
Sharon Center, Ohio. June 28 to July 7
Indian Lake, Mich. July 18 to 28
Denver, Colo. Aug. 8 to 18
D. D. Axline, Trinway, Ohio
Jarrette and Dell Aycock, 2923 Troost Ave., Kansas City, Mo.
Jamestown, N. Dak. (Camp) June 28 to July 7
F. B. Bacon and Wife, 504 Morton St., Pullman, Wash.

Leo Baldwin, Bethany, Okla.
Ft. Smith, Ark. June 14 to 30
Goldthwaite, Texas. July 1 to 14
Bernice Bangs and Vivian Chaffee, 2122 North 128th St., Seattle, Wash.
Eugene, Ore. June 23 to July 7
Barkley Brothers, Gospel Singers, Evangelist, Chalk Artist, Columbiana, Ohio. N. Pearl St., in care of Rev. Chas. W. Snyder
Congo, West Va. June 9 to 23
Altoona, Pa. June 25 to July 7
Hilman Barnard, Song Evangelist, 1433 Meadow Rd., Columbus, Ohio
Pittsburgh District Tour. June 16 to July 3
Barnes Sisters, Song Evangelists, 301 E. Washington St., Lisbon, Ohio
Meadville Pa. July 5 to 21
Washington, Pa. July 28 to Aug. 11
Ruth C. Bishop, Evangelist, Singer and Musician, 218 East St., Wadsworth, Ohio
East Liverpool, Ohio. June 23 to July 7
Shadyside, W. Va. July 10 to 21
Wadsworth, Ohio. July 22 to Aug. 4
Cincinnati, O (Stanton Ave.) Aug. 11 to 25
C. G. Bohannon and Party (Morning Star Radio Quartet), 2923 Troost Ave., Kansas City, Mo.
Harold E. Bomgardner and Wife, Song Evangelists, Burr Oak, Kans.
Iowa District June 2 to 23
Des Moines, Iowa. June 25 to July 7
Oskaloosa, Iowa. July 8 to 21
Herace A. and Florence Booker, 432-13th St. S. E., Canton, Ohio
New Philadelphia, Ohio. June 9 to 30
Canton, O. (Open Air Camp) July 7 to 21
Oshkosh, Wisc. July 28 to Aug. 18
James E. Brasher, Crestview, Fla.
C. C. Burton, Delmer, Ky.
Palestine, Texas. June 9 to 23
Blossom, Texas. June 27 to July 7
Kentucky-West Va. Dist. July 14 to Aug. 24
M. M. Bussey, 116 W. Ramona, Wilmar, Calif.
North Pacific Coast. Spring Revivals
(Mail address, Gen. Del., South Tacoma, Wash.)
A. L. and Myrta Cargill, Bethany, Okla.
Watonga, Okla. June 23 to July 7
Liberal, Kansas July 12 to 28
F. P. Cassidy, 814 Idlewild Court, Lexington, Ky.
Assumption, Ill. June 4 to 24
Carthage, Ill. June 24 to July 14

Caywood and Griffith, Evangelist, Singers, Musicians, 2923 Troost Ave., Kansas City, Mo.
Missoula, Mont. June 2 to 19
Open Date—preferably Northwest. July
H. Chaney and Wife, Nora Springs, Iowa
Open Date. June 17 to 30
Jacob A. Cope and Wife, Larimore, No. Dak.
Billings, Mont. (Dist. Assem.) June 14 to 23
Alfred, N. Dak. June 25 to July 7
C. T. Corbett and Wife, 110 Edith, Dayton, Ohio
Mason City, Iowa June 21 to July 7
Cincinnati, O. (Mt. Wash. Sta.) July 8 to 21
Columbus, O. (Nazarene Camp) July 22 to 26
Chillicothe, Ohio. July 28 to Aug. 11
Ernest Coryell, Meridian, Idaho
C. B. and Jewel Cox, 14 Hudson Ave., Franklin, Ohio
Mansfield, Ohio June 9 to 23
Owens City, W. Va. July 8 to 21
Wheeling, Ind. (Camp) July 26 to Aug. 4
Cherry Grove, Ind. (Camp) Aug. 11 to 25
Winfred R. Cox, 712 Silver Ave., Greensboro, N. C.
Bluffton, Ind. June 12 to 30
Lansing, Mich. July 7 to 21
Cadillac, Mich. Aug. 11 to 18
Hastings, Mich. Aug. 18 to 25
J. H. Crawford, 421 School St., Hot Springs, Ark.
Rock Island, Ill. June 23 to July 7
Milwaukee, Wisc. July 8 to 28
Clinton, Iowa. July 29 to Aug. 11
Stella B. Crooks, 237 W. 61st St., Englewood Sta., Chicago, Ill.
Pontiac, Mich. June 16 to 30
Reserved July 1 to 11
North Dartmouth, Mass. (Smith Mills Camp) July 12 to 21
J. Paul Crowe, 17-year old Singer and Evangelist, Memphis, Texas
Ruby Lee Dees, Song Evangelist and Children's Worker, 110 S. College St., Paris, Tenn.
Nashville, Tenn. (West Side) June 17 to 30
Wingo, Ky. July 1 to 14
Jackson, Tenn. July 15 to Aug. 4
Mayfield, Ky. Aug. 4 to 18
Dover, Tenn. (Standing Rock Camp) Aug. 18 to 25
Russell V. DeLong, 2923 Troost Ave., Kansas City, Mo.
No. Calif. Dist. Tour (care Rev. R. F. Smees, 1332 N. Center St., Stockton, Calif.) June 2 to July 3
Santa Cruz, Calif. (Dist. Camp) July 3 to 14
M. E. and Nina DeVoll, 400 F Ave. West, Cedar Rapids, Iowa
H. N. Dickerson, 2608 Newman, Ashland, Ky.
Anderson, Ind. June 11 to 23
Auburn, Pa. (Camp) June 28 to July 7
Waco, Texas (All State Camp) July 18 to 28
A. J. Doke and Wife, Preacher, Singers and Guitarists, Clam Falls, Wisc.
Fond-du-lac, Wisc. (Gen. Del.) May 31 to June 23
Clam Falls, Wisc. (Naz. Camp) June 25 to July 4
B. Orwill Donaldson, Preacher and Singer, Olivet, Ill.
Nelsonville, Ohio (Gen. Del.) June 10 to 23
Open Date. June 25 to July 7
Johnnie and Jackie Douglas, Evangelist and Singers, 2923 Troost Ave., Kansas City, Mo.
W. B. Dunkum, 1353 Hemlock St., Louisville, Ky.
Frank, West Va. June 30 to July 21
Ansel, Ky. July 28 to Aug. 11
J. Clarence Dye, Evangelist; and daughter, Ruth Magdalene, Special singer, song leader, altar and young people's worker, 1315 "T" St., Bedford, Ind.
Buena Vista, Ind. June 23 to July 7
Brance and Wynona Edwards, Song Evangelist and Pianist, Box 1206, Bethany, Okla.
Bristow, Okla. June 9 to 23
Howard, Kansas. June 24 to July 14
Edwards Evangelistic Ladies' Quartet
Spokane, Wash. (South Side) June 9 to 23
Pueblo, Colo. June 30 to July 28
El Reno, Okla. Aug. 4 to 18
Harry Fagan, Blind Singer and Pianist, R. F. D. 1, Carmichaels, Pa.
Gallipolis, O. (care Rev. J. L. Seel, Smithers St.) June 9 to 23
Open Dates
W. F. Farmer, Route 6, Rock Hill, S. C.
Roanoke, Va. (Tent) June 21 to July 7
Open Dates After July 7
W. A. Fisher and Wife, Song Evangelists, 940 Strouse Ave., Nashville, Tenn.

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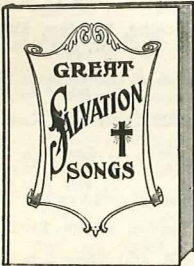


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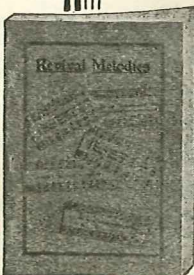
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Columbus, Ind. (Camp) June 21 to 30
Nashville, Tenn. (Tent) July 1 to 14
Columbus, O. (Dist. Camp) July 19 to 28
Springfield, Ill. (Camp) Aug. 2 to 11
Pasadena, Calif. (Dist. Camp) Aug. 15 to 25
- B. A. Fox, Lytton Springs, Texas
Red Rock, Texas June 12 to 30
San Benito, Texas July 3 to Aug. 1
Belton, Texas (Live Oak church) Aug. 5 to 18
- Fred T. Fuge, 369 Perry St., Fostoria, Ohio
Kittanning, Pa. Aug. 1 to 11
- C. B. Fugett, 2613 Newman St., Ashland, Ky.
Dunbar, W. Va. (City Hall) June 20 to 30
Mendon, Ohio (Camp) July 4 to 14
Douglas, Mass. (Camp) July 18 to 28
Leslie, Md. (Dist. Camp) Aug. 2 to 11
Portage, Ohio (Camp) Aug. 15 to 25
- J. E. Gaar, 2008 West 34th St., Des Moines, Iowa
Open dates June and July
- Gaddis-Moser Evangelistic Party, Olivet, Ill.
Petrel, N. Dak. (Camp) June 18 to 30
Verndale, Minn. (Camp) July 1 to 14
Willmot, S. Dak. (Camp) July 16 to 28
New Albany, Ind. (Camp) Aug. 1 to 11
- Elmer Gandy, Preacher, Singer, Artist, 241 N. Harvard St., Lindsay, Calif.
Watsonville, Calif. June 9 to 30
Marshfield, Ore. July 7 to 28
- Ben L. Gash, 813 Mentor Ave., Wichita, Kansas
Grenola, Kansas June 23 to July 14
- The Gospel Team, 309 East 9th St., Wellston, Ohio
- Otto M. Grace, 303 Barnhart St., Marion, Ohio
Loudenville, Ohio June 9 to 23
- Glenn Griffith, 510 W. Yampa St., Colorado Springs, Colo.
- T. C. and Rhoda E. Grigsby, Piedmont, Mo.
Dexter, Mo. June 9 to 30
Iberia, Mo. July 7 to 21
Meta, Mo. July 24 to Aug. 11
- Chas. E. Haden, 1112 Breckenridge St., Owensboro, Ky.
Cedar Grove, W. Va. June 3 to 23
- J. C. Hafley, 862 Iglehart Ave., St. Paul, Minn.
Minneapolis, Minn. (Hennepin Camp)
..... June 13 to 23
Mitchell, S. Dak. (Camp) June 28 to July 7
Corsica, S. Dak. July 10 to 21
- J. N. Hampe, Evangelist, 2020 West St., Topeka, Kansas
Open Dates for work in Campmeetings, Bible Conferences and Conventions.
- Ray Hance, Bethany, Okla.
Bloomington, Ind. June 17 to 30
Cushing, Okla. July 7 to 21
Erick, Okla. July 22 to Aug. 4
Miami, Fla. (First church) Aug. 11 to 25
- W. W. Hankes, 2340 Central Ave., Ashland, Ky.
Camden, N. J. June 18 to 30
- Whitcomb and Maridel Harding, Bethany, Okla.
Middletown, Ind. June 19 to 30
Goshen, Ind. July 3 to 14
Tulsa, Okla. July 15 to 28
- H. J. and Vivian Hart, General Delivery, Nampa, Idaho.
- C. L. Henbest, Rogers, Ark.
Waldron, Ark. (Tent) June 20 to July 7
Beech Grove, Ark. July 12 to 28
- H. A. Henderson, Song Evangelist, 2825 Roosevelt, Kansas City, Kansas
- Hill Evangelistic Party, Evangelist and Singers, 547 Sixth St., Portsmouth, Ohio.
Mineral Springs, Ohio June 9 to 23
Columbia, S. C. June 30 to July 31
Fly, Tenn. Aug. 4 to 18
- Mrs. Ruby J. Hinman, Children's Worker and Pianist, Gen. Del., Marietta, Ohio.
Colebrook, Ohio June 3 to 23
Oregon, Wis. Aug. 9 to Sept. 2
- Roy L. Hollenback, Cambridge City, Ind.
Mt. Shasta, Calif. (Gen. Del.) July 7 to 21
Home (Open date for meeting near Cambridge City) July 28 to Aug. 10
- The Hoot Brothers, Olivet, Ill.
St. Louis, Mich. June 16 to 30
- V. M. Hoover, 107 Franklin St., Laconia, N. H.
New England District September 1
- Misses Vera Howerton and Vera Carter, 2234 N. Arkansas, Wichita, Kansas
Grenola, Kansas June 23 to July 14
- Oscar Hudson, 2923 Troost Ave., Kansas City, Mo.
Wewoka, Okla. June 16 to 30
Konawa, Okla. July 7 to 21
Morrilton, Ark. July 23 to Aug. 11
Benton, Ill. (Bonnie Camp) Aug. 13 to 25
- A. L. James and Wife, Evangelist and Singer, 621 W. Grand Ave., McAlester, Okla.
No. Little Rock, Ark.
(110 West 21st St.) June 2 to 23
Kingston, Okla., Gen. Del. (Aylesworth church) June 30 to July 14
Commerce, Tex., Gen. Del. (Shilo Camp) July 15 to 28
Tulsa, Okla. (1307 W. 22nd) July 30 to Aug. 11
Sallisaw, Okla. (Gen. Del.) Aug. 12 to 25
- W. P. Jay and Wife, 1007 W. Douglas Ave., Nashville, Tenn.
Crossville, Tenn. June 2 to 23
Nashville, Tenn. June 27 to July 14
Waynesboro, Tenn. July 18 to Aug. 11
- Aleck G. Jeffries, Evangelist, Talent, Oregon.
Open Dates
- Howard W. Jerrett, 14883 Hubbell Ave., Detroit, Mich.
Winona, Minn. June 16 to 23
Iowa District Tour June 25 to July 7
Bethany, Okla. (Camp) July 11 to 21
Nashville, Tenn., Tent (Grace Church) July 28 to Aug. 11
- Johnson Sisters, Preacher and Singers, 1022-13th Ave. So., Minneapolis, Minn.
- Harold C. Johnson and Wife, 201 W. Adams, Springfield, Ill.
West Chester, Pa. June 9 to 23
Mansfield, Ill. (Camp) June 24 to July 7
Alton, Ill. (Tent) July 8 to 21
- Paul and Ruth Johnson, Singers and Musicians, 1615 S. Spring St., Springfield, Ill.
Lexington, Ill. June 10 to 23
- A. H. Johnston and Wife, Gospel Singers, 800 Princeton St., Akron, Ohio
Fairmont, West Va. June 9 to 23
- Lum Jones, Ada, Okla.
Onego, West Va. (Camp) June 11 to 23
Moundsville, W. Va. June 25 to July 7
Celina, Ohio July 9 to 21
Clinton, Pa. (Tri-State Camp) July 25 to Aug. 4
- Robert G. Jones, Tilden, Ill.
Pana, Ill. June 2 to 23
Olney, Ill. June 24 to July 7
Tilden, Ill. (Home Campmeeting) July 18 to 28
- Edward A. Keib, Blind Boy Preacher, Singer and Musician, 224 Fordyce St., Pittsburgh, Pa.
Lincoln Place, Pa. (Naz. ch.) June 13 to 25
New Brighton, Pa. (Nazarene) June 26 to 30
Bedford, Pa. (Camp) Aug. 7 to 18
- F. P. Kerst, Evangelist, Route 3, Vincennes, Ind.
Indianapolis, Ind. (Flackville) June 2 to 30
Newburgh, Ind. July 10 to 28
- E. W. Kiemel, Sylvia, Kansas.
Bayfield, Colo. June 23 to July 7
Durango, Colo. July 9 to 21
- Harold Kiemel, 1425-7th St., Greeley, Colo.
Karval, Colo. July 17 to 30
- L. H. and Gladys Kindred, 1117 West 7th St., Des Moines, Iowa
Sigourney, Iowa June 17 to 30
- Floyd W. Kline, Gospel Singer, Columbus, Ga.
Gastonia, N. C. June 11 to July 1
Savannah, Ga. July 14 to 29
Charleston, S. C. August
- Ottis Knippers and Raymond Parker, Gospel Singers, Lawrenceburg, Tenn.
Decatur, Ill. (1st ch.) June 13 to 30
Longview, Texas July 3 to 25
Bivins, Texas (Camp) July 26 to Aug. 4
Atlanta, Texas (Camp) Aug. 8 to 18
- H. V. Kyer, 894 Oregon Ave., care Chas. Dye, Kenmore, Ohio
Open Date June 9 to 23
- Joy and Mary Latham, Wilmore, Ky.
Wooster, Ohio June 11 to 23
Bowling Green, Ohio July 8 to 14
Columbus, O. (Dist. Camp) July 18 to 28
Xerxes, Ky. July 30 to Aug. 11
Belle, W. Va. Aug. 14 to 25
- Mason Lee, 217 Division St., Huntington, W. Va.
Cordova, Ala. June 23 to July 7
Calera, Ala. July 8 to 21
Birmingham, Ala. July 22 to Aug. 4
Columbia, Tenn. Aug. 5 to 18
- E. Arthur Lewis, 1770 Cotner Ave., W. Los Angeles, Calif.
Richmond, Va. June
- V. H. Lewis Evangelistic Party, 130 E. Campbell, Hutchinson, Kansas
Billings, Mont. (Dist. Assem.) June 19 to 23
- LoRoy A. Lindsey, 230 Leon St., Syracuse, N. Y.
Brushton, N. Y. (Camp) June 22 to July 4
- W. V. and Marguerite Littrell, 1007 Concord Ave., Akron, Ohio
Parkersburg, W. Va. June 18 to 30
- Joseph L. Logsdon, Jr., 525 Prentice, San Francisco, Calif.
Oakland, Calif. (1245 82nd Ave.) June 16 to July 8
Santa Cruz, Calif. (care Naz. Camp) July 8 to 14
- A. S. London and Wife, 2923 Troost Ave., Kansas City, Mo.
Bethany, Okla. (S. S. Enrollment campaign) June 12 to 23
- Holland London, 2923 Troost Ave., Kansas City, Mo.
Jerusalem, Palestine, in care of Nazarene Station June 13 to Aug. 27
- Claude H. Long and Sisters, 3335 West 29th Ave., Denver, Colo.
Wilkinsburg, Pa. (Camp) June 16 to 30
Lausing, Mich. (Camp) July 7 to 25
- David Mackey and Wife, Son Evangelists, Musicians and Children's Workers, Box 624, Montpelier, Ind.
Bluffton, Ind. June 12 to 30
- Lawrence J. and Mary E. McAllen, Preachers, Singers and Chalk Artists, 126 N. Beaver, New Castle, Pa.
Danbury, Conn. June 9 to 30
Trenton, N. J. July 7 to 21
- J. B. McBride and Wife, 2923 Troost Ave., Kansas City, Mo.
Emporia, Kans. (Gen. Del.) June 9 to 23
Perkins, Okla. (Gen. Del.) June 25 to July 5
Okarache, Okla. July 7 to 21
Abermathy, Tex., Gen. Del. July 28 to Aug. 11
- R. H. and Edna McCart, Preacher, Singers, Pianist, 4100 Quitman St., Denver, Colo.
Pittsburg, Kans. (904 E. 4th) June 9 to 23
- Marvin P. McCoy, Lawyer-Evangelist, Edinburg, Texas
Brooksmith, Texas June 30 to July 15
Cross Roads, Texas July 15 to 30
Open Dates After July 30
- McKinley Sisters, Song Evangelists, Route 1, Greenfield, Ind.
Owensville, Ind. June 9 to 30
Bowling Green, Ind. July 7 to 21
- J. A. McNatt, 2923 Troost Ave., Kansas City, Mo.
St. Louis, Mo. (Golden Gate Church) June 23 to July 7
Tilden, Ill. (Camp) July 18 to 28
- A. McNaughton, 3753 Upton Ave. No., Minneapolis, Minn.
Open Dates After June 16
- I. C. Mathis, 2923 Troost Ave., Kansas City, Mo.
- Prof. Paul and Helen Mayfield, Singers and Musicians, 3510 Weisser Park Ave., care Rev. J. W. Montgomery, Ft. Wayne, Ind.
Marion, Ind. (1327 W. 3rd Ave.) June 9 to 23
Caro, Mich. (Camp) June 27 to July 7
Canton, Ill. (Tent) July 8 to 28
- W. E. Melton and Wife, 2210 38th St. N.W., Washington, D. C.
Cuthbert, Ga. June 3 to 23
Capitol Heights, Md. July 7 to 28
- L. C. Messer, Gospel Singer, 2923 Troost Ave., Kansas City, Mo.
Hope, Ark. June 18 to 30
Ada, Okla. (Tent) July 2 to 14
N.W. Oklahoma Holiness Camp July 18 to 28
Wellington, Texas July 29 to Aug. 11
- Russell and Leona Metcalfe, Song Evangelists, 530 Baker St., Lansing, Mich.
Onego, West Va. (Camp) June 10 to 23
- E. Clay Milby, Song Evangelist, Greensburg, Ky.
Bentonville, Ark. June 3 to 23
Mt. Lake Park, Md. (Camp) June 28 to July 7
Watervliet, N. Y. (Camp) July 14 to 28
Campbellsville, Ky. (Acton Camp) Aug. 2 to 11
- C. O. Miller, Evangelist, 2234 Aaron St., Los Angeles, Calif.
New England District (Mail 30 Highland St., Bath, Maine) June, July, Aug.
- James Miller, 1114 King Ave., Indianapolis, Ind.
Wilmington, N. Y. (Camp) June 23 to July 7
- O. C. Mingleddorf, Douglas, Ga.
Cundys Harbor, Maine June 9 to 23
Wareham, Mass. June 24 to July 7
Smith Mills Camp, North Dartmouth, Mass. July 12 to 21
- W. H. Minor, Bethany, Okla.
Rogers, Ark. June 17 to 30
Jacksonville, Tex. (Mt. Hope ch., Rt. 2, care C. A. Alexander) July 9 to 21
Gilmer, Tex. (Johnson's Chapel, care Rev. J. C. Williams, Rt. 4) July 24 to Aug. 4
Troup, Tex. (Martin Chapel Camp) Aug. 6 to 18
- John E. Moore, Song Evangelist, 2923 Troost Ave., Kansas City, Mo.
East St. Louis, Ill. (2640 Market Ave.) June 17 to 30
Warren, Ind. July 1 to 15

- Columbus, Ohio (Camp).....July 18 to 28
 Sherman, Ill. (Camp).....Aug. 1 to 11
 Bonnie, Ill. (Camp).....Aug. 15 to 25
- G. Chester Morgan, 445 McNally Court, Alliance, Ohio.
 Greensburg, Ky. (Gen. Del.) June 23 to July 7
 Columbia, Ky. (Gen. Del.).....July 14 to 28
- J. Herbert and Pansy Morgan, Preachers and Singers, 1052 River Ave., Indianapolis, Ind.
 Carthage, Ill.June 2 to 30
 Open DatesJuly
- Oliver and Ruth Morgan, Evangelist, Singers and Musicians, 630 Division St., Indianapolis, Ind.
 Mineral City, OhioJune 18 to 30
 Rockford, Ill. (810 Kishwaukee St.)
July 7 to 21
 Wadsworth, Ohio (Tent).....July 22 to Aug. 4
- Harry W. Morrow, 6342 Kimbark Ave., Chicago, Ill.
 Manville, Ill. (Camp).....June 23 to July 7
- H. T. and Lillie Nyhus, Rosholt, S. Dak.
 Freeman, S. Dak.June 5 to 23
- G. Frederick and Byrdie Owen, 1415 W. Pikes Peak Ave., Colorado Springs, Colo.
 Chadron, Nebr.June 18 to July 2
- Parks-Hawkins Quartet, 3213 North 27th St., Tacoma, Wash.
 Duncan, Okla.June 16 to 30
- R. O. Parry and Three Sons (Firebrand Trio), 932 N. New St., Bethlehem, Pa.
 Open DatesMay 27 to June 21
 Park Lane, Va.June 22 to July 7
 Open DateJuly 8 to 28
- Daniel E. Patrone, Evangelist and Violinist, 116 N. Dawson St., Uhrichsville, Ohio
 Somerset, Ky.June 10 to 23
 Sandusky, OhioJune 24 to July 7
 Mt. Sterling, OhioJuly 8 to 21
 ReservedJuly 22 to 31
- Walter Patterson, Box 975, Bethany, Okla.
 Noble, Okla.June 28 to July 14
 McLean, TexasJuly 26 to Aug. 11
- Eddie E. Patzsch, 492 E. Main St., East Palestine, Ohio
 New Ringold, Pa. (Evang.).....June 2 to 23
 No. Reading, Mass. (Camp) June 27 to July 7
 No. Dartmouth, Mass. (Smith Mills Camp)
July 12 to 21
- B. H. Pockock, 133 Parkman Rd. N. W., Warren, Ohio
 Open DatesJune
 Ravenna, Ohio (Tent).....July 1 to 21
 Open DateJuly 24 to Aug. 11
- Wesley Pruden, 4723 West 26th St., Little Rock, Ark.
 Vivian, La.June 12 to 23
- H. G. Purkhiser, 2923 Troost Ave., Kansas City, Mo.
 Aurora, Mo.June 12 to 30
 Open DateJuly 1 to 21
 Billings, Mo. (Camp).....July 2 to Aug. 4
- Lewis J. Rice, 2406 Elgin Ave., Muskogee, Okla.
 Sligo, Pa.June 17 to 30
- Maurice and Virgelene Richardson, 307 S. Beech St., St. Marys, Ohio.
 Open DateJune 9 to 30
- Clifford G. Rife, Singer and Chalk Artist, 1501 Madison Ave., Indianapolis, Ind.
 Auburn, Ind.June 16 to 30
 Loudon, Tenn.July 5 to 21
- O. F. Ring, 409 Prospect St., East Liverpool, Ohio
 Cincinnati, O. (Cumminsville).....June 9 to 22
 Open DateJune 24 to July 7
 Wellburg, W. Va.July 14 to 28
 Clinton, Pa. (Camp).....July 29 to Aug. 4
- T. N. Robinson and Wife, Singers and Musicians, 601 E. Third St., Charlotte, N. C.
- Clyde B. Rodgers, Son Evangelist and Chalk Artist, 1029 Hoople St., Ft. Myers, Fla.
 Thomasville, Ga.June 16 to July 7
 Open DateJuly 8 to 21
 White Springs, Fla. (Suwanee River Camp)
July 25 to Aug. 4
- J. A. Rodgers, 484 W. North Ave., East Palestine, Ohio
 Sturgis, Mich.June 17 to 30
 Canton, Ill.July 7 to 28
 Northern Indiana District.....Aug. 4 to 25
- Ferry Rood, 948 Anderson St., Bristol, Tenn.-Va.
 Columbus, Ohio (Home Mission Meeting).....June 9 to 30
 Greenville, Tenn. (Camp).....July 7 to 21
 Columbia, Tenn. (Moore's Camp)
July 22 to Aug. 4
- E. L. Sanford and Wife, 533 Shelby St., Lexington, Kentucky
 Sharpshurg, Ky.June 7 to 29
 Huntington, W. Va.July 1 to 25
- J. D. Saxon, Greenbrier, Tenn.
- George and Kay Scriber, Preacher, Singers and Accordionist, Box 417, Boulder, Colo.
 Open DatesAfter June 16
- Otho and Billie Schwab, 2923 Troost Ave., Kansas City, Mo.
 Marion, OhioJune 12 to 23
 Jerusalem, Palestine, (care Rev. Krikorian, P. O. Box 176).....July 5 to 25
 Rome, Italy, (care American Express Agency)
July 31 to Aug. 5
- C. C. Sellards, Clifton Hill, Mo.
 Open Dates (cancellations) May 12 to June 30
- Rev. Miss Lucille Seibert and Party (Gospel Trio), 1013 Harper St., Poplar Bluff, Mo.
- Dave and Hellen Severin, Preachers and Singers, 601 E. Boulder, Colorado Springs, Colo.
- Mr. and Mrs. R. A. Shank, 326 S. Harris Ave., Columbus, Ohio
 Derry, Pa. Ridgeview Park (Camp) July 5 to 15
 Kittanning, Pa. (Camp).....Aug. 1 to 10
 Monroe, Ind. (Camp).....Aug. 11 to 25
- Richard and Dorothea Sharp, P. O. Box 364, Oshkosh, Nebr.
 Buffalo Lake, Minn. (Camp).....June 14 to 23
 Borger, TexasJune 30 to July 14
- C. E. Shumake, 2711 Eads Ave., St. Louis, Mo.
 Lexington, Ill. (Tent).....June 10 to 30
 Fredericktown, Mo. (Y. P. Convent.) July 3, 4
 Union, Mo.July 7 to 21
 Missouri Dist. (Home Missions)
July 28 to Aug. 11
- Kittie Lee Simpson, Bethany, Okla.
 Eldorado, Ark.June 2 to 30
 Lawton, Okla.July 7 to 21
 Prague, Okla.Aug. 4 to 18
- R. J. Smeltzer, 615 E. College St., Alliance, Ohio
 Ravenna, Ohio (Tent).....June 16 to 30
 Meadville, Pa. (Tent).....July 5 to 21
 Washington, Pa. (Tent).....July 28 to Aug. 11
- Smith-Shirley Evangelistic Team, Preachers, Singers and Musicians, 917 W. Genesee St., Lansing, Mich.
 Flint, Mich. (West)June 17 to 30
 Chesoning, Mich.July 1 to 7
 Lansing, Mich. (222 S. Francis St.)
July 8 to 21
 Indian Lake (Vicksburg), Mich. Campmeeting and Assembly.....July 22 to Aug. 4
- Burl Sparks, Song Evangelist, Seymour, Ind.
 Ogelsville, Ind. (Camp).....June 20 to 30
 West Union, Ohio (Camp).....July 19 to 28
 Letts, Ind. (Camp).....Aug. 1 to 12
 Nampa, Idaho (Camp).....Aug. 15 to 25
- C. K. Spell, Kirbyville, Texas
 Crowley, La. (Ebenezer Camp).....July 5 to 14
- E. H. Stillion, 31 Hone Ave., Oil City, Pa.
 Wilkingsburg, Pa.June 16 to 30
 Indianapolis, Ind. (So. Side).....July 7 to 21
- T. W. Stofer, Knox, Ind.
 Washington, Ind.June 16 to July 7
 Martinsville, Ind.July 8 to 21
- B. D. Sutton and Wife, Evangelist and Singers, 2923 Troost Ave., Kansas City, Mo.
 Emporia, KansasJune 9 to 23
 Dayton, Ohio (Camp).....June 28 to July 7
 Vicksburg, Mich. (Indian Lake, Mich. Dist. Camp)July 18 to 28
 Wichita, Kansas (Camp).....Aug. 15 to 25
- Howard W. Sweeten, Ashley, Ill.
 Ashley, Ill.June 4 to 25
 No. Reading, Mass. (Camp) June 28 to July 8
 Pawtucket, R. I.July 9 to 21
 Fresno, L. I.July 25 to Aug. 4
 Mooers, N. Y.Aug. 5 to 12
 Houghton, N. Y.Aug. 16 to 26
- E. C. Tarvin, California, Ky.
 Greensboro, Ind.June 23 to July 7
 Lincoln, Ill.July 14 to 28
- E. E. Taylor, 116 Ivy St., Nampa, Idaho
 Dallas, Wis.June 20 to July 7
- E. G. Theus, Box 982, Bethany, Okla.
 Ft. Worth, Tex. (1st Ch.).....June 18 to 30
 Tyler, TexasJuly 2 to 14
 Laverne, Okla. (Camp).....July 18 to 28
 Wellington, TexasJuly 29 to Aug. 11
- Fred Thomas, 689 Milwaukee Ave., Elkhart, Ind.
 Lima, O. (1st Church) 408 W. Spring St.June 18 to 30
 Elwood, Ind. (Gen. Del.).....July 7 to 21
 Shelby, O. (44 1/2 E. Main St.)
July 23 to Aug. 4
 Elwood, Ind. (Dist. Assen.).....Aug. 7 to 10
 Indianapolis, Ind. First church (Indianapolis Dist. Assen.).....Aug. 14, 15
- John Thomas, Wilmore, Ky.
 Lore City, OhioJune 14 to 23
 Red Rock Minn.June 27 to July 7
 Lum, Lapeer Co., Mich.July 12 to 21
 Warsaw, OhioJuly 24 to Aug. 4
 Sychar Camp, OhioAug. 8 to 18
- A. J. Tosti, 365 Carroll St., Youngstown, Ohio
 Open DatesJune 17 to July 16
- J. C. and Dorothy Tryon, 446 Vassar St., Wichita, Kansas
 Sayre, Okla.June 17 to July 7
 Bethany, Okla. (Camp).....July 8 to 15
 Okeene, Okla. (Camp).....July 16 to Aug. 4
- L. M. Tucker, 404 N. 5th St., Cambridge, Ohio.
 Zanesville, O. (Pioneer work).....June 5 to 23
- E. E. and Ora J. Turner, Preachers and Singers, Box 55, Greensboro, Ind.
 Huntingburg, Ind. Tent (Gen. Del.)
June 9 to 30
 Burlington, Iowa, Tent (Gen. Del.)
July 14 to Aug. 4
 Indianapolis, Ind. (1st church) (Indianapolis Dist. Assen.).....Aug. 13 to 18
- N. E. Tyler, Floydada, Texas
 Englewood, Colo.June 21 to July 11
 Petersburg, TexasJuly 18 to 28
 Floydada, TexasAug. 1 to 11
- The Filipino Evangelist Party (Bill and Bert), 302 E. Third St., Ashland, Wis.
 Elkhart, Ill. (Home Missions)
June 23 to July 7
 Lomax, Ill.July 14 to 28
- G. D. and Agnes Urschel, Evangelists and Singers, Olivet, Ill.
 Ashland, Wis.June 7 to 23
 Mercer, Wis.June 30 to July 14
- N. B. Vandall, Evangelist, 303 Brittain Rd., Akron, Ohio
 Fore City, Ohio (Camp).....June 14 to 23
 Beulah Grove, Ohio (Camp).....July 4 to 14
 Sebring, Ohio (Camp)July 19 to 28
- Earle and Elizabeth Vennum, 2962 N.W. 14th Ave., Miami, Fla.
 Princeton, Fla.June 17 to 30
 High Springs, Fla.July 3 to 14
 Jackson, Tenn. (Home Missions) July 15 to Aug
 Murfreesboro, Tenn. (Home Miss.).....August
- H. F. Vogt, 334 Pacific St., Camas, Wash.
 Manitoba-Saskatchewan Dist.June and July
- Harold L. Volk and Wife, 1025 So. 4th St., Canon City, Colo.
 Hewitt, Minn.June 3 to 23
 Gordon, Nebr. (Camp).....June 28 to July 7
 Meadow Grove, Nebr. (Camp).....July 19 to 28
 Bassett, Nebr. (Pine Creek Camp) Aug. 2 to 11
 Open DateAug. 16 to Sept. 1
- Allen H. Wagner, Rudolph, Ohio
 Cincinnati, OhioJune 9 to 23
 Fayette, O. (Tent).....June 26 to July 14
- J. P. Wear, 2923 Troost Ave., Kansas City, Mo.
 Lamar, Mo.June 12 to 23
- Wm. Werkhauser, 104 Kentucky Ave., Danville, Ill.
 Birmingham, Ala. (Box 1928)
June 30 to July 14
 Oklahoma City, Okla. (Tent) July 16 to Aug. 4
 OklahomaAug. 5 to 25
- K. S. White, Bethany, Okla.
- C. M. Whitley and Wife, Box 413 E. Cleveland, Electra, Texas, care M. J. Swindall
 Kingston, Okla.July 7 to 21
 Lula, Okla.July 22 to Aug. 4
 Cumberland, Okla.Aug. 6 to 18
- Elzie C. Wilson, Evangelist, 2614 Stephenson St., Dallas, Texas
 Dallas, Tex. (East Side Mission) June 2 to 20
 Terrell, Tex. (Inter. Camp).....June 21 to 30
 Winsboro, Tex. (Mt. Calvary Church, R.F.D. 2)July 1 to 21
 Mt. Vernon, Tex. (Majors ch.)
July 22 to Aug. 4
- Helen D. Wilson, Evangelist, Renfrew, Pa.
 Open Dates
- C. B. Winland, Mt. Vernon, Ohio
- J. P. Wolpe, 7524 Kenwood Ave., Chicago, Ill.
 Des Moines, Ia. (Gen. Del.).....June 14 to 23
 Dubuque, Ia. (Gen. Del.).....June 24 to 30
 Oskaloosa, IowaJuly 5 to 21
 Lacona, Iowa (Gen. Del.).....July 24 to Aug. 4
- Lon R. Woodrum, 3740 Bell St., Kansas City, Mo.
 Sikeston, Mo.June 9 to 23
 Warren, Ind.June 30 to July 14
 Oklahoma City, Okla.July 21 to Aug. 4
 Open DateAug. 11 to 25
- George P. Woodward, Artist-Evangelist, 122 W. Barnard St., West Chester, Pa.
 Wilmington, N. Y. (Camp).....June 23 to July 7
 Allentown, Pa. (Camp).....July 18 to 28
- E. E. Wordsworth, 536 No. 104th St., Seattle, Wash.
- Dwight Yarbrough, Bethany, Okla.
 Baton Rouge, La.June 28 to 29
 New Orleans, La.June 25 to July 7
 Alexandria, La.July 14 to 28
- E. E. Zachary, Box 103, New Castle, Ind.

NAZARENE LOYALTY

Melza H. Brown*

THE fact that the membership of the Church of the Nazarene is growing is not enough. Unless that membership is at heart loyal to the church, numbers rather hinder than help in carrying on the great task committed to us as a denomination. The members of our church do not like to be accused of disloyalty, and yet they continually practice the same, which proves we are either hypocritical as a people or else grossly ignorant of what loyalty means. Loyalty includes both the thought of faithfulness and the principle of true love. There are a number of tests to this loyalty and when we fail to measure up to the tests the evidence is against us regardless of our profession.

The Church of the Nazarene has definite statements of belief and definite general rules for membership. Loyalty means the whole-hearted agreement and support of those statements of belief and the full endorsement of the general rules by both word and deed. Unless an individual proposes to live according to the rules for membership in the church and believes sincerely the doctrines of the church of what value can membership in the church be to the individual? None whatever! And better for the church that such an individual should not have membership.

The Church of the Nazarene, however, has more than rules and statements of belief. This church has a God-given commission. We are here for a purpose. God has raised up this people to evangelize the world with the truth of holiness in the power of the Holy Spirit. Loyalty requires the full co-operation in this God-given task. Other churches and groups have their work but we are not responsible for their success or failure. We are responsible for our own heritage. When the Church of the Nazarene has no service and there is an opportunity to render help and influence for the salvation of souls elsewhere, the very spirit of Christ and true Christianity would be to do so with all our ability. However, the situation is entirely different when our own church is responsible for a service, and at the same time we are supposed to go to battle as a people, individuals of our army desert and attend worship elsewhere. Some will say, "Well, I propose to keep free to go where I please and when I please." Such individuals

are not Nazarenes at heart and should have remained "*free lances*" in reality, inasmuch as they are in spirit. This name, "Free Lances," comes from certain roving companies of knights and men at arms, who after the Crusades wandered about Europe, selling their services to anyone. This is a very good description of many religious people today. You will notice it was after the Crusades that these knights so wandered. Christian Crusaders, who are in the battle wholeheartedly, are not wandering and offering their services to anyone. Crusaders are in an army formation carrying on a definite work and are so busy in that God-given task they have no time for wandering.

Church loyalty surely includes as much as national or kingdom loyalty. What kind of an American citizen is the man who supports the Mexican government and defrauds his own nation of taxes? Where does the tithe of the membership of the Church of the Nazarene belong? Where are the people called Nazarenes obligated? What people are responsible for the support of Nazarene missionaries, Nazarene schools, and the Nazarene general work?

The one outstanding spirit of this age is that of false freedom. Even God himself is limited by His own character and attributes. What are the words which describe the people of this age? Free-booters, those who wander about freely in search of plunder, free-livers, gluttons who freely indulge their appetites in eating and drinking; free-lances, those who claim to have obligations nowhere; free-lovers, the claimants to freedom in sexual relations, unshackled by marriage; free-shots, who according to legend receive seven bullets from the devil, six of which hit the mark; while the seventh is at the disposal of the devil himself; free-speakers, who are accustomed to speak without reserve regardless of how they wound or bruise; free-thinkers, who profess to be free from authority in religion and call themselves rationalists. May the Lord help the Church of the Nazarene and the people who are members of this church to keep away from this false freedom. "If the Son therefore shall make you free, ye shall be free indeed." True freedom, which is made by the Son, will make Nazarene loyalty, while false freedom will ruin any and all loyalty.

* Pastor First Church, Denver, Colo.