

HERALD of HOLINESS

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WHOLE NO. 1213

First Things

C. A. McConnell

THE sympathetic, all-wise Jesus, standing before the anxious, absorbed striving of humanity for the needs of material existence—for food and clothing and shelter, offered to mankind a contract which, if honestly accepted, would put forever at rest that anxiety, and assure to man the supplying of his needs. The infinite God who created man with needs to be supplied, and created a limitless universe of supply, shows man the way to the storehouse. In the din and strife and fever of life we either fail to hear the voice of Love, or do not dare to believe. Yet here is truth to be taken in literal interpretation; putting the kingdom of God and the righteousness of God first in every attitude, in every purpose, in every decision of life will assure to humanity an adequate supply for every need of existence. It is impossible to think of a lack of any good in heaven where the angels always do the will of the Father; we can easily conceive of a like state upon earth where existed perfect love one toward another—no wars, no strife, each seeking another's good, no robbery, no sloth in business, fervent in spirit, serving the Lord. Surely Jesus spake truly: If all men would put the kingdom of God and His righteousness first, all "these things" would be added unto them. But all men will not so act. The world abounds in hatred and violence and theft and selfishness and idleness. Is there any value in the word of Jesus to me as an individual? or has He merely presented to humanity an ideal? It is true that Jesus came to save a race; that His doctrine is for world-wide application—but the other glorious truth is that each individual of the race may, if he will, receive every command, every promise, every assurance as given to himself alone. Though all the world refuse, I in my life may constantly put the kingdom of God and the righteousness of God first, and know without doubting that the care of the Infinite God is pledged to me.

HERALD OF HOLINESS

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LIFT UP A STANDARD FOR THE PEOPLE

THE last injunction of the Prophet Isaiah in this verse of his prophecy which we have been studying, is "Lift up a standard for the people." He sees that there must be a common rallying point, if the people of God would prevail. There must be no divisive notions, no overemphasis upon unimportant matters, but a clear perception of fundamental truths as they are related to the great redemptive work of Christ. There must be well-defined objectives, and carefully planned ways and means of attaining these goals. It should ever be kept in mind that Christians are called upon to directly promote the kingdom of God, not merely to ameliorate present conditions. True our duties as Christians and our duties as citizens may sometimes overlap, but we are to take care always that the Christian element predominates. Ours is an aggressive warfare. While in every age the Church has had its enemies, the present time demands a girding on afresh of the spiritual armor, and a renewed rallying to its standards. Even a slight acquaintance with the literature of the present day is sufficient to indicate how widespread and deep in thoughtful minds is the sense that we are on the eve of one of the greatest turning points in history.

A RECENT pamphlet published by Dr. J. H. Oldham with a preface by William Adams Brown and an introduction by the Bishop of Chichester, declares that "the ideas which have given character and shape to modern western civilization are in the melting pot. The old order is passing into something new, and what the new will be no man can say. We do not know what the future will bring. All that we can do is to open our minds to the momentous happenings of our own time and try to understand their meaning in the light of Christian faith." We quote these words in order to stress the fact that the present transition is recognized by the learned and thoughtful of the Church; and not merely by what

the world terms religious enthusiasts. The Church must rally to her standards. To hesitate is to fail. To go forth with boldness is to seize upon one of the most auspicious times in the world's history to win a decisive victory for the Church of Jesus Christ.

WHILE the opposition to the Church in this present time is taking shape in forms of government which are out of harmony with the spirit and the practices of Christian people, the real opposition is the "secular mind." This is the opinion of the writer of the pamphlet above mentioned. He says, "What our brief survey has revealed as the real menace to Christianity is the attempt to use the supreme authority of the state and all the agencies at its command to impose on the whole community, a philosophy of life and a pattern of living which are wholly, or in important respects, contrary to the Christian understanding of the meaning and ends of human existence. . . . When the threat to Christian faith is open and direct the only answer to it is martyrdom, and a Church which is prepared to face martyrdom gains a new vitality. It is when Christian people are unaware that their faith is being undermined that the greater harm may be done. The deeper meaning of the totalitarian claims will be missed if they fail to open our eyes to a state of things which is found in every country. The life and death struggle of the Christian Church is not with the state as such but with modern paganism. When the state adopts a pagan philosophy of life and seeks to impose its principles and standards on the whole community, the struggle becomes acute. But the conflict is none the less real where the general mind of the community becomes paganized, even though the state may remain politically neutral. What is common to the whole world is a far-reaching secularization of thought and life,"

JUT how is the Church to combat this modern paganism? How is this secularization of thought and life to be overcome? What must be the rallying point of the Church? The modern Church can overcome only as the early Church overcame; and the rallying point of the present must be that of the apostles and prophets—the gift of the Holy Spirit as the illuminating, quickening and transforming power. One can but recognize something of the profound depths which Jesus sounded when He said, "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 to 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."

A modern writer has said that "Doubtless if the Church could properly analyze the present situation, and with a full and deep understanding of that situation and its demands, to declare the truth which lies at the heart of its own faith, it would step straight into the heart of the battle. Its witness would be a clearly recognized challenge to the prevailing understanding

of the meaning of human life and the customary ways of living. The Church would find itself at the very center of a conflict in which all that is highest and most precious in the life of mankind is at stake." But this truth cannot be seen, without the Spirit; and once seen cannot be defended without the endowment of power from on high. The secularization of the thought and life of the present, is, to use the Pauline terminology, "the god of this world," who has "blinded the minds of them which believed not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." But said Jesus, "When he, the Spirit of truth, is come, he will guide you into all truth;" and "Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me."

HERE, then, must be the rallying point of the Church. This is the standard which must be lifted up. The secularization of the spirit means simply that man's spirit has become carnalized—that it has become the servant of the flesh. The only possible reversal of this condition is through the Holy Spirit, for He quickens the spirits of men and through them quickens their mortal bodies, so that instead of the spiritual powers being carnalized, the mortal body is spiritualized; instead of the spirit being subjected to the flesh, flesh and blood become the instruments of the Spirit. Once man is filled with the Holy Spirit, he has the mind of Christ; and every purpose originating in the mind of God is swiftly and silently transmitted by the Spirit to the spirits of His children, and by them given voice as witnesses to Jesus Christ. This life within them becomes so pure that it is recognized by those upon whom it shines as something not of this world. They see the good works, the transformed lives, and recognize its source as in God. They do not extol merely the character, but seeing his good works glorify His Father which is in heaven.

OUR UNIMPAIRED ASSETS

DR. HARLEY H. GILL in an address some time ago pointed out the following as unimpaired assets of the Church. (1) There are just as many hours in which to do our work as we have ever had. (2) There is just as much physical and intellectual ability left among our people as there has ever been. (3) There is just as fine a fellowship today as there has ever been. The man-power and the woman-power which is at the disposal of the church week after week and year after year is nothing short of stupendous. (4) There are just as much idealism and consecration in our ranks as there ever have been. Missionaries have received reduced aid without complaint, though to many the reduction has been a serious blow. Nowhere has there been sounded a note of retreat. On the contrary, our people are saying, 'Now is the time to show what our Christianity means.' (5) We still have a great gospel to proclaim with just as many people needing it and with the same old conviction as

to what it will do for men. We have that which is needed by the man who helplessly goes about looking for a job and by the man who has seen his life savings swept away. We have that which is needed for the rebuke of those who have defrauded and oppressed their fellowmen. We have that which will make a new world if we will but apply it. (6) Last of all, let us remember that there is just as much divine assistance at our call as there has ever been. God is with us and we are here. We may be hard up for money, but we have the resources that count and it shall yet be true that 'one shall chase a thousand and two put ten thousand to flight.' The kingdoms of this world shall become the kingdom of our Lord and of His Christ.

NUGGETS OF TRUTH FROM BRAMWELL

RECEIVE all from Christ and by Christ. It is a strife to keep all amidst unbelief."

"Hunger, thirst, cry mightily to God for all He has to give."

"Receive the full liberty in looking to God and believing His Word. Oh, I want you to live in the holy place, in the nearest union, in the greatest glory here."

"Live in entire sanctification, all your heart God's throne."

"In full union with God we are easy, which way soever we look. Be clear in full salvation without a doubt."

"God will be everything to you that faith can make Him."

"Believe God must cleanse according to His word."

"Let all of your life be Christ's. One day of your life will tell forever."

"To be all alive to God is as it were two heavens."

"Make the greatest glory of the greatest cross."

"Never sink, never lose the least prayer. It is praying continually that keeps the mind."

"You will be strongly tempted to neglect prayer."

"Pray, pray, and continue in it, plead and groan in it. Be importunate and say, I will not let Thee go."

"Let nothing bustle the spirit. O keep this recollection in God."

"Submit to none in lightness, be a weighty man of God. Have everything consistent with your Lord Jesus."

"Let all within be from heaven. Always find cause for thanksgiving to God."

"Be in the Spirit, be a flame of heavenly fire."

"Always see your next blessing by reading the Word."

"What is it you cannot receive, or bear, or do. All the glory belongs to them that believe."

"Give yourself to God in much prayer and faith."



Managing Editor's Page



A UNION OF HOLINESS CHURCHES

THE question of a probable union of holiness churches is brought to the front occasionally. We are frequently asked if we think there is a likelihood of such a union within a few years. It is our opinion that there is no such likelihood. In fact we can see no possibility of such a union within the lifetime of any of the present leaders of these churches, and perhaps there will never be organic union. There are too many problems involved to make union an easy matter. And the longer the present holiness churches exist the more they expand their work, and the more pronounced the denominational stamp becomes, the less probability there is of ever having a United Holiness Church.

We doubt the wisdom of fostering such a union. There are in all of these holiness churches godly men and splendid leaders who could well be brought together in a union that would be solidified. But the rank and file are of such pronounced types, or have such denominational "stamps" that they would still be divided if brought into one united group or even brought to worship in one building. In fact there are such pronounced differences of opinion on certain themes that we believe it would be impossible to have a true union. And no doubt there would be splits and divisions, with people drawing off to foster their own peculiar notions until within ten years after such a union, we would have as many or more different holiness bodies as we had before the union was attempted.

We confess that we are grieved that such a situation exists. How glorious it would be if we were only Christian enough to lay aside our nonessential differences and work toward approximating that ideal expressed by our Savior in His prayer, "that they all may be one." But while organic union seems very remote, if not impossible, we should seek to promote a fellowship and general feeling of good will between these holiness groups. And there are certain items on which we could unite to better promote the work of each holiness church.

We should have no difficulty in arriving at a Christian agreement relative to the work of Home Missions. It seems utter folly to have several different holiness denominations fighting for an existence in some small town where there is not sufficient population to support more than one such church. If one holiness denomination is occupying one of these small towns, why not turn the entire territory over to them and let us seek other towns where the gospel of holiness is not preached.

With the demands being made upon our local leaders in the field of Christian education, there is no reason at all why the church school leaders of these different holiness denominations could not work out a

correlated Leadership Training program. There are several holiness publishing houses printing Leadership Training books on the same topics. The subject matter of these books is acceptable to the other holiness churches, so why not unite on some central Christian educational program? The time may not be far distant when we will be compelled to work out our own Sunday school lesson courses. Instead of the several holiness denominations working out different courses, why not unite on one central program?

There seems to be an increasing demand for some higher institution of learning to which we can send the graduates of our different holiness colleges to pursue post-graduate work. Too many of our young people who attend the higher educational institutions of today become tainted with the modernism taught in these schools and they are consequently lost to our churches. Why could not the different holiness denominations unite on some institution for post-graduate work and provide a school where our young people may pursue advanced studies under the same safeguards and in the same atmosphere as they have taken their college work?

There are other ways in which the several holiness churches could unite to more successfully promote the gospel we all love. While there may not be even a remote possibility or organic union, we can enjoy the fellowship of our brethren in campmeetings, holiness conventions, special convocations, etc., and unite on some general phase of the Christian program which will enable each denomination to do better and more efficient work. We are not very enthusiastic about organic union, but we are exceedingly anxious to have some kind of a united program among the various denominations.

* * *

The Wimans Go to Peru

Rev. C. H. Wiman and family are sailing from New Orleans for Peru on July 6, to engage in our missionary work in that country. Seldom have we sent a person to the field who has had the background of experience that Brother Wiman has. He, with his wife, served a short period in missionary service on our field in Japan; he has had experience as an active pastor; was professor on the faculty of Bethany-Peniel College, and has served as assistant secretary of the Department of Church Schools at Headquarters for over five years. He will actively engage in the leadership of our mission work in Peru. We will have two families on our Peruvian field with somewhat similar names; Roger Winans and C. H. Wiman. Let us not confuse the names—Winans and Wiman.

IF WE WOULD WIN SOULS

Mary Watson Fish

II. HOW TO BEGIN

THE choice between whether we will or will not win souls to Christ is not the prerogative of Christians. If we claim Christ as our Savior and have, in reality, surrendered our lives to His leadership, we are at His command and under His guidance—or should be. Just what we shall do with our hands, feet, lips, minds, hearts, time and talents is not ours to determine. Of course we are created free moral agents and have the ability to “choose ye this day whom ye will serve.” However, it is only natural to expect that when we align ourselves with any cause we will, faithfully and to the best of our ability, carry out the program of the organization or endeavor with which we are affiliated. Surely we would choose to be “members in good standing.” Therefore when we surrender to the Captain of our souls, Jesus Christ, and enlist in the cause of Christ it is to be expected that we abide by His rules and regulations for our conduct and activities. “What?” asks God through Paul in 1 Corinthians 6:19, “know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?” “Ye are bought with a price; be not ye the servants of men” (1 Cor. 7:23).

A soldier would soon be court-martialed and given a dishonorable discharge if he should decide that the captain's orders were too strenuous and not entirely to his liking and should proceed to disobey and ignore such orders. The love and patience and longsuffering of our God is truly amazing beyond all that we could ask or think when we realize how far short we, as individuals, fall in measuring up to His command of “Go ye into all the world and preach the gospel to every creature” (Mark 16:15). Nevertheless our God is a just, as well as a loving, God and He will not allow such indifference on our part to go forever unpunished. In Revelation 3:15, 16, He says, “I know thy works that thou art neither cold nor hot; I would that thou wert cold or hot. So then because thou art luke warm and neither cold nor hot, I will spue thee out of my mouth.” In Ezekiel 3:18, God says, “When I say unto the wicked, Thou shalt surely die, and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; *but his blood will I require at thy hand.*” Thus we see what a serious offense it is to neglect the business of soul winning for which cause Jesus gave His very life on Calvary.

DOING WHAT WE CAN

“But I cannot,” some may say. “I have not the personality; the training.” This may be only too true. However, Jesus understands the peculiar characteristics and idiosyncrasies of our natures. He sympathizes with every sincere attitude of unworthiness

and inability. Nevertheless He does not excuse us from this service. He is willing to provide wisdom, (James 1:5), guidance (Acts 8:29), and to teach us what to say even as he promised Moses of old. “Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say” (Exodus 4:12). We should have that inner compulsion which caused Paul to cry, “Woe is me if I preach not the gospel.” But if not, it might be well to make personal application of Jesus' teaching regarding the talents in Matthew 25:14-30. It may be that we are only one talent Christians with not any too much ability in even this one service. But that we each have at least one means of helping in the cause of soul winning cannot be denied. We can all pray. We can be faithful in personal devotions and in the public services of the church. We can shine forth the fruit of the Spirit outlined in Galatians 5:22, 23. We can at least be one of the “helps” which Paul mentions in 1 Corinthians 12:28.

MAKING THE APPROACH

“Very well, but how shall I begin?” may be the cry of some earnest one who truly desires to be obedient to Christ in this matter. First of all, pray that God will direct you to the one to whom He desires you to speak. God knows there are some individuals whom we can reach better than anyone else. These are our “God given men.” When and how to broach the subject will depend somewhat upon the circumstances under which the contact is made. It is often best to win the confidence by engaging in conversation on some topic of the day, praying continually that God will show us the opening and make us brave enough to take advantage of the opportunity when it comes. God mightily supports His trusting child in such a situation. The words of God to Moses, “Behold mine Angel shall go before thee,” Exodus (32:34), is indeed true and applicable. There are those whom we cannot approach until we have proved, by many little kindnesses to them, our real love and concern for them. Sometimes a tract given under the direction of the Holy Spirit makes a good start and in some instances is all that we can do. This, coupled with prayer that God will continue the work, may be the means of winning him to Christ. It is well to carry about with us such tracts for distribution, personally, at the door, on the bus, street cars, accidental meetings, etc. The Holy Spirit uses the Word to convict of sin. Therefore our chief concern is to give out the Word of God to all who will receive it.

Sometimes the discontent and unhappiness upon some face will help in choosing the person to whom we should speak. Some mention of the sorrow and trouble in the world, etc., may lead him to remark upon his own unhappy state. Such questions as, “Do you attend church?” “Are you saved?” “Do you know

that your sins are forgiven?" "Do you believe in prayer?" may help to diagnose the spiritual condition of the case before you. Watching the face (which will often reveal what words try to conceal) may lead to an understanding of the spiritual condition also. Trust the Holy Spirit to reveal not only the condition to be dealt with but also the personal testimony or Scriptures which should be used.

DEFINITE DECISIONS NEEDED

We must try to lead our companion to a definite acceptance of Christ as his personal Savior, if God so leads. Many can deliver a good "selling talk" but are weak on the "closing." So it is with those who deal with the unsaved. Thoughts of fear, timidity, lack of realization of the importance of such definite decision at this time is often allowed to hinder at just this point. The true story is told by a young lady who just recently was led by the Holy Spirit to speak to a young man on a street car. It was rather late at night and they the only passengers. With fear and trembling at the seeming impropriety of the act she spoke to this one of Christ. It developed that the young man had determined to commit suicide after reaching the end of the line. Instead, this young missionary of God led him to bow his head in prayer on the seat ahead of him and give his heart then and there to the Savior. When the boy raised his head the look of joy and happiness on his face was testimony enough that God had met him in a marvelous way. The vital question at this stage is, not to join some church, not to give up some habit, break with certain companions, etc., but, "Will you accept Jesus, now, as your personal Savior?"

Having led our companion to accept Christ let us next show him, from God's Word that his sins are forgiven and that he has, eternal life. "To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins" (Acts 10:43). Again one may use 1 John 1:9, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Romans 10:9, 10 is also effective. "That if thou shalt confess with thy mouth the Lord Jesus and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness and with the mouth confession is made unto salvation." "For whosoever shall call upon the name of the Lord shall be saved" (Romans 10:13). It may be that the one led to Christ may have difficulty in realizing that he is *now* forgiven, that he *now* has everlasting life. The tendency often is to put this into the more or less distant future. "He that believeth on the Son *hath* everlasting life; and he that believeth not the Son shall not see life but the wrath of God abideth on him" (John 3:36). Again John 5:24 may help him to realize that salvation, everlasting life, freedom from condemnation of sin, is his present happy portion. "Verily, verily, I say unto you, He that heareth my words and believeth on him that sent me, *hath* everlasting life,

and shall not come into condemnation but *is passed* from death unto life."

THE QUIET HOUR

One absolute essential to success in living the Christian life after one has accepted the Savior is that individual's "quiet hour." He must have definite time for prayer and the reading of the Bible. Job realized the value of the Scriptures for he says, Job 23:12, "I have esteemed the words of his mouth more than my necessary food." Jesus, our highest authority, reveals the all importance of knowing and keeping His words for He tells us in John 15:7, "If ye abide in me and *my words abide in you* ye shall ask what ye will and it shall be done unto you." Jesus also says, "If a man love me *he will keep my words*" (John 14:23). The New Testament gives abundant teaching to the necessity and the blessing of prayer. Jesus, both by example and admonition, would lead us to pray much. "Men ought always to pray and not to faint," He cries in Luke 18:1. In Matthew 7:7 Jesus tells us to enter alone into our closet and pray "and thy Father which seeth in secret shall reward thee openly." Again in Luke 21:36 Jesus says, "Watch ye, therefore, and pray always that ye may be accounted worthy to escape all these things that shall come to pass and to stand before the Son of man." God, through Paul, in Colossians 4:2, cries, "Continue in prayer and watch in the same with thanksgiving."

The moment any Christian, be he old or young in the faith, begins to neglect his personal private devotional life just that moment does he start on the downward path to an unhappy, backslidden spiritual condition. May we ever be on guard against such a spiritual calamity.

THE OPTIMIST

GEORGE EPLIN

*He hears the tread of tired feet,
He cheers the one that fears defeat,
He hears the dying man's heart beat
And smiles.*

*He bears his burdens through the years,
When folks are sad he dries their tears,
When hearts are faint he quells their fears
And smiles.*

*He meets temptation with a grin,
Where others failed, he says, "I'll win."
He fights against the curse of sin
And smiles.*

*He helps the crippled and the lame,
He says, "Be square and play the game,"
When skies are dark he's just the same
And smiles.*

HOLINESS AND ITS ATTAINABILITY

Roy L. Hollenback*

TO say that God commands of us something that we cannot do is to speak almost blasphemously. When God commands us to be holy, that command implies, that with the aids of divine grace we can be holy.

To sanctify the soul, or make it holy, is God's own work. If this can be proved, then it follows that holiness is a possibility; for "with God all things are possible." Among the many promises of this divine work in the Word, shines forth this very comprehensive one in Ezekiel's prophecy: "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness and all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them" (Ezek. 36:25-27). In these verses the expressions, "I will" and, "Will I," are spoken six times; assuring us that God will do the work, and do it very thoroughly. (1) He will cleanse us from *all* filthiness and from *all* idols. (2) He will replace our old heart and old spirit with a *new heart* and a *new spirit*. (3) He will extract from us our stony heart, and give us a tender one instead. (4) He will put *His Holy Spirit* within us—which identifies our purification and the baptism with the Holy Ghost as one and the same thing. (5) He will impart the spirit of *obedience*; causing us to keep His commandments and to do His judgments. With such a promise as this before us, how exceedingly simple it is for us to say that in this life we cannot be holy. "Ye shall be holy," says God, "for I am the Lord which sanctify you."

In the New Testament the same word that is translated *holy* is often rendered *saint*. A saint, in Scripture terminology, means a "holy one." It might be enlightening to note that while the early disciples of the Lord were designated "Christians" only three times, they were called "saints"—the holy ones—more than sixty times!

HOLINESS IS A STATE

It is a state wherein our hearts are established "unblameable in holiness." If the heart is thus established, the habits will be morally right, of course. But holiness does not consist of a mere system of corrected outward behavior. It is a pure condition of the soul—a fountain from which pure water will naturally flow. As a proof text at this point, notice God's command: "Be ye holy: for I am holy." This does not say, "Do holy things," but, "Be ye holy." He is commanding a state of heart and not a practice of life. However, one who has reached that state will manifest it in the issues of his life, and he will also be holy in "all manner of conversation."

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Holiness implies deliverance from all wrong dispositions, tempers and desires; and from the inclination to indulge those that are right in an unlawful manner. There are dispositions of the soul which are essentially wrong in themselves, such as carnal anger, pride, envy and covetousness. From all wrong tempers a holy person is so far delivered that he not only does not yield to them, but he does not feel them. Desires of a legitimate nature become sinful only when indulged in an unlawful manner or to an inordinate degree. And holiness disposes you not to so indulge them, but to "glorify God in your body and in your spirit, which are his."

PRESERVED BLAMELESS

Paul wished and prayed for the sanctification of the Thessalonian church as a means to their preservation from sin. He said, "The very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ" (1 Thess. 5:23). This scripture implies that they were already partially sanctified, and that Paul wished for their *entire* sanctification. It teaches us that in the state of entire sanctification (1) the *body* is so far affected as to be blameless. It must be so before it can be preserved in that state. Hence, when a victim of carnal lusts, or of the use of tobacco or strong drink, is sanctified, his body undergoes such a change through the power of the Spirit that the cravings and evil propensities of these physical desires are not felt. (2) The affections, passions and appetites of a man's soul nature which led to these sinful indulgences of the body are so corrected that they function legitimately, for good and not for harm. (3) The intellect, the will and the imagination are made pure and holy in all of their exercises. "Having, therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (2 Cor. 7:1). Here we see that holiness is opposed to all filthiness, either of body or spirit, and removes from the heart everything that defiles.

THE NEED OF HOLINESS

To such persons who desire to be happy or useful in the Christian life, let me state that holiness is your need. An unholy person cannot be fully happy. He may enjoy pleasure; but pleasure is not happiness. People pursue pleasures usually because they are unhappy. But he who is holy has a never-failing spring of joy within. "The voice of rejoicing and salvation is in the tabernacles of the righteous" (Psa. 119:15). Holiness is also essential to usefulness. Unholy men may help to spread Christianity, but they pervert it while they spread it. Perhaps no one ever devoted as much material wealth or earthly power to the spread

of Christianity as Constantine: and it is doubtful if any ever did as much to corrupt it. An impure channel will pollute the purest water. A stained glass will impart its own color to the light which passes through it. The light of the gospel may be diffused in its clearness and beauty only by one whose soul is pure and holy. "Create in me a clean heart, O God, and renew

a right spirit within me. . . . Then will teach transgressors thy way, and sinners shall be converted unto thee" (Psa. 51:10, 13). Holiness of heart is, then, the secret of power and success in bringing the gospel of grace to men, and bringing men to a saving knowledge of God. Do you, my friend, possess this wonderful grace?

THE SEPARATION OF PAUL AND BARNABAS

W. M. Tidwell*

IN Acts 15:36-41 we have an account of a difficulty between Paul and Barnabas. Strange, indeed, that there should be any disagreement between such devout and eminent Christian characters as these brethren. We read that Barnabas was a good man and full of the Holy Ghost, and because of his effective ministry much people were added unto the Lord (Acts 11:24). Then Paul had been so miraculously saved and filled with the Holy Ghost and because of his labors many were turning to the Lord.

Not only so but we learn (Acts 13:1-4), "As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. So they being sent forth by the Holy Ghost departed." Thus we see they were both God's ministers sent forth by the Holy Ghost. Between these brethren we would not expect any disagreement but perfect harmony; however, sad to say, this is not the case.

Paul suggested to Barnabas that they visit the brethren in every city where they had preached and see how they were getting along. Barnabas, it seems, readily acquiesced in the plan and felt they should take his nephew, John Mark, along with them. Paul thought it not good to take him, since he had gone with them one time and had departed from them and went not with them to the work. This was the cause of the trouble.

This was an important matter, but not absolutely an *essential*. We wonder if these brethren waited on the Lord and sought His mind in prayer or did they act impulsively and hastily? They were both honest and sincere and possibly had grounds for their position. Paul might have said, "Now Barnabas, we took Mark with us once and right in the thick of the battle he left us and his departure was not understood by those in the meeting and really gave the enemy cause to blaspheme. I really feel we cannot afford to sacrifice the work of the Lord in order to try to help one man. Personally, Barnabas, I feel we must not take him." Then Barnabas might have replied, "Yes, Paul, I see your point, and admit there is danger, but while it is true he left us at a very crucial time, I have been thrown with John quite a bit recently and I have every reason to believe that he has seen his mistake and will profit by it. Then I feel we should give him one more opportunity to make good.

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And not only will it encourage him, and he is anxious to go, but I fear if we turn him down it will discourage him and I believe he will be a great blessing to our ministry. He can conduct the young people's meetings and be a blessing in many ways."

But they could not or did not agree. There was a "contention" and it was "so sharp." Not only was the contention sharp, but it was so sharp that they *parted asunder* the one from the other. This is sad. Not only did they part asunder bodily but we fear that they were, in a sense, parted asunder in spirit. Paul was willing to forsake his old friend and collaborator, who had introduced him to the disciples when they feared he was not a disciple, rather than yield. And Barnabas was so *determined* that he was willing to say "good by" to this *chosen vessel* of the Lord rather than yield.

But we all wonder who was right and who was wrong in this contention? Some say, "Paul was right for he chose another in the place of Barnabas and was *recommended by the brethren*, immediately, and went right on in the work with the blessing of God upon him." Others contend that "Barnabas was right because Paul himself later admits that John Mark actually *made good* where he said, 'Demas hath forsaken me, having loved this present world. . . . Only Luke is with me. *Take Mark* and bring him with thee: for he is *profitable to me for the ministry*'" (2 Tim 4:10, 11). Certainly Paul showed a good spirit later for we hear him recognizing and speaking kindly of Barnabas (1 Cor. 9:6. Gal. 2:9).

Possibly neither was wholly right or wholly wrong. A good case can be made out for and against the position of both. Anyhow we believe this sharp contention between these two earnest, sincere servants of the Lord could have been avoided if sufficient forbearance had been shown. One man said, "The only way they got along was to keep a couple of bears in the home. One was *bear* and the other *forbear*."

Anyway there are some good lessons for all of us in this matter, which we all deplore, between these brethren. We mention just a few: First, good people, and even Spirit-filled people may not see everything alike. We can have perfect hearts but it will require glorification to give us *perfect* minds. Then in the second place we must not depreciate folks who may not agree with us on nonessentials. In the third place we cannot always have our way in the work of the

Lord. In the fourth place often *little things* are more trying than great. Noah withstood the taunts of those wicked antediluvians and kept the victory through the flood and then got drunk. Elijah withstood the threats of King Ahab and all the prophets of Baal and then became frightened at the plans of one woman and went for his life and hid under a juniper tree and desired to die. Paul and Barnabas had recently returned from Jerusalem where they had been

as one in solving some vexing problems of the church, and now have serious trouble over such a matter as taking Mark with them. The devil is mean. Often after the stress and strain of some terrific battle he will seek to hinder us. And last of all if we do not fully agree we can manifest a *good spirit*. After all this is the divine test, "By this shall all men know that ye are my disciples, if ye have love one to another" (Jno. 13:35).

SHIFTING THE EMPHASIS

F. Lincicome*

THERE are two sides to holiness—a negative side and a positive side. The negative is the destruction of the carnal mind. The positive is the filling of the Holy Spirit.

It is my opinion the greater work done for the disciples, on the day of Pentecost, was of a negative character or subtraction rather than addition. In fact holiness does not add anything in kind; we get in kind all we get when regenerated. We received all the graces and fruits of the Spirit when converted. Holiness does not add another thing in kind. Believing the greatest work done in our sanctification is subjective rather than objective, leads me to say the emphasis in our preaching of holiness should be on the negative rather than the positive.

I will give you in this brief article three reasons why the emphasis should be on the negative rather than the positive.

I. *My first reason is because the sin question is the center of the whole subject of holiness.* This is seen in the fact that the words for holiness and sanctification in the original means cleansing from sin. The Greek words do not mean filling or empowering, but rather the getting rid of something, getting rid of defilement and sin. Primarily, holiness is subtraction and not addition. It is a removal and not an impartation, it is a divestment and not an investment.

Note, I am saying, primarily holiness is subtraction and not addition. Of course it is addition, for pentecostal power was given for a twofold purpose. Namely, power for purification and power for propagation, power for purity, and power for service, power to do, and power to be, but primarily, it was power for purity and not for service, although there is power for service given to those who receive it.

It is popular to speak of power for service, but preach on Pentecost and ask the people to seek it for purity and you will find that they back up on it very fast. People like addition but have a dislike for subtraction. People want to live but don't want to die, they want to be happy but not holy.

I was preaching in a holiness church a few years ago and the pastor said to me that I would have to shift my emphasis in preaching holiness from the negative to the positive, or I would not get very far. You

must talk about the filling of the Holy Spirit and not so much about the emptying out. Well, I kept right on talking about emptying out, for I was sure that most of his people were already filled—filled with self-importance, with selfish interests, with unholy desires and ambitions, and filled with carnality.

II. *We must emphasize the negative side because the holiness movement is a product of this emphasis.* What has made the holiness movement is necessary for the preservation of that movement.

Study the sermons of Wesley, McDonald, Inskip, Wood, and many of the pronounced evangelists of our day, and you will find they have done likewise.

Wesley's most famous sermon on holiness is "Sin in Believers." His most radical and positive statement on the subject was a negative one; "Although we may weaken our enemies from day to day, we cannot drive them out by all the grace given at justification, we cannot extirpate them. Though we watch and pray ever so much, we cannot wholly cleanse our hearts nor our hands, most surely we cannot until it shall please the Lord to speak to our hearts the second time, 'Be clean,' and then only are we delivered."

The enemies of holiness never attack the positive side of holiness, for you can talk and preach all you like to them about the filling, so long as you do not say anything about crucifying the old man.

III. *We should emphasize the negative side because the Bible emphasizes it.*

1. It emphasizes it as our fitness for heaven. The Bible always emphasizes moral purity or personal holiness as fitness for heaven. "Follow peace with all men and holiness, without which no man shall see the Lord." You might as well expect to go to Europe without a vessel as to go to heaven without holiness.

"Who shall ascend into the hill of the Lord, and who shall stand in his Holy place?" The answer is not he that has been filled with the Spirit or has been empowered for service, but he who has clean hands and a pure heart.

The Bible always emphasizes the negative side as our fitness for heaven. Brethren of the ministry, there is a negative and a positive side to holiness. Let us put the emphasis where it belongs in our preaching to do so will result in putting on the negative. The tendency at present is to put it on the positive.

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THE BIBLE IN OUR HOME

MEMORIES OF A MINISTER'S SON

AS I think back to the time when we three children were still at home with Father and Mother, the Bible stands out quite prominently directly and indirectly in the activities and associations in our happy group. My father's being a minister prevented us from having one certain house or community which we can look back to as "home," but we had a permanent foundation for our family group—God's Word.

Each of us had a complete Bible all his own. Besides that, each of us had one or more copies of the New Testament and a copy of some of the individual books, such as the four Gospels, Acts, Psalms, etc. We were encouraged to mark these—using ink where it could be used on the paper or a blue or red pencil otherwise. If some verse were particularly helpful to us or might be at some future time, or if some valuable memory were associated with this, we would neatly underscore these words. Besides this we might have written neatly in the outside margin next to the verse the one word which is the key thought of it. For example, in the margin beside John 2:5b, "Whatsoever he saith unto you, do it." I wrote the word, "Obedience."

BIBLE READING

We were encouraged to read our Bibles, not only as a family group but also as individuals. Each morning before starting our breakfast, we would gather in a circle—each with his or her own Bible—to read some portion of it. The same was done in the evening just before the family group broke up to retire for the night.

We varied our way to read at these two times. Some days we would take turns reading the entire passage. At other times we would read it verse by verse going around the circle. Whichever way it was, each person had his own Bible open and followed with his eyes while the passage was being read.

If some verse contained some words, which needed further explanation, our father or mother would do this very briefly, interrupting the reading courteously. Then after the passage was finished, brief comments were made by all on its meaning and applications—depending on the time available. However, a special effort was usually made to keep these Bible readings free from being crowded for time. Puzzling questions were asked and then answered briefly at once or more in detail later. All had a part in this.

The morning reading usually took up the Daily Bible Readings on the next Sunday's Bible school lesson, while the evening reading took up some particular book in the Bible, making progress little by little through its many valuable verses.

Bible story books were placed in our hands as little children. We read and reread these or had them read to us. As we grew older we were encouraged to

read these same passages and many others direct from the Bible.

We were encouraged to take our Bibles to the church services—both morning and evening. As our teacher talked about the lesson, our Bibles would be open before us. As our father or whoever was preaching that service, read the Scripture, we opened our Bibles to that passage and followed the reading with our own eyes. Almost invariably the sermon would lead us to underscore the text in our Bible and then write the key word in the margin.

During many years, we made a special effort to read the entire Bible in our personal reading. This requires three chapters each day during the week and five on Sunday. I remember that for seven consecutive years we read the Bible through and one of those years I read it through twice.

BIBLE STUDY

Our Bible reading was merely a step toward Bible study. The roundtable discussions following the morning and evening Bible reading opened our eyes to many valuable gems and fired our thoughts to deeper thinking about God's Holy Word and what it meant to us.

Each Christmas our "Santa Claus" brought each of us one book in the Christmas presents. This was suitable to our age and interests so it would help to open some part of the Bible to us or inspire us to dig still deeper into its meaning.

Whenever a Bible study class or group was available for us, we were encouraged to enter it and have a part in it. The same was true with the various books which were available for us to read. If it were a group or a book which might have something somewhat questionable in its interpretation or application of the Bible, that in which our parents had absolute faith was made available for us at the same time. We could then see and decide for ourselves what we were confident was right. This helped to make us more intelligently sure of what we thought or believed from the Bible and also to give us a more kindly attitude toward those who might differ from us in some of the minor or even major points.

Much of our reading and study class work was discussed in our family group either of evenings or around the table at meal time. Our parents thought this was much better than small talk or gossip about our associates. Each person from the youngest to the oldest was encouraged to express himself in all his thoughts, questions and even doubts. Neither our father nor our mother insisted that we agree with them in what they thought or believed concerning the Bible, but rather urged that we keep our minds open to the many different points of view and select our own conclusions in the light of our present understanding. Then when this understanding was changed or en-

lightened, we were privileged to change our conclusions. To this day there are very few of the minor details in which my brother, my father and I are agreed (and all three are ministers), but that does not bother us, for we are at one upon the fundamentals of the Bible and the Christian life.

Bible discussion questions were a favorite with us—not for the sake of mere arguments, but to help us to understand the Bible better for our Christian living. These were read about, discussed and thought about for days, weeks and months at a time. All of this extensive reading, thought and discussion meant more to me than my college and theological training.

BIBLE LIVING

By Bible living, I mean Christian living. We were encouraged in our home to read and study our Bible so we might know it thoroughly. We were encouraged to know our Bible thoroughly so we might be able to live it. Hence our parents wove the Bible continuously into our life experiences and situations.

Whenever a personal problem confronted us, we were directed to the Bible to see what God would have to say about that. If Father or Mother were helping us, he or she would offer to explain any words or phrases which might not be quite clear to us. Then this one would discuss with us its possible application to our situation, to help us think it through. If it were not too personal, this same problem might be brought up later for a family discussion or consideration.

World news and events were often discussed from a Bible point of view, helping us to recognize God's hand being made manifest even in the most puzzling situations. This consciousness would encourage us to look to Him through His Word for guidance in our personal lives.

Our Bible reading and study—whether it was in the group or as individuals—were directed to practical life applications, helping us to live Christ before others. If we were reading about an incident in Bible times, we would be urged to transpose that into a similar situation in the present day.

The Bible was used continuously to help us form our attitudes toward and our purposes in life. Our parents were concerned not so much with the many minor details, but rather with the fundamental spirit permeating real Christian living.

People in our immediate associates or even in our community or in our times were considered, not in the light of personal opinion alone, but rather in the light of Bible teaching and examples. Although being a minister's family and consequently in a position to know many of the personal ins and outs of others, our home circle was practically free from petty personal gossip. Whenever an unfortunate personal situation would arise in some other person's life, we would merely comment on it as a warning to ourselves and then we would think back to the Bible of ways by which we might be able to help this person.

We took no particular personal credit for anything

we did or were. All the credit went back to God through the Bible in our home. Thus the Bible had become the very life, guide and power of our home and of every member of the family group.

THE SOUL OF THE CHURCH

PAUL S. HILL*

FREQUENTLY it is stated in reference to business corporations that "They have no soul." The expression is meant to imply that they are heartless and unfeeling. Existing as they do solely for commercial purposes their business is to make money for their investors and stockholders. Their rules of conduct seemingly have not much place for human feelings but tend rather toward legality and commercialism. Many of the men who are at the heads of these great institutions of business are genuinely human and sympathetic, but their corporation or business concern has failed to show any soul whatever, therefore the expression in reference to business corporations, "They have no soul."

But the Church of Jesus must have a soul. To be sure the Church is a corporation, and as such has a legal rating and a legal aspect, but the Church cannot afford to be soulless. Her contact with those who are her members, and her efforts to reach those outside the fold are based on the sympathy and compassion that are her chief stock in trade. The gospel of Jesus is a sympathetic gospel. It feels for the lost everywhere. The soul of the Church is always in evidence when she is doing her duty carrying on the business of the King.

The real Church is mostly all soul. Though she is legally a corporation and deals with great financial problems, these are not her bulk and body. Most of what the Church is can be expressed as soul. When the sympathy of the Church gets small, and her vision cramped, and her efforts to help become feeble because of a lack of concern, when only a commercial legalistic frame remains, then the Church is dead. The soul is no more present. James' definition holds good. As the body without the spirit is dead, so a Church without a soul is dead also.

The Spirit of Jesus is the soul of His Church. Here is that bursting forth of life and power. The flame of Pentecost burns high with holy fervor and desire. The Church feels the thrill of life eternal. Hope is high. Faith mounts up. Revivals are kindled. The soul of the Church throbs with holy things.

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* "As to the word 'perfection' it is scriptural,
* therefore, neither you nor I can in conscience
* object to it, unless we would send the Holy
* Ghost to school, and teach Him to speak who
* made the tongue."—JOHN WESLEY.

CRISIS CONVERSIONS

IDA M. ATTEBERY

JUST recently I read the following words penned by the scholarly pastor of a certain large church: "The more effective the work of religious education, the less need there is for crisis conversions." Multitudes are desirous of the results and rewards of salvation, yet seek to evade the only process by which they may be obtained. There is a certain reproach connected with the cross, and a certain amount of humiliation for the followers of Jesus. It is not an easy matter to repent, confess, make restitution and renounce the world. Flesh shrinks from this and seeks another way.

The same writer, referring to the great revivals of the past, declared that their success depended upon a maximum of emotion and a minimum of cold reason, and in mentioning great leaders he said, "Paul, Luther, Augustine, Wesley were all crisis type converts. And because they were, it came to be assumed that everyone else should have the same kind of experience." It would seem that this brother is one also who would revise the old-time religion.

When God who knows the end from the beginning, and the future as thoroughly as if it had already come to pass, provided redemption for us through His only begotten Son, He made the plan so perfectly that it could not be improved upon, and so efficient that it will avail until the race has run its course and the last son of Adam shall have had his chance.

In our Lord's picture of the judgment those who had been separated and placed on His left hand seemed very much surprised at His accusation. From the answer they returned they evidently had been engaged in benevolent work. But that did not gain an entrance for them into the joy of the Lord. Again Jesus, as He came up to the climax of His wonderful Sermon on the Mount, said, "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?"

"And then will I profess unto them, I never knew you." Immediately following these words He gave to us the forceful picture of the wise and unwise builders, conveying vividly the fact that we must be sure about the foundation of our eternal structure. We might devote our entire lives to service in His name, and yet fail to actually know Him. How many of us were taught about religious ideals, but found, in spite of our profession, that these good things were not flowing out of our lives; we were simply working in our own strength and trying to clothe ourselves with them. What a relief it was to find Jesus, and with a definite, instantaneous experience be set right and enabled to say, "No longer I, but Christ."

It is just as absurd to think that education would bring a child through physical birth as to think that even religious education would take the place of spiritual birth. Education may assist in both cases, but never can it be substituted for actual birth. There

must be a crisis somewhere in the life, else we shall not know when we pass from death unto life. And if we do not know we have passed from the darkness of spiritual death into the light of life, we do not have the witness of the Spirit, and without the witness of the Spirit we are none of His. Ah, the wisdom of man is foolishness with God.

The crisis conversion is the vital need of the sinner, be he learned or ignorant, high or low, and the crisis conversion is just as necessary for the child as for the adult. And yet the above quoted minister admitted that for years to come there would be inadequacy in the lessons that are to accomplish this, improper preparation of teachers and lack of devotion and consecration on the part of leaders. Why flounder about in so uncertain a sea? Let us stick to the old-time crisis conversion, preach it to sinners everywhere, and be able before three worlds to affirm our certainty, "I know!"

WELDON, CALIF.

The Christian way of life is not alone the call to the facing of exacting tasks and catastrophic crises; it is the stimulating urge to the perfection of the common efforts and problems of the normal life—a vision of what the commonplace can become when transfigured by new meaning and purpose.—OTIS R. RICE.

GUIDANCE

MRS. J. W. SHORT

Not my way, Lord, but Thine,
In all things choose for me.
The pathway may be steep,
I climb to Thee.
Or winding in and out,
So that I cannot see,
Dark objects on the way,
To immortality.

My feet may hurt and bleed,
My eyes not always see
The pathway up to God,
And there reality.
I may not always feel
Religious ecstasy;
Just help me keep the road,
That's right ahead of me.

But lead, lead on, O Lord;
Don't let me turn aside;
And if Thou must, just use
Thy smarting rod to guide.
Keep leading, Lord, lead me,
Thy city I must dwell.
Just guide: I'll travel till
In reach Celestial Hill!

THE QUESTION BOX

General Superintendent Chapman

Q. I am a high school pupil, a senior, and a member of the Honor Club. Our club plans to meet and go to the show and then go to the home of our president for refreshments. Other members of the class are members of the various churches in town, and call themselves Christians. But I am a member of the Church of the Nazarene. I cannot go—my church forbids it. But when others ask me why, what shall I tell them? What is the real harm in the show?

A. The moving picture show is the one outstanding corrupter of the youth of today. It does more to break down the religious and moral standards which were built up in blood and sacrifice in this country, beginning with the landing of the Pilgrim fathers, than any other—it may be than all other institutions combined. The prevailing atmosphere is to treat ministers of the gospel with disrespect (they do not attack Catholic priests for a very apparent reason), religion as a joke, marriage as a mere convenience, and sin and vice as marks of a life worth living. The whole proposition is so deforming and hurtful that we would be a thousand times better off if the whole moving picture business were wiped off the slate of human interest and activity. Even to patronize the movie houses when some harmless or educational film is being exhibited is like going into a gambling house to buy candy or into a saloon to get a drink of lemonade—it encourages the whole bad business and militates against the Christian's influence. The only safe way is the Nazarene way—the way of complete "tetotalism."

Q. In case a minister incurs personal debt in a town or city where he holds a pastorate, then accepts a pastorate on another district, if he has made arrangements to take care of his obligations as soon as possible, has the Advisory Board a right to withhold the minister's transfer, when to do so jeopardizes the minister's work as a pastor?

A. If all the conditions are as you state, I would say the Advisory Board should not withhold the transfer. To do so is to injure the creditors as well as the minister himself; for if he is defeated in his work he cannot pay his debts. The preacher made a mistake, no doubt, by incurring debts. Better to live on the meanest fare than to get into debt. But there are exceptions to practically all rules. Sometimes unexpected demands drive the minister into debt. But if he is fair with his creditors, sees them frequently when that is possible, writes them often when he is away, answers their inquiries promptly, and makes even minimum payments on his obligation, the rule is that creditors will be patient. And if the creditors are satisfied church officials should certainly not hesi-

tate to back up the preacher and help him get out of his difficulties. It is only the preacher who repeats his debt making program and is careless in making adjustments that should be checked and brought on to "the green carpet." I have known a few thousand preachers more or less intimately during the last thirty-five years and my experience is that the very large majority of them are careful about their obligations and are ready to suffer rather than to fail to pay their debts. But when one comes along who seems to be void of conscience on financial matters his case is soon hopeless. The world's religion is honesty and it is useless to profess an excess of religion when one does not measure up to the minimum standard. But I have gone away beyond your question. I go back again and say that in a case like you mention the Advisory Board should certainly transfer the minister and give him a chance to do his work and to make good with his creditors.

Q. I am very much interested in the subject of our Lord's second coming. Do you think He might come during 1935 or does 1942 more nearly fit the date. According to prophecy (Daniel's "little horn") will the United States join the League of Nations?

A. I, too, am greatly interested in the subject of our Lord's return. I believe the time is ripe for His coming and that He may come now at any time, this year, this month—today. I do not know of any reason why He should not come in 1935 or any special reason why 1942 would fit better with the prophecies. I think the United States will not join the League of Nations or the World Court either, at least not for some time. But I really do not think that has anything to do with the second coming of Christ. As regards the political, economical and moral condition of the world, I think it will get better or worse or stay very much as it is now. But in any case I believe the coming of the Lord draweth nigh, and that you and I should be saved and sanctified and ready and watching until the very hour in which He comes or calls us home. Date setting and magnifying the prophetic significance of current events is not my idea of preaching and testifying regarding the coming of the Lord.

Q. In John 3:5 Jesus speaks of our being born "of water and of the Spirit:" what does water in this case mean?

A. Just as Matthew 3:11 "Holy Ghost and fire," means simply "the fiery baptism with the Holy Ghost," so John 3:5 means, "The water like birth of the Spirit." That is, the fire of the Spirit speaks of His sanctifying work, and the water of the Spirit speaks of His regenerating work. There are not two elements—Spirit and fire or water and Spirit—but one element, the Holy Spirit in the granting of the new life and the renewing of the dead spirit. "Born of the water and of the Spirit" means simply the new birth—no natural birth or water baptism is signified at all.

DEVOTIONAL MEDITATIONS

Mrs. Esther P. Bonham

Sunday—Faith that Stays Put

But if not (Dan. 3:18). Read Dan. 3:13-19.

The three Hebrews who confronted the threats of Nebuchadnezzar had not only an intelligent faith, but a faith that stayed put.

When reminded of the king's decree, they calmly replied, "Our God is able to deliver us . . . and he will deliver us out of thine hand. But if not, . . . we will not serve thy gods nor worship the golden image."

How we need a faith like that today! A faith that will stay put when homes are swept away, when poverty trails one like a hungry wolf, when the back is bowed by the burden of toil, and when those who might have been true and kind prove treacherous and cruel. We may have just such a faith. In every experience of life, undergirding us are the everlasting arms which will never be removed except we remove them.

Monday—Spiritual Vitamines

And did all eat the same spiritual meat (1 Cor. 10:3). Read 1 Cor. 10:1-11.

Remove the vitamines from food, and what is left will not sustain life. Spiritual vitamines are equally important in feeding the soul.

"I am the living bread which came down from heaven," said Jesus. And we must be partakers of that Bread if we would live. Without intimate, intense association with Him we will be all but dead religiously. We may go to church, may have a degree of knowledge of the Bible, and may even go through all the forms of Christianity; yet have no vigor, no joy, no power, no signs of the soul's life.

"Desire the sincere milk of the word, that ye may grow thereby." Think about Christ, His perfect life, His behavior, His courage, His mercy, His humility, His faith in the Father, His love for man. These thoughts will bring us into closer association with Him, and out of His divine life will come abundant nourishment for the soul.

Tuesday—Beside the Still Waters

He leadeth me beside the still waters (Psa. 23:2). Read Psa. 23:1-6.

Thrills today are more popular than a walk beside the still waters. In fact they are all that interest many in life. And both old and young are being thrilled to death. It is impossible to interest them in plain, solid truth. But what are these people to do when they come to die? They are losing out of life the steadying power that is acquired only through the association of the Holy Spirit with theirs. More than we need thrills, we need to be led beside the still waters in communion with God and in green pastures where souls are fed.

Wednesday—Our Lips

Our lips are our own (Psa. 12:4). Read Psa. 12:1-8.

Not many boldly make the assertion our text makes. Yet they act as though their lips were their own, they use them as they please. "With flattering lips, and with a double heart do they speak." The same tongue praises God and curses man.

"Filthy communications out of your mouth" are listed, and condemned, with other sins. Fires that are started with the tongue will burn throughout eternity. True, our lips are our own; but it makes all the difference in the world how we use them.

Thursday—"From Everlasting to Everlasting"

But the Lord shall endure forever (Psa. 9:7). Read Psa. 9:1-11.

There are change and decay all about us. Great works of art last only a few centuries. Empires rise and fall. Nations prosper only for a while. Family ties are broken. Friendships dwindle and die. And man goes to his long reward.

In the midst of this change, how comforting to be able to say with utter confidence, "The Lord shall endure forever." And He is our Judge. He knows our needs and sympathizes with us. He understands us altogether, and will provide for us. He is not afar off, never has been, and never will be.

"In him we live and move and have our being."

Friday—Trusting in the Lord

In the Lord put I my trust (Psa. 11:1). Read Psa. 11:1-7.

"The Lord trieth the righteous," but never condemns them.

*It is so sweet to know,
When we are tired, and when the hand of pain
Lies on our hearts, and when we look in vain
For human comfort, that the Heart Divine
Still understands these cares of yours and mine.*

*Not only understands, but day by day
Lives with us while we tread the earthly way,
Bears with us all our weariness, and feels
The shadow of the faintest cloud that steals
Across our sunshine, ever learns again
The depth and bitterness of human pain.
There is no sorrow that He will not share,
No cross, no burden, for our hearts to bear
Without His help, no care of ours too small
To cast on Jesus: let us tell Him all—
Lay at His feet the story of our woes,
And in His sympathy find sweet repose.*

—SELECTED.

Saturday—Comfort in Affliction

This is my comfort in my affliction: for Thy word hath quickened me (Psa. 119:50). Read Psa. 119:50-75.

We may, for years, escape trouble, sickness, and bereavement; but eventually these will come. At such times we especially need comfort, and there is no other source from which we may obtain it equal to the Word of God. It tells about One whose assistance is always available. One who is here in this world paying attention to our needs, One who loves us despite our unworthiness, One whose rod and staff will comfort when we are nearing the valley of death.

Religious News of the Week

Compiled by L. A. Reed

In our last news notes we gave you some church statistics relative to membership. One more item comes to our attention. During the two years 1933-34 there was a population gain in the U. S. of 732,000. This was an increase of 0.58 per cent with the total church membership gain of 2.01 per cent; so numerically the church keeps pace.

In spite of the fact that Germany appears to have gone pagan, during the past year of 1934 there were 1,113,012 Bibles distributed there.

The *Lutheran* news bulletin gives an interesting item relative to the German controversy, in regard to church membership exchange and acquisition. In one province there was addition to the Evangelical Church of 18,199 persons (1933) as over against 2,565 of the previous year. All of these had been nonreligious except 279 who were Catholics. In Vienna 25,140 were transferred to the Evangelical Church, and of these 17,551 were from the nonreligious group and 7,415 were Roman Catholics. The Evangelical Church lost 1,696 during this year.

Dr. T. C. Gardner of Texas wrote to about one hundred outstanding pastors of that state and asked them what was their outstanding problem. Over eighty replied and almost all said, "The evening service." Dr. Gardner wants to know if the churches are going to turn Sunday evening over to the devil. "What could please him (Satan) more and grieve God more than to see the centers of our population flooded with varicolored lights, with places of amusement and entertainment wide open and well attended, and the churches dark and shut tight?" This is happening in every city and the Church of the Nazarene should gain in attendance due to this most unfortunate practice.

The Baptists went into Rumania thirteen years ago. Since that time they have organized 1,515 churches, 1,497 being self-supporting. Last year they baptized 6,050, bringing their total membership to 58,277. Unprecedented statistics!

When Dr. M. E. Dodd of the Southern Convention (Baptist Church) was asked, "Who do you consider the world's greatest living Christian?" answered, "Unhesitatingly I say, 'Kagawa of Japan.' After seeing him in action in a great Sunday night evangelistic service, after seeing him amongst his kindergarten children, after seeing him at work with his labor organizations, after hearing him plead with the government for better hospitalization for the poor and a larger relief program for the entire empire and after being an honored guest at tea in his lovely little house in the suburbs of Tokyo, I am prepared to reaffirm that judgment. He is the world's greatest living

Christian, in experience, in spirit, in service. He lives in a \$75 house. His family lives comfortably on an 18 yen a week budget. He wears \$1.50 suit of clothes and spends the remainder of his income of more than \$100,000 a year for the glory of God in helping humanity to find personal—salvation in the Savior of all men." When Kagawa comes to the United States, as he is scheduled to do, every Nazarene should hear him.

The W. C. T. U. has adopted the slogan, "We shall not quit until the liquor traffic quits."

When the new titanic *S. S. Normandie* arrived in New York Harbor, the New York Bible Society presented 1,300 officers and crew with an attractively bound Gospel of John with English and French in parallel columns.

The *Christian Union Herald* suggests that the American people are "some guzzlers." During the first four months of 1935 there were 11,500,000 barrels of beer drunk which is an increase of 25 per cent over the same period last year. This means about 35,000,000 barrels a year. "Some guzzlers!"

The new chief of police in Passaic, N. J., is starting something new. All officers must attend Sunday services, and the next day give a sufficient report to show that they have attended, either Catholic, Protestant or Jewish service. No drinking is allowed on duty, nor are any slot machines, or gambling devices allowed on any beat. No man can get on the force without a recommendation from his minister.

On June 2 the Supreme Court of Leningrad, Russia, issued the ultimatum that anyone teaching religious rites to children without the consent of the parents would subject themselves to imprisonment and a confiscation of all their goods. This was a blow at grandparents. The city paper said, "Religion is still too prevalent among communists."

There are over forty vessels plying their trade of bootlegging on the Atlantic Coast which cheats the government out of seventy-five millions annually.

The wets are trying to gain control of the mortgage of the Lakewood Heights Methodist Church, South, at Atlanta, Ga. Their former pastor who has withdrawn and started an independent church with a wet following, supported the cause of the wets and it brought down the wrath of all good people on his head. They now are appealing to the Methodists of the state to save this great downtown church from such a fate.

The W. C. T. U. in San Diego, Calif., has listed all the dry eating places in the city. Their slogan is "Eat Dry."

The old Chinese had more common sense than we have. In 2285 B. C. a man who concocted an intoxicating drink was banished from the kingdom by the emperor.

The Home Circle

Conducted by Mary Ethel Wiess

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

BECKY BELIEVES IN TRIAL AND ERROR

DON'T be in a hurry, Bobby. Set there and tell me all the news—where's all the fellows today? Swimmin'? Lizzie, isn't there a bit more of lemonade in that pitcher? Pour it out for Bobby. It sure is hot! Where does the gang swim this year? Down at Yellow Banks and the Big Cut. How are you—pretty good swimmer? You don't? Oh—I sposed—. Well, maybe your mother's right Bobby—and you mustn't fail to listen to her. Lots of things you can find out by trying and failing—but if you tried to swim in Yellow Banks, or the Big Cut and failed, well, it would just be bad, unless some of the fellows pulled you out. Both pretty deep, aren't they? How old are you, Bobby? Twelve? Oh, thirteen. Pretty big boy not to know how to swim. Now—don't tell me the fellows all laugh and call you a pansy because your mother won't let you go and learn how. Don't it beat all how unsympathetic a bunch of boys can be?

Did you ever try to learn at the Y? Safe enough there, and someone to help you learn, and all. And then, in a little while, you could go with the gang to Yellow Banks and hold your own as well as the next one. Ever tell your mother about that? It's next best thing to learnin' by bein' throwed in. Well, goodbye, Bobby, if you must go. And come in again and see old Becky, will you?

Lizzie, is Bobby clear out on the street? Well,

Lizzie, some mothers make me real provoked. Looks like Mis' Carewe ought to be shook. The idea, a great, strappin' boy like Bobby, not knowin' how to swim, because his mother's afraid to have him go to the creek! Oh, I know. Folks call her such a devoted, self-sacrificing mother and praise her, just because she does every single thing for her young ones—things that they ought to be doin' for themselves—and then sorta exploits her martyrdom! But some day Mary and Robert are going to break loose, and find out a few things for themselves, then she will be weeping on my shoulder. Just wait and see if I'm not right, Lizzie.

You see, there are a few big things in life, in which young folks *must* listen to older folks. Things like being in danger of making a wrong marriage, and, well, matters like sex and health and heredity. If they wait to learn those things by trial and error, it is too late to mend the error. But, Lizzie, tell me how a youngster is going to learn enough confidence in his Dad's and Mother's advice to listen to it in big things like that, unless he proves a lot of it, through the years, by trial and error. I mind when Bessie was a baby, she wanted to put her hand on the hot coffee-pot—she was settin' on my lap at the table. I told her it was hot, but she just looked at me with her big, inquirin' blue eyes, and put her hand right out and laid it flat, on that pot of boilin' coffee. Sure, it was all blistered, and she bawled good. But a little ointment made the hand all right—and after that when I said, "Burn Baby," she would pull back her little hand and look so sober it made us laugh. She believed me about lots of things after that. Once I told her a certain girl at school would get her into trouble with the teacher if she didn't quit running with her. But she thought she knew; then, one time, that girl got in serious trouble, and was suspended, and Bessie, being her chum, was under suspicion, and nearly got suspended, too. That about cured Bessie along that line.

It was the same way when Jim wanted a knife the first time—we told him he was too little and would cut himself—but he still wanted the knife, and we got him one. A dull one, at the ten-cent store. But it was sharp enough to cut his finger, anyway. The finger soon healed up, but he remembered that Mother and Dad had told him the truth. I hear lots of mothers say to their young ones that if they go out without their coats or something, they'll take cold and die. "Want to die?" they say, threateningly. But mamma's pet slips out purposely without the coat, and waits expectantly to die, but it doesn't happen. How can mamma's pet believe her parents fifteen years later, when the matter is really important? Lizzie, I'm gettin' real worked up about this subject. Seems to me like parents ought to be just awfully careful to be right truthful about the warnin's they give the youngsters, and then let them learn for themselves, by trial and error, so that when the important time

"TODAY"

MARGARET ANNETTA HOWARD

*O Father, help me through this day
To keep my conscience free;
To keep my heart, my mind, my thoughts
Acceptable to Thee.
Give me courage to do with grace
The tasks today will bring,
Help me to meet with patient heart
Each little tiresome thing.
And if a friend should come my way,
May I not in joy forget
The "friend" next door or up the street
Whose heart is in darkness yet.
May I be strong o'er temptation,
Thoughtful of others too;
That when I kneel tonight I may say—
"Today, Lord, I've been true."*

does come, they will have a lot of confidence in their folks.

And, Lizzie, I feel right sorry for Bobby Carewe. If I was his mother, I believe I'd take him down to the creek myself and throw him in, and yell "Swim, you rascal, or drown." Oh, of course, Lizzie, I don't expect Mis' Carewe to do anything like that. But, Lizzie, next time you go to the grocery, run around past Mis' Carewe's and tell her I want she should come over and show me the stitch she used makin' that blue sweater for Mary. I want to make one for Bessie's Evelyn.

WHEN GOD WALKS IN

A STORY is told of a certain nightclub in full swing, where liquor was being consumed in large quantities, a professional dancer was doing her routine, a girl in turkish costume was selling cigarettes, and, at a side table, a group of gangsters were waiting for the stroke of twelve to relieve the many rich patrons of their money and jewels. But, somehow, into that place of wickedness, strayed a tiny, blue-eyed child. She was the baby daughter of an employee in the kitchen. Her mother had no one to stay with the child that night, and had been compelled to bring her to work with her. In an unwatched moment she had wandered through the kitchen door, and into the bright lights. Her light brown curls were tumbled, her shabby coat fastened with a safety pin, her shoes stubbed out at the toe.

But a strange thing happened. A middle-aged woman, in the midst of a bitter quarrel with her husband, picked up the child, and ordered a glass of milk for her. Other patrons managed to pass the table, and give attention to the child. The dancer, a divorcee, broke down in her dance, and in her dressing room, wrote a friendly letter to her husband who sought a reconciliation. The cigarette girl, having picked up a jeweled cigarette case, returned it to the owner. Men and women forgot their liquor, and bought crackers and jelly for the baby. The famous orchestra leader forgot to start his players. The gangsters, seeing that the night had been ruined for their business, slipped out unnoticed. The proprietor of the club crossly ordered the child to be removed, because, he said, the business was ruined for that evening. God, in the person of the little child, had walked in, and the devil's business suffered.

Likewise, in Philadelphia, at the Vasa Club, the dancing was in full swing. The Vasa Club is a Swedish fraternity. A young Salvation Army officer, Captain Olaf Lundgren (need we mention his nationality?) entered the club, selling Christian literature. His errand, his Army uniform, condemned the young dancers. The orchestra was silent, the dancing ceased.

"Give us a song, Captain," someone called out.

Captain Lundgren mounted the dais, and sang to them hymn after hymn in their native tongue. A hush stole over the crowd. No more jazz, no more dancing that night. God had walked in.

We might multiply instances. A group of profane boys were gathered, and the godly mother of one of the boys entered the room. There was a hush. No profanity in her presence. A group of traveling men in the hotel lobby were silent when a man of God walked by. The lovely daughter of old General Booth, of the Salvation Army, walked and labored unmolested among the worst element of society in wicked Paris.

There is a saying that "All the world is covered with leather for those who wear good shoes." Likewise, for those who "live and move and have their being" in the Lord Jesus Christ, the whole world is filled with God. Wherever a real saint of God goes, the presence of the Lord is felt, and the devil's business is hindered.

A WESTERN LULLABY

Among the very first of the lullabies to be sent in was this one from Mrs. Virda Weimer, of Kingfisher, Oklahoma—one that she sings to her baby granddaughter. This has the tang of the West in its brief lines:

*Wild roved the Indian girl, bright Alfarata,
Where sweeps the waters of the blue Juanata;
Fleeting years have borne away the voice of Alfarata,
But still sweeps the waters on—the blue Juanata.*

CHARLOTTE—THE LITTLE PORTUGUESE GIRL

DELL AYCOCK

I AM sure you want a true story and I am going to tell you one about a girl who lived many, many years ago. Her name was Charlotte. She lived on the beautiful Island of Maderia. She walked over its grape covered hills and breathed its soft, balmy air. What a place it was! The women made some of the most wonderful needlework in the world, called Madeira embroidery. Often they spend weeks on one piece and sell it for a song to greedy buyers who ship it to other countries and make a large profit on it.

Charlotte, was about twelve years old and a very sweet, affectionate girl. She had a brother named Nicola, who was six years older than she. They had several other brothers and sisters and all were Roman Catholics. Remember, all this happened many, many years ago.

Of course they attended the Catholic Church, and little Charlotte confessed her sins to the priest. He was her confessor; and she prayed to the Virgin Mary. She had never seen a Bible and no one had ever told her, so she knew no better. Her church would not allow the members to read the precious Word.

One day a Christian doctor named Kalley moved to Madeira. He saw the condition of the people, deluded and made to believe things that were not true concerning God. His heart ached at their blindness

Nazarene church in Denton, Texas. The church there is only a few months old. But he has more than forty splendid Nazarenes. Denton, Texas, at one time, had a real holiness camp ground, backed and operated by that beautiful Brother G. B. Collins, who is now living in Bethany, Oklahoma. Beloved H. C. Morrison, and Old Bud used to hold the campmeetings at Denton. The camp went down, and the old holiness Methodist church closed up and after twenty years the Nazarene boys are resurrecting the holiness work at Denton. Also this week we have had with us Brother Charley Bailey, from Waco, Texas. Brother Bailey was graduated from the Southwestern University two years before Brother Smith and Old Bud entered there. Brother Bailey is one of the beautiful men of the nation.

We've also had with us this week, Brother Atteberry, Superintendent of the Abilene, District; and Brother Homer Land, our Nazarene pastor in Abilene, and his brother, a very fine Nazarene preacher from Hillsboro, Texas; and Brother Burson from the Central Nazarene Church in Dallas. This young man has taken between seventy and eighty members into his church since last fall. He is expecting to take in more than a hundred before he goes to the District Assembly. Brother Simpson, pastor of the First Nazarene Church in Dallas, and Brother Coursey of the South Side Nazarene Church of Dallas were here. And Brother Akin, the pastor of one of our Nazarene churches in North Texas, and one of my old-time friends, Brother Sharp. These men have been true and faithful. They are fighting a winning battle. The good pastor of the Methodist Church in Arlington, who has always stood by the work here in a beautiful way, but the day of the opening of the camp he had a very peculiar attack of a severe pain in the head, and was rushed to the hospital, and has undergone a serious operation, but, thank the Lord, he is coming along fine. And the pastor of the First Christian Church here in Arlington, who has been a good friend, and has stood by, but is having a course in Chicago, and may the Lord bring him back a stronger and better boy for the Lord.

On Tuesday we had Missionary Day. We had with us Brother Whistler, who has spent thirteen years in India; and Brother Newton and his wife, who are working under the National Holiness Association and have spent several years in China. They go back this fall. It was a beautiful missionary service. On Wednesday here it was our all day prayer and fasting day. They prayed from nine o'clock in the morning until about three in the afternoon as hard as they could. On Friday night Brother Paul Kenyon gave the remarkable story of his life, "From the Jazz Band to the Pulpit." This young man played jazz in the great night clubs in the United States and London. He was one of the experts in the world on his saxophone, and he declared that on the night he was converted his saxophone was converted too, and on the night he was sanctified his saxophone was sanc-

tified also. This was a wonderful message and told of the worst conditions of the underworld that I have ever heard. It looks as if the underworld is doomed without a ray of hope. And yet God brought Brother Paul Kenyon from that jazz underworld to a most beautiful gospel singer and a great preacher. And so, as we used to say in the Salvation Army, men are down but never out. This looks like it, to see where a man can come from in six years, and stand where he stands today.

I want to speak a word now in behalf of our good Brother Lincicome. He has been in the work for thirty years; fifteen years as a pastor, and fifteen as an evangelist. Brother Lincicome has the greatest messages on the doctrine and experience of entire sanctification that I have ever listened to in my life. I know of no man in the world that could be a greater blessing to our Nazarene churches than for them to have Dr. Lincicome to come and put on a week or ten-day convention. The readers of this letter will remember that I have worked with the greatest holiness preachers in America but Brother Lincicome has the greatest messages that I have ever listened to in my life. I hope that our good Nazarene pastors wherever it is possible to secure him, will give him a call. He is not sectarian, he is not churchy, he is easy to work with. He is a brother beloved of the Lord. His great messages on the "Enemy of the Home," "Behold the Man," "The Three D's of the Sanctified," "What Is Your Life?" and "A Lot in Sodom" are the greatest messages I have ever heard.

This is now late Saturday evening, and tonight Old Bud is to tell the people here about the land of Canaan and about the Promised Land and about the land of Palestine, and about the Holy Land. That is to be delivered tonight, and we finish up tomorrow night, the last day of June. In my next chat I will have to tell you about the last day.

In heaps of love,

UNCLE BUDDIE.

A PRAYER FOR ZEAL

WILLIAM JAMES ROBINSON

*O God, I would my heart might burn for Thee
Fervently as a wild consuming flame
And daily glorify Thy holy name
As did Thy Son in dark Gethsemane.
I am so rich through grace, from sin set free;
Thy wondrous love my heart yearns to proclaim
Until the utmost lands revere Thy name—
Hear me, dear Lord, and grant my humble plea.*

*Thy grace, O God, removes my penalty,
It sinks my sins in Thy forgetfulness,
Washing my soul far whiter than the snow.
Grace brings to men rapt immortality,
If only they Christ's cleansing blood confess
And to His throne in deep contrition go.*

The Sunday School

M. Emily Ellyson

LESSON FOR JULY 28, 1935

LESSON SUBJECT: Amos (Prophet of Social Justice)
Amos 7:7-17.

GOLDEN TEXT: *But let judgment run down as waters, and righteousness as a mighty stream* (Amos 5:24).

INTRODUCTION

Amos is one of the most interesting characters among the prophets. Unlike many of the prophets, he had no training for the sacred office, though there were prophetic schools scattered throughout Palestine which were available, but as he says, "I was no prophet, neither was I a prophet's son . . . and the Lord took me as I followed the flock, and the Lord said unto me, Go prophesy unto my people Israel." Born about six miles south of Bethlehem, a plain farmer-herdman, diligent, honest and fearless, the Lord had in Amos a man whose courage was equal to the task of denouncing boldly the startling social and governmental rot prevailing in both the northern and southern kingdoms. Nor did he stop with these, for with equal fury and fire he invaded the capital of Syria on the north, and the Philistine fortress—Gaza—on the southwest, also the Phœnician metropolis on the northwest. Nor did the countries of Edom, Ammon and Moab escape his fierce pronouncements of God's indignation against the sins of those nations. Thus did the man of the shepherd's crook and pruning shears, who was *no prophet, nor prophet's son*, fulfill his great commission. Using God's plumb-line, he measured the nations accurately, and pronounced upon each its doom as spoken by Jehovah God.

THE PLUMB-LINE AND SOCIAL JUSTICE

The picture we have before us in this lesson graphically shows how far from uprightness and moral rectitude the nation had departed. "The Lord stood upon a wall made by a plumb-line, with a plumb-line in his hand." This represents the structure of the Hebrew people built by Moses in accordance with the law given at Sinai. Some think it represents only the northern kingdom but we are inclined to believe it refers to the entire nation for He says, "I will set a plumb-line in the midst of my people Israel." Both divisions of the Hebrew nation were in much the same condition. All had formerly been built to the line but all for years had steadily been toppling and now the plummet was about to be dropped by the wall to show how far the whole structure was out of plumb. We note here that the Lord showed Amos what He saw. When God drops the plumb-line we know it will be held steady and every bulge will be

accurately brought out. By God's plumb-line they found that religion had lost its vitality. Insincerity and dishonesty abounded and the wealthy had degenerated into arrogant voluptuaries, they had become pagan in everything but name. With the revelation made by God's plumb-line, He proceeds to declare what He would do. While Jehovah has been willing to pardon Israel's transgression (vs. 2, 5) since they would not listen no further opportunity apparently is to be given them. Doom seems irrevocably pronounced upon them. God's mercy could not longer overlook their confirmed evil-doing. Three things are mentioned, "the high places of Isaac shall be desolate"—places where the patriarch worshiped—"and the sanctuaries of Israel shall be laid waste," and an invading enemy will be Jehovah's agent of destruction, rising "against the house of Jeroboam with the sword."

PRIESTLY PROTEST

It is quite suggestive that the priest entered the protest against Amos and social justice. He is the one who resented the prophecy and sought to discount and destroy his teaching. He sends word to the king—Jeroboam—charging Amos with treason. He scandalously misquotes the prophet and declares the country could not endure with such talk going on unchecked. Then he goes for Amos and orders him to get out of the northern kingdom and go home "and eat bread and prophesy there." Note the apparent irony and insinuations that he was a hireling prophet. Bethel, Amaziah told Amos, upheld only a state religion and was supported by the royal court. We note he called Amos a "seer" which was equivalent to telling him he prophesied for mercenary purposes, for in the days of Samuel when anyone consulted a seer he paid for the advice given. But Amos was a genuine prophet who rebuked the people for their sins and told them the penalty.

PROPHETIC PROCLAMATION

The conflict between Amos and Amaziah is one of the great scenes of sacred history. Amos vehemently repudiates the priest's charge of prophesying for a living, and claims that his utterances are not those of the schools, and says, "Jehovah took me from following the flock and . . . and said unto me, Go, prophesy unto my people Israel." Instead of stopping the prophet he continued uttering boldly the calamities that should befall the nation for their rejection of the old-fashioned truths upon which the Hebrew nation had been builded. When we consider the foundation principles of our own nation, do we not see how our walls are bulging and out of plumb? Look for a moment at our social order. There is undermining process at work in our national religious life. Our walls of righteousness are bulging, for the plumb-line of God's righteousness reveals clearly a wide departure from God's perfect norm. It is essential that we keep a fixed gaze on God's plumb-line or we will suffer the calamities that other nations have suffered who forget and reject God in national life.

IMPROVING THE CHURCH SCHOOL WORK

LAST year the Department of Church Schools conducted a special survey of our Sunday school literature in order to discover where this literature might be improved to make it more fully meet our need. Ten persons in ten different sections of the country were selected to supervise this survey in these different sections. Also a certain part of the work was undertaken by the Department itself. The result of this survey was a part of the annual report of the Department given to the General Board which met this last January. As a result of this report three definite things were decided upon.

First, that the editorial work should be more closely departmentized under department supervision and that a closer correlation be arranged between the Church Schools and the Young People's Society work relative to these editorial matters.

Second, that *The Youth's Comrade* as a story paper was covering too large a field and that another paper should be introduced to meet the need of young people and adults.

Third, that a careful study of the graded literature be made and that just as soon as satisfactory courses and material can be arranged, graded material for the children's division be issued.

Immediately after the General Board meeting we went to work in these three fields for improvement. The first step was the appointment of a curriculum committee to give careful study of this field. Considerable material has been furnished to this committee for their study and they have been at work for several months. They are giving their first attention to the Children's Division. This committee is to meet July 2, and it is hoped that at that time some definite decisions may be made and plans arranged to immediately proceed with some graded work in the children's field.

There are many of these courses now being offered by different publishers, but it is not just courses we want, neither is it that which may be considered fundamental by certain groups. We must have that which is fundamental according to our own doctrinal statements, also that which will contribute to the putting over of our own program. This requires much thought and we must not unduly hurry, however, we will work just as fast as we can. We hope to be able to make some more definite statements after the meeting in July.

We have also been at work relative to the better departmentizing of our editorial work and arranging for the new story paper. This has required considerable rearranging and reorganization of our department.

Rev. C. H. Wiman, who has been working with us for the last five and one-half years, is now leaving the department. He has been a faithful and untiring worker and has been of much help to us. Brother Wiman has been deeply interested in the Church School work, but he has always felt that his first call was to the foreign mission field and it was understood when he came to us that should the way open for him to return to the foreign mission field he was to be released to accept that call. He has now been appointed as a missionary to Peru and sails July 6 for that field.

Mrs. Gertrude McIntyre, who has been the editor of *The Children's Worker* ever since it began, is giving up this work. Her husband has accepted a position in a school in Michigan and they are moving to that state.

The following is the new organization of our department as far as we have it completed: Miss Mabel Hanson is the director of the Children's Division. She will be the editor of *The Children's Worker*, retaining the present lesson writers. She will also edit the *Sunshine for Little People* and *The Junior Joys*. All these will be in the field of this division.

Miss Edith Lantz is the director of the Intermediate-

Senior division. She will edit the *Intermediate-Senior Quarterly*, the teacher's suggestions in *The Bible School Journal* and *The Youth's Comrade*. *The Youth's Comrade* will be a paper for this field only, after January 1.

We are taking some forward steps in the young people's division. This division has not been fully organized as yet, but we have formed a tentative correlation between the Sunday school and the N.Y.P.S. for this work. The first major step in this undertaking is the issuing of a new story and inspirational paper for the young people and adults' division of the Sunday school. This new paper will be called *The Young People's Standard* and will be handled in the same manner as our other Sunday school papers are handled. It will be under the editorial management of Dr. E. P. Ellyson, Editor-in-chief of Sunday school periodicals, and Rev. D. Shelby Corlett, General Secretary of the N.Y.P.S. The first issue of this paper will appear the first week in January.

The leadership training work will for the present be under the direct supervision of the Editor-in-chief.

It is the sincere desire of the Department of Church Schools to bring our church school work to the highest possible standing and as fully as possible to meet our own special needs. We have some other things in prospect. Among them, some special work for parent-teachers and some special elective courses in doctrinal studies for our young people and adult divisions. Also the strengthening of our leadership training work at the point of doctrine and Bible study. But all of this requires time and efficient help. We are going forward as fast as we safely can. Won't you all pray for us as we try to go forward with this work?—E. P. ELLYSON.

A LAYMAN WRITES

Concerning Taking Care of Our Evangelists

IBELIEVE we have the finest ministers as evangelists that can be found anywhere in this world. They are men of prayer and faith, and best of all they are filled with the Holy Ghost. They carry a burden for the lost and preach the Word with unction and power. They have definite results for men and women find God in saving and sanctifying power under their ministry. Since we have such ministry within the church should we not keep them busy? We should be more careful in our dealings with these men. They are God's. Called to be evangelists. Some of them, I fear, have had very little for their services during these days of depression. They have traveled long distances from church to church and have hardly received sufficient remuneration to meet expenses. Instead of receiving a living wage, they have had meetings canceled or after they have come to the church and labored hard in a meeting they have been told at the close that times were hard and the church was able to pay them but a meager sum.

I find that some of our churches have the habit of calling a pastor of another church to conduct their revivals. Brethren, these things ought not so to be. Just now I am thinking of one of our larger churches where they have called a pastor from one of our larger churches to conduct a revival for them next month. Both of these pastors receive good salaries for their labors, while some of our able evangelists are waiting for calls. This does not seem right. I think a pastor who has the supervision of a church of any size has all the burden upon him that he can bear. I would not think he would be in condition to bear the burden of a revival in another church.

I write these lines in the spirit of love. God knows I love all our dear pastors. God bless every one of them. Many of them, no doubt, are going through hardships at this time, while many of our laymen seem to have abundance. God help us as laymen to bring all of our tithes into God's storehouse. I feel if this were done all our pastors and evangelists would be well taken care of.

ALFRED W. GRANT.

News of the Churches

Telegram

Elkhart, Ill.—Pekin church just closed greatest revival in its history with Filipino Evangelists Bill Vargas and Abnan; largest continuous crowds each evening; 62 enrolled in children's service; 123 seekers. Thirty gloriously baptized; 14 fine members taken in, others intending to join later. Eleven subscriptions for *HERALD OF HOLINESS*. Expenses paid in full. Workers recommended highly anywhere.—T. B. Ross, Pastor, Pekin Nazarene Church, Pekin, Ill.

Somerset, Ky.—We have just closed the greatest two-week revival in the history of this church with Evangelist Daniel E. Patrone as the special worker. Sixty-five seekers were at the altar for pardon or cleansing. A fine class of new members was received into the church, making a total of forty-one received into church membership this assembly year. The ministry of Brother Patrone, both in preaching and music, was greatly appreciated. He made many new friends for the church, and the building could not accommodate the crowds who came. The revival was sponsored by the Sunday school. Every department of the church is making good progress, and we are asking God to keep us under the burden of the Crusade for Souls.—H. A. Hall, Pastor.

Princeton, Ind.—Since our Assembly last August we have had three revival meetings in our church. In October Rev. Forest E. Crider was with us and did some very fine work, and a number found salvation. In February Evangelist F. P. Cassidy returned to this church for his third revival meeting. It was a real battle for four weeks, but God gave the victory. In June our friend of a number of years, Rev. Paul Coleman, who recently united with the Church of the Nazarene, gave us a good meeting. The church was greatly blessed under the ministry of this good man, and we heartily recommend him to our brethren. It is two months until the time of our District Assembly, and the District Budget is paid in full, and General Budget overpaid.—Stephen C. Johnson, Pastor.

Rev. Horace G. Cowan writes from Malta, Montana, "It is not my privilege to be located near enough to a Church of the Nazarene to attend regularly, and I therefore worship with other denominations. For some months past my attendance has been at the Community-United Brethren Church of this town, the pastor of which claims an experimental knowledge of holiness, and who has had some fraternal contacts and fellowship with Nazarene preachers. In other years it was not uncommon for people to ask, 'What is the Church of the Nazarene? We've not heard of it.' But more and more the influence of this

branch of organized holiness is penetrating the public consciousness, and people are recognizing our church as a force for salvation and righteousness that is to be respected and welcomed in the nation. Recently I attended a service in a country church about forty miles from Malta, where I met first, an aged man who had entered into the experience of entire sanctification with the Bible and a holiness paper as guides to his knowledge and faith. He told me that someone was sending him the *HERALD OF HOLINESS*, which he said, was the best holiness paper he had read. Second a family was leaving the community for Boise, Idaho, largely for better school advantages for their children, and when I spoke to the wife and mother about our college at Nampa, Idaho, she replied that she knew about that school, and seemed to regard it favorably. And so we want to go on experiencing, testifying and preaching holiness, circulating our literature and talking up our schools, to an intelligent public that will appreciate the good things that 'come out of Nazareth'."

Wenatchee, Wash.—After much prayer we decided to accept the call to our church here, and are delighted with the fine class of people we have found, intelligent and spiritual. We have no property here, but there is a hopeful outlook that we will soon have a church and parsonage property of our own. This is a beautiful and prosperous city of 13,000 population; known as the "apple capital of the world" being one of the greatest apple growing sections of the nation.—Jos. N. Speakes, Pastor.

Springfield, Tenn.—God has done great things for the church here. It had been years since a revival spirit had been felt, we were told; although at one time this place was the center of holy fire and revival tide. We have launched three campaigns since last September. Last fall the pastor did his own preaching for five weeks, with practically no results. Then in April we had our District Superintendent for a twelve-day meeting. He did some great preaching, the people carried on in prayer and fasting, but we saw no results. Things did look impossible, but we had fully decided that God was on the throne. Sunday night, June 30, we closed the third campaign. Rev. Edward Hardy, assistant pastor of First Church, Nashville, was the evangelist. We may never know the full results of the mighty sweep that God gave us. There were but few services when no one was at the altar. No one tried to count the number who were saved or sanctified, but on the last night some prayed through for whom prayers had gone up for years. "The old days are back" was said by the older folks; young people received great help. We all greatly appreciate the Spirit-filled ministry of

Brother Hardy. Such praising God we have never heard. The secret? Prayer and fasting and holding on. Brethren, it can be done!—Howard P. Jett, Pastor.

Carthage, Mo.—After two years of blessed service on the Southeast Atlantic District as superintendent and pastor of the Norfolk, Virginia church, we left and took up our evangelistic labors again. Last November we accepted the urgent call to the pastorate here at Carthage, where we have since been laboring, trying to be a good shepherd. God has blessed with a good degree of victory. During January and February we held a five Sunday revival, and a goodly number prayed through to real victory and are standing true. On June 9 we closed a twelve-day revival with Evangelist H. G. Purkhiser. The continual rainy weather hindered much in attendance, but a number prayed through to victory, and those attending were greatly benefited. We are still seeing fruit from the revival as two have been sanctified since the meeting closed. Brother Purkhiser is a good, strong, evangelistic preacher and we recommend his work highly. After some weeks of prayerful waiting we have decided to continue our evangelistic labors after the close of the Kansas City District Assembly, September 15. Anyone desiring our services for fall or winter meetings, write us 802 Grant St., Carthage, Mo. After September 15, address will be, 772 N. Euclid Ave., St. Louis, Mo.—Theo. and Minnie E. Ludwig.

Portland, Oregon, Sellwood Church.—Some weeks ago we received a call to the pastorate of this church, and after prayer and counsel we resigned our work at East Pasadena Church, Calif., to come to Portland. We spent two wonderful years with our people in the East Pasadena Church, and during that time 106 people united with the church, a net increase of eighty in membership; 62 being received on profession of faith. There was an increase in every department of the church the last year, including pastor's salary. This was one of the best churches it has ever been our privilege to serve. Rev. B. W. Miller was called as our successor. We are now happy in the parsonage at 8065 S.E. 16th Ave., Portland. We follow Rev. Ernest G. Johnson who did a great work in this city. The people here have received us with open hearts, had the parsonage ready for us to occupy, and gave us a wonderful reception. We will write again soon from Sellwood.—U. E. Harding, Pastor.

Gary, Ind., Glen Park Church.—Our church has recently closed a most gracious four-week revival, during which time many souls were reclaimed, sanctified and helped. The evangelist was Rev. Lyman Brough of Pottersville, Michigan, who did some great preaching which uncovered sin, and people confessed and straightened up their back tracks as far as twenty years back, and asked forgiveness. The afternoon Bible readings of Rev. Brough were a great blessing to the church. Professor Austin Taylor of Chicago was with us for two weeks, lead-

ing the singing, playing his piano-accompaniment, and singing special numbers. The work of the evangelists was greatly appreciated, and this revival will be remembered for a long time. We are closing our third year in this pastorate, and have been called to return for the fourth year. Our Sunday school has had an average attendance of more than two hundred for the year. The church is blessed and looking for greater things.—C. Wesley Brough, Pastor.

Evangelist E. E. Wordsworth reports that in recent meetings he has labored in many states, including Montana, Minnesota, Indiana, Ohio, Kansas, North Dakota and Maine. He writes, "Our work on this trip was exclusively with the Nazarenes, and our pastors and churches stood by us nobly. We have seen hundreds of souls find God in saving grace. We recently closed the District Camp at Sawyer, North Dakota, where it was joy to meet many old friends of days past. The blessing of the Lord was on the camp, and souls prayed through to victory. We also had the pleasure of a short visit at the New England District Assembly at Wollaston, Mass., and the Pittsburgh District Assembly at Niles, Ohio. After a brief stay at home on the Pacific Coast, we again return East for the fall, winter and spring (1936) campaigns. We begin in Fargo, North Dakota, in September, and then on to New England."

The South Central Zone of the Kansas District held a N.Y.P.S. Rally in Emporia, Kansas, on June 15, with thirteen societies represented. One of the newer societies, Howard, Kansas, brought thirty-one young people; other societies also had a good increase in the number present. Evangelist J. B. McBride brought an inspirational message in the morning. Rev. and Mrs. B. D. Sutton, and the Male Quartet from Bresee College brought special musical numbers. President S. T. Ludwig and Professor Alvin Aller of Bresee College were also present and spoke during the day. In the afternoon service each society presented a fifteen-minute program. The general theme was "Loyalty," each society presenting an original program, using as many members as possible. About sixty young people took active part in this most interesting program. A special feature of the afternoon was the organization of a Zone Choir by Professor A. Ramquist of Wichita. The next rally will be held in October at the Wichita church.—Marian Tunnell, Secretary-Treasurer.

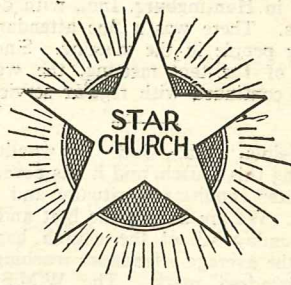
Mt. Vernon, S. Dak.—Grace Church closed a most successful three-week revival recently with Evangelist A. McNaughton of Minneapolis, Minn., and Miss Lela Olmsted as song leader. God came on the scene in the first service, and His blessings continued throughout the entire meeting. In one service the altar filled with seekers before the evangelist started preaching. At another service nine prayed through for the healing of their bodies. A number were saved and sanctified, and the church was blessed and encouraged. Pastor and members of the other churches co-operated to make the meeting a success. The preaching and

singing of these workers was greatly appreciated, and we recommend them highly. A list of new subscriptions were secured, making Mt. Vernon a "star" church for the HERALD OF HOLINESS. Finances came easily. The evangelist also took a love offering for the pastor which was much appreciated. Our church is in good spiritual condition, harmony and unity prevail, and we are looking forward to greater victories.—Mrs. Mabel Robley, Pastor.

Carmichaels, Pa.—Our church has just closed a gracious revival with Evangelist B. H. Pocock. The meeting was blessed of God from the very beginning, and many new people were reached. Twenty-nine seekers were at the altar for pardon or purity and all found the desire of their hearts. Without any special effort, all previous Sunday school records were broken, with 107 present; twenty-seven more than the previous record. We had the best attendance in the history of the church; building filled to capacity on the closing night. We appreciated the work of Brother Pocock.—R. E. Long and Wife, Pastors.

Wetumka, Okla.—Since coming to the pastorate of this church last November, the Lord has enabled us to erect a building, and on Sunday, June 9, we had the opening service in the new building. District Superintendent Carter was the main speaker for the occasion, bringing three gracious messages during the day, with a number of seekers at the altar at the night service. The Sunday school attendance on the opening day exceeded the previous record attendance. There is a revival spirit on throughout the church. The N.Y.P.S. has recently organized a Tithers Band of ten members.—Clarence E. Townsend, Pastor.

Chicago, Ill., North Side Church—The Lord is graciously blessing this church under the leadership of Pastor A. B. Schneider. Within the past two years we have purchased church property with a total valuation of \$30,000, and a present indebtedness of \$9,000. The church membership is composed almost wholly of enthusiastic, earnest young people. The N.Y.P.S. is active and aggressive; on June 16 they received fourteen new members. They have also organized a splendid choir. During the last three years the Sunday school has grown from an average attendance of sixty to 145. At a recent rally there was an attendance of 349, of which 85 were in the unmarried young people's class. The W.M.S. conducts a public missionary service once each month, which has proved to be a source of great blessing and information to the people. The church has recently closed a successful revival meeting with Misses Ruth and Esther Bishop. The attendance was the best we have ever had, the people got blessed, and finances came easily. With an increased attendance, budgets paid in full to date, and a good spirit prevailing, the church is encouraged. We have extended a call to Brother Schneider to remain as pastor for another year.—Reporter.



This past month we have had the pleasure of adding twelve new churches to our Star Church roll. And five churches have qualified for Two-Star rating with the Herald of Holiness going to every home in the church as well as a subscription list totaling one-third of the church membership. This brings our Star Church total to 723.

STAR CHURCHES

- ★ Palacios, Texas
L. A. Richardson, Pastor
37 members—20 subscriptions.
- ★ Clay City, Indiana
(Connelly Chapel)
J. L. Longnecker, Pastor
31 members—13 subscriptions.
- ★ Grand Island, Nebraska
A. A. Smith, Pastor
57 members—27 subscriptions.
- ★ North Platte, Nebraska
No Pastor Listed
34 members—12 subscriptions.
- ★ Las Cruces, New Mexico
F. O. Parr, Pastor
18 members—9 subscriptions.
- ★ Oakdale, California
A. C. Augsburg, Pastor
154 members—52 subscriptions.
- ★ Denair, California
Wm. E. Allen, Pastor
67 members—22 subscriptions.
- ★ Wheatland, Wyoming
Paul Dodds, Pastor
18 members—9 subscriptions.
- ★ Denver, Colorado
(South Side Church)
H. N. Land, Pastor
55 members—19 subscriptions.
- ★ Enid, Oklahoma
Fred Stockton, Pastor
56 members—25 subscriptions.
- ★ Andersonville, Indiana
Luther Mercer, Pastor
12 members—6 subscriptions.
- ★ Ames, Iowa
B. L. Wilson, Pastor
45 members—17 subscriptions.

TWO-STAR CHURCHES

- ★ ★ Independence, Kansas
R. L. Mobley, Pastor
- ★ ★ LaFayette, Indiana
Wm. Buesching, Pastor
- ★ ★ Oakland, California
(East Church)
L. T. Borbe, Pastor
- ★ ★ Palacios, Texas
L. A. Richardson, Pastor
- ★ ★ Bethel, Ohio
Chas. Keel, Pastor

Evangelists E. E. and Ora J. Turner report a successful home missionary campaign in Huntingburg, Ind., with definite results. There was a fine attendance of young people in the meeting. Since the close of the tent meeting, the work is being continued with regular services.

Selma, Ala.—God is wonderfully blessing this church, and it has never been in better condition spiritually and financially. We are having the best and largest Sunday school the church has ever had, the average attendance reaching over the hundred mark. The W.M.S. and the Y.W.M.S. are making progress, and the N.Y.P.S. and the Juniors are working hard. A beautiful spirit of harmony prevails throughout the church. We are a "star" church for the HERALD OF HOLINESS. Both budgets, and all other bills are paid to date. We have had two revivals this year; one in February conducted by Rev. P. C. Ramsey and daughter, which was a good meeting, considering the cold weather and much sickness. Five members were received into the church. District Superintendent H. H. Hooker and wife held a good meeting for us in May, which was sponsored by the N.Y.P.S. There were forty-three professions, and fourteen added to the church membership. Evangelist J. D. Saxon is to be with us in September for a revival meeting.—W. R. and Clemmie Platt, Pastors.

The Provincial Sunday School and W.M.S. Convention was recently held at Mt. Pleasant Church, P.E.I., Canada, with pastors and delegates present from Alberton, O'Leary, and the new baby church at Migdell. We were delighted to have Brother Sanford and his band of new converts with us. In the absence of Rev. Turpel, Evangelist W. B. Hallows presided and brought the welcome address. Mrs. J. W. Turpel responded. "The Sabbath School" was the topic for discussion on the first day, and interesting papers were given. On the following day "Missions" was the subject, with Mrs. Turpel, Vice President of W.M.S., presiding. Papers on various phases of mission work were read and discussed. Special music by Sister Mercer, Brothers Stanford and Hammond, also a Men's Trio, was greatly enjoyed throughout the convention. Brother Hallows and

Stanford brought the messages for the evening services. All services were well attended, and God met with us and blessed our hearts.—Reporter.

Bethany, Oklahoma, Sunday School Campaign

PROFESSOR A. S. LONDON

Bethany, Oklahoma, is located about eight miles from the heart of Oklahoma City. It is the home of Bethany-Peniell College. The town and school were established about twenty-five years ago by that pioneer leader, Rev. C. B. Jernigan. He went out into a black-jack forest and hewed out this new kingdom. The town now has a population of more than two thousand.

THE COLLEGE

Bethany-Peniell College is fast becoming one of the strong institutions of the State of Oklahoma. It now has seven buildings, with a student body this past year of nearly four hundred. President A. K. Bracken has now served this institution in the capacity of president for nearly fifteen years. He is loved and honored as a leader over the entire Educational Zone and church at large.

THE CHURCH

Bethany Church of the Nazarene has now the largest membership in the entire denomination. The membership has now reached 750. Pastor H. B. McCrory has served the church four and a half years. The church has had annually a net gain of about forty members since he took the pastorate. He receives more than a hundred new members each year. He averages more than one hundred pastoral calls each month, and attends from seventy-five to one hundred chapel services in the college each school year. He has served as chairman of the college board for three years, and touches every phase of the college and church life. He is one of the most courteous, kind, tender and manly Christian gentlemen, that one will find in his travels. He devotes two hours each day to private study and devotion. This may account for his great spirit. No man can study his Bible daily, and be in earnest prayer, and be discourteous or unchristian.

THE DAILY VACATION BIBLE SCHOOL

The Sunday school convention was held in connection with the Daily Vac-

ation Bible School, supervised by Mrs. D. C. Reynolds, wife of the pastor of our Capitol Hill Church, Oklahoma City. There were more than four hundred enrolled in this school as pupils and workers. Mrs. Reynolds has become an expert in her line of Daily Vacation Bible School work. She has had more than nine hundred pupils in the past month in this kind of work. It was a pleasure to associate with her in this great work in saving childhood to a knowledge of the Bible.

THE CONVENTION

The Sunday school convention lasted for twelve days. The Sunday school now has the largest attendance in the church, with 820 in average attendance. One thousand and sixteen were present the second Sunday of our convention. Professor Leroy Taylor is the efficient superintendent. He is also superintendent of the Bethany public schools.

A REVELATION

'The Sunday school census brought a revelation to many. We found more than five hundred people in the immediate community who are not Sunday school pupils. Mrs. C. C. West influenced more than fifty of this number to enroll in the Bethany Sunday school. Mrs. Hines, supervisor of the Junior department had thirty new pupils to enroll in her department on the second Sunday of the convention. Miss Marie Tate had fourteen people to enroll in the school. Surely, this is our day to save people.

THE RESULTS

There were near one hundred people who pledged themselves to become members of the Bethany Sunday school. More than one hundred and twenty-five people were at the altar in the few calls made. Thirty people presented themselves for church membership. I sincerely believe that if you will give me two weeks and co-operation in any church with religion and a "mind to work," from fifty to one hundred new pupils can be added to any school. A strong organization was started to visit every home in Bethany once each month, see every new church member the following week, and follow up the census taken until every individual of the two thousand population receives a personal touch.

We can never forget the chorus of 200 children, the blessed fellowship with those we have known for twenty-five years, the happy associations with pastor and people, and the pleasant memories that cluster around this college in the earlier days, when our twin boys were born, and the thoughts of seven years of our connection with this institution. The people as a whole have changed, but something lingers that spurs us on toward the City of God, where separations never come, and associations never end. Blessed be the name of the Lord, who saved us at the age of nine, sanctified us at the age of sixteen, and has kept us up to this moment, and helped to enroll one thousand new Sunday school pupils since the first day of January.

"Many can love at their tongue's end, but the godly love at their fingers' ends."

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Northern California District Assembly

The Thirtieth Annual District Assembly of Northern California District was held as scheduled, May 29 to June 2. There occurred during those few days much that will redound to the honor and glory of God in time to come in the lives of those who attended as well as those whom they will contact.

Our well beloved General Superintendent, Roy T. Williams, presided. More than this need not be said to assert that the business of the assembly was dispatched in a manner that was neither tedious nor tasteless. The "short" reports were interspersed and enlivened by many discerning and helpful comments by Dr. Williams. And the morning talks to members of the assembly were certainly given under a direct anointing of the Holy Spirit, for they reached our needs, touching upon matters vital to all, and lifting us to new heights of courage and purpose.

Among several good singers who blessed the convocation with their singing, Mrs. Edith Clark was outstanding. Her rendition of "The Holy City" will not soon be forgotten. With the organ accompaniment by Brother Bell of Oakland, it was in the realm of really great music. The evening sermons were preached by Dr. Williams and Dr. R. V. DeLong, and were heard by large audiences.

The assembly was preceded by the Annual W.M.S. Convention. The various societies brought encouraging reports. During the past year \$4,068 was raised by them, which was \$1,000 more than last year. Mrs. Edith Smee, wife of our District Superintendent, was elected to serve as District President for the next year.

A number of changes have taken place on the district. Those leaving to go to other districts are Brother and Sister Norris, who have accepted a call to pastor Grace Church of the Nazarene in Los Angeles, also Brother and Sister J. R. Gardner, who have accepted the pastorate at Nampa, Idaho.

Rev. and Mrs. P. J. Bartram come to us from the North Pacific District to pastor Oakland First Church; Rev. and Mrs. K. H. Jackson who have served our church as missionaries to India, have accepted the call to pastor the church at Merced; Rev. and Mrs. Ernest Johnson who have been serving the church at Sellwood, Oregon, are the new pastors of our Berkeley church. Rev. Gussie Morris Gill, who has come to the Fresno church as its pastor, comes to us from

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Texas. Three elders were received from other denominations: Rev. Roscoe Hansen, from the Friends Church; Rev. J. Axup, from the Christian and Missionary Alliance; and Rev. Elmer Gandy from the Baptist Church.

The reports of the churches showed that practically all budgets for the past year were paid in full and many of them overpaid.

A beautiful spirit prevailed at the election of the District Superintendent when Brother Roy F. Smee was re-elected by unanimous vote of the assembly.

The annual report of our District Superintendent was an inspiration to the assembly. His report showed last year a record year. A material gain in membership was made. Seven new churches were organized with a total membership of two hundred. For every \$1.00 raised a year ago for Home Missions, \$15.00 was raised this year.

We were favored by the presence of a number of distinguished visitors, among whom were Mrs. J. P. Roberts, Assistant Superintendent of Rest Cottage, Pilot Point, Texas, and Brother M. Lunn, General Treasurer of the church. He gave us a brief talk in the interest of the publishing interests of the church.

Dr. H. Orton Wiley, president of Pasadena College, and Rev. Erwin Benson, financial agent for the college, together with the College Quartet were with us part of the time. Dr. Wiley brought a stirring message in the interest of Christian education.

The Stockton church with its good pastors, Rev. Arthur Anderson and wife, assisted by Miss Willyla Bushnell made careful arrangements for the comfort of the visiting delegates. Again we thank them.

A. C. AUGSBURY, Reporter.

DEATHS

Karr—Joseph Benjamin Karr was born near West Frankfort, in Williamson County, Illinois, December 4, 1860, and departed this life at his home in Colorado Springs, Colorado, April 10, 1935. He was converted at Lowell, Kansas, when only fifteen years of age, and twenty-five years later sought and obtained the blessing of holiness. He was united in marriage to Sarah Elizabeth Sill of Springdale, Ark., March 6, 1884, and to this union were born six sons, three having preceded him in death. He and his wife entered the evangelistic work in 1903 and spent most of their time in this work until last year when Brother Karr's health failed. He is survived by his wife; three sons, Clarence Ernest of Kansas City, Mo., Lawrence Emery of Colorado Springs, and Wade Leslie of Pampa, Texas; and other relatives and friends. He was very enthusiastic in his religion and his dying request was that the saints sing and rejoice and invite sinners to accept his Christ. Funeral services were conducted in the Church of the Nazarene with Rev. Goodrich officiating, assisted by the local pastor and Rev. R. Kinch of the Pilgrim Holiness church.—J. A. Phillips, Pastor Colorado Springs Church.


Giles—Eliza Anna Howard Giles was born in Escambia County, Alabama, April 20, 1862, and departed this life at Floral, Alabama, on April 29, 1935. In 1879 she was united in marriage to George W. Giles of Macon, Ga., and to this union were born nine children. Most of their married life was spent in and around Brewton, Alabama. She was the last charter member of the Church of the Nazarene in Brewton. She was interested in every department of the church work, faithful in attendance, also giving her tithes and offerings, and carrying a burden for the lost. She is survived by

seven children, thirty-two grandchildren, and sixteen great-grandchildren. Funeral services were conducted in the Church of the Nazarene at Brewton, by her pastor, Rev. H. C. Tubbs, assisted by Rev. Johns of Floral and Rev. Williams of the Methodist Church.—Mrs. Abner Watson, Daughter.

Meguar—Rosa Reiter Meguar was born at Mt. Cory, Ohio, April 11, 1896, and departed this life June 12, 1935, from her home in Pasadena, Calif. She was converted early in life, and sanctified in 1919 in the Pasadena Campmeeting under the ministry of Dr. Charles Babcock. She united with the First Church of the Nazarene, Pasadena, in the same year, where she remained faithful until she was transferred to the Church Triumphant. She graduated from Phillips University, Enid, Okla., in 1918, and was a member of the faculty there; later taught in Pasadena College. In 1919 she was united in marriage to Frank Meguar, Jr. To this union were born four daughters and one son; they all, with the father, survive her. Funeral services were conducted in the First Church of the Nazarene, Pasadena, by Rev. U. E. Harding, assisted by Rev. W. W. Hess and W. L. Brewer; interment in Mountain View cemetery.

McClure—S. L. McClure was born September 17, 1865, in Cincinnati, Ohio, and departed this life May 27, 1935, at his son's home in Portland, Oregon. He was converted in Portland under the ministry of Dr. A. O. Henriks in 1916; later moved to Pasadena, Calif. He served as head usher in First Church, Pasadena, for sixteen years; had a wide circle of friends in that city. He leaves his widow, Mrs. S. L. McClure; and two sons, Albert of Portland, and Stanley of Pasadena. Funeral services were conducted in First Church, Pasadena, Calif., by Rev. U. E. Harding, his former pastor, assisted by the pastor, Rev. W. W. Hess.

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Lang—Margaret Clementine Sickles Lang was born October 17, 1883, in Enterprise, Kansas, and departed this life June 1, 1935, at Pasadena, Calif. On November 29, 1905 she was united in marriage to Rev. E. S. Lang. To this union were born six children, two of whom preceded her in death. She was converted as a young woman, and with her husband, spent several years in pioneering in the Church of the Nazarene on the Kansas District. Funeral services were conducted in the East Pasadena Church of the Nazarene by Rev. U. E. Harding, assisted by Rev. Thomas Keddie; interment in Mountain View cemetery.

Preserve me from calling's snare,
And hide my simple heart above,
Above the thorns of choking care,
The gilded baits of worldly love.
—C. WESLEY.

ANNOUNCEMENTS

WEDDING BELLS

Mr. Harold Whitmarsh and Miss Hazel Botkin, both of Knowles, Oklahoma, were united in marriage on May 13, in the parsonage at Knowles, with Rev. Bernard Knox, pastor of the Church of the Nazarene of Sublette, Kansas, officiating.

Mr. Oliver Wright of Hutchinson, Kansas, and Miss Bonita Dupree of Covert, Kansas, were united in marriage on June 22, at the Church of the Nazarene in Covert, with Rev. Bernard Knox of Sublette, officiating.

BORN—to Rev. Albert Schneider and Wife, pastors of North Side Church, Chicago, Ill., a daughter, Marcia Celeste, on June 28th.

PRAYER IS REQUESTED by a friend in California that God may undertake for him and his loved ones so they may have peace; by a brother in Ohio for a new Sunday school work and for a Divine Guide in his life; by a friend for Mrs. C. J. Stoker and her husband in their work in Mexico that God may protect and help them;

CAMPMEETING NOTICES

July 25 to August 4. Campmeeting, Scottsville, Texas. Workers: Rev. I. C. Mathis, Rev. Mack Anderson and Wife. For information write B. P. Wynne, Secretary, Marshall, Texas.

August 1 to 11. Claymour Camp, five miles northeast of Elkton, Ky. Workers: Rev. L. W. Dodson and Wife, Professor E. M. Kennedy and Wife. For information write Miss Viola Crawford, Secretary, Elkton, Ky.

August 14 to 25. Cape May Holiness Association Camp, Erma Campground, Cape May, N. J.

First three days given over to Missionary Convention with Miss Myrtle A. Pelley, Mrs. S. N. Fitkin, Mrs. Harmon Schmelzenbach and children, also Rev. Franklin, as speakers. Workers for Camp: Rev. Preston E. Kennedy and Eastern Nazarene College Quartette. For information write, W. H. Biddle, Route 1, Cape May, N. J.

August 16 to 25. Nebraska District Campmeeting and District Assembly at Hastings, Nebr. Daily children's meetings, special work for young people. General Superintendent R. T. Williams, evangelist and president of the District Assembly. For information write Rev. Ira E. Hammer, 1411 West 5th St., Hastings, Nebr.

CAMPMEETING CALENDAR

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. Holiness Ass'n. Camp, Laverne, Okla. Workers: E. G. Theus, L. C. Messer. Write George P. Baker, Secretary, Pollette, Texas.

July 18 to 28. District Annual Provincial Nazarene Camp, Red Deer, Alberta. Rev. W. M. McGuire of Toronto, Ontario, special evangelist. Write D. A. Prescott, Red Deer, Alberta.

July 18 to 28. Ohio District Nazarene Camp, Morse Road, Columbus, Ohio. Workers: R. T. Williams, Bona Fleming, John E. Moore, Joy and Mary Latham, C. A. Gibson. Write W. R. Gilley, Secretary, 2976 Cleveland Ave., Columbus, O.

July 18 to 28. State Campmeeting, Waco, Texas. Workers: H. N. Dickerson, special evangelist, with preachers and singers of Abilene and San Antonio Districts assisting. Write, J. E. Threadgill, 602 South 11th St., Waco, Texas.

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 18 to 28. Tilden, Ill. Holiness Camp Ass'n. Workers: J. A. McNatt, J. W. Carter, Hilman Barnard. Write Ardell Rees, Tilden, Ill.

July 18 to 28. Adrian, Ga. Nazarene Camp. Workers: H. H. Hooker, Elbert Shelton, Nazarene Quartet, and pastors of district. Write Mrs. Odessa Holmes, 211 Columbia St., Dublin, Ga.

July 19 to 28. Buckingham County, Va. Interdenominational. Workers: R. E. and Mrs. Dobbie, Sallie Walker, and others. Write A. C. Garnett, Jr., Buckingham, C. H., Va.

July 19 to 28. Park Lane, Va. In Greater Capital City area. Dr. A. O. Henricks, evangelist. Write Camp Manager, 190 Lee Highway, Clarendon, Va.

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: J. W. Goodwin, C. B. Fugett, G. D. Riley, John Riley, Miss Edith Cove, Arthur W. Gould. Write N. J. Raison, Secretary, 43 Colby St., Bradford, Mass.

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

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

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 Orthlip, H. J. Cornell and Wife, Write Harry J. Cornell, Secretary, 46-14 Burling St., Flushing, N. Y.

July 25 to August 4. Holiness Camp, Wisconsin Conference Wesleyan Methodist Church, Hillsboro, Wis. Workers: W. D. Correll, Nellie Hamilton, Mrs. Bailey, Arthur and Verita. Write J. B. Clawson, Baraboo, Wis.

July 25 to August 4. Facil, Fla., Camp (three miles of White Springs, Fla., on U. S. Highway No. 41; seventy-five miles northwest of Jacksonville). Workers: C. E. Hardy, J. E. and Ada Redmon, Clyde B. Rodgers, Earl W. Powell. Write Austin Brown, Lake City, Fla.

July 26 to August 4. Clinton, Pa. Holiness Camp Ass'n. Workers: Bud Robinson, Lum Jones, I. N. Toole, Russell Metcalfe and wife, Mrs. Willis Anderson, Millie Rodenbaugh. (Clinton is twenty miles west of Pittsburgh on Route 30). Write L. W. King, 3020 Sacramento St., Pittsburgh, Pa.

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.

July 26 to August 4. Wheeling Camp (P.O., Francisco, Ind.) Workers: C. B. Cox and Paul Coleman. Write Stephen C. Johnson, President, Princeton, Ind.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

August 15 to 25. Southern California District Camp, Pasadena College Campus, Pasadena, Calif. Workers: Bona Fleming, R. E. Gilmore, W. W. Tink, Mrs. Bertha Schwab, Lyle Prescott. Superintendent Sanmer in charge. Write W. C. Frazier, 560 Santa Anita, Burbank, Calif.

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

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

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

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

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

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

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

August 20 to September 1. Holiness Ass'n. Camp, Kilbourne Park, Keokuk, Iowa. Workers: Paul Coleman and wife, Noble Price and wife. Write, Mrs. F. A. Oilar, 1027 Timea St., Keokuk, Iowa.

August 22 to September 1. Hopkins Holiness Ass'n. Camp, 1 1/2 miles north of Hopkins, Allegan County, Michigan. Workers: Elmer McKay, John Thomas, E. E. Patzsch, F. Burge, Mrs. Grace Lawrence, Miss Ilene Winegard, Mrs. Leo Supernois. Write, J. O. Scott, Secretary, 502 Kendall, Grand Rapids, Mich.

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

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

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

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Northern Indiana (Auburn).....July 31 to August 4
Indianapolis (Indianapolis 1st).....August 13 to 17
Ohio (Columbus).....Aug. 23 to Sept. 1
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ArkansasOct. 2 to 6
DallasOct. 8 to 11
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Abilene (Abilene).....Oct. 2 to 25
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WESTERN OKLAHOMA—J. W. Short, Bethany, Okla.

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.

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

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

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

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

EVANGELISTS' SLATES

NOTICE

These columns are open for slates of all commissioned evangelists of the Church of the Nazarene and such evangelists from other denominations as have the written endorsement of one or more of our General Superintendents. Evangelists' slates are usually printed once in two weeks and meetings are announced for not longer than three months in advance. Meeting dates to be inserted must reach the Herald of Holiness office at least six days before date of issue. Names and address of active evangelists will be printed for not more than two issues where meeting dates are not submitted. Hereafter all "open date" or "cancellation" notices will appear under the evangelist's name in these columns.—Managing Editor.

DISTRICT ASSEMBLY INFORMATION

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

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

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

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

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

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- Reserved..... Aug. 5 to 14
- Kampsville, Ill. (Camp)..... Aug. 15 to 25
- Marion, Ind..... Aug. 27 to Sept. 8
- Mack Anderson, 2923 Troost Ave., Kansas City, Mo.
- Scottsville, Texas (Camp)..... July 25 to Aug. 4
- Nampa, Ida. (District Camp)..... Aug. 15 to 25
- T. M. Anderson, Wilmore, Ky.
- Indian Lake, Mich. July 18 to 28
- Denver, Colo. Aug. 8 to 18
- Circleville, Ohio..... Aug. 23 to Sept. 1
- Jarrette and Dell Aycock, 2923 Troost Ave., Kansas City, Mo.
- Jasper, Ala. (Camp)..... July 14 to 28
- F. B. Bacon and Wife, 504 Morton St., Pullman, Wash.
- Open Dates June 17 to Sept. 7
- Leo Baldwin, Bethany, Okla.
- Open Date July 15 to Aug. 4
- San Antonio, Tex. (Harlandale)..... Aug. 4 to 18
- Bernice Bangs and Vivian Chaffee, 2122 North 128th St., Seattle, Wash.
- Barkley Brothers, Gospel Singers, Evangelist, Chalk Artist, Columbiana, Ohio. N. Pearl St., in care of Rev. Chas. W. Snyder
- Stratton, Ohio..... July 14 to Aug. 4
- Hilman Barnard, Song Evangelist, 1130 E. Grand Ave., Nashville, Tenn.
- Tilden, Ill. (Camp)..... July 18 to 28
- Nashville, Tenn. (Grace ch.) July 29 to Aug. 11
- Barnes Sisters, Song Evangelists, 301 E. Washington St., Lisbon, Ohio
- Meadville Pa. July 5 to 21
- Washington, Pa..... July 28 to Aug. 11
- Wm. Beirnes, 2301 Elliot St., Denver, Colo.
- Paonia, Colo. (Tent)..... July 12 to Aug. 4
- Colo. Dist. Camp (Denver)..... Aug. 8 to 18
- Ruth C. Bishop, Evangelist, Singer and Musician, 218 East St., Wadsworth, Ohio
- Shadyside, W. Va. July 10 to 21
- Wadsworth, Ohio..... July 22 to Aug. 4
- Cincinnati, O (Stanton Ave.)..... Aug. 11 to 25
- Reserved..... Aug. 28 to Sept. 2
- C. G. Bohannon and Party (Morning Star Radio Quartet), 2923 Troost Ave., Kansas City, Mo.
- El Paso, Ill..... July 16 to 28

Bluefield, W. Va. July 30 to Aug. 11
 Science Hill, Ky. Aug. 13 to Sept. 1

Harold E. Bomgardner and Wife, Song Evangelists,
 Burr Oak, Kans.

Oskaloosa, Iowa. July 8 to 21
 Burr Oak, Kans. (Camp) July 28 to Aug. 11
 Lawrence, Kansas. Aug. 12 to 25

Herace A. and Florence Booker, 432-13th St. S. E.,
 Canton, Ohio
 Canton, O. (Open Air Camp) July 7 to 21
 Oshkosh, Wisc. July 28 to Aug. 18
 St. Croix, Wis. Aug. 23 to Sept. 9

Bulgin-Ramseyer Evangelistic Party, 2925 N.E.
 68th Ave., Portland, Ore.
 Elkton, Mich. (Union Meet.) July 1 to 21
 Hominy, Okla. (1st Naz.) July 28 to Aug. 4
 Emporia, Kans. (Naz.) Aug. 11 to 18

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

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

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

A. L. and Myrta Carjill, Bethany, Okla.
 Liberal, Kansas July 12 to 28
 Dover, Okla. (Naz. Chapel) Aug. 1 to 18
 Strong City, Okla. Aug. 19 to Sept. 1

F. P. Cassidy, 814 Idlewild Court, Lexington, Ky.
 Macomb, Ill. July 14 to 29

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

H. Chaney and Wife, Nora Springs, Iowa
 Paul Coleman, Evangelist, 23 W. South St., Green-
 field, Ind.
 Wheeling, Ind. (Camp) July 26 to Aug. 1
 Campbellsville, Ky. (Camp) Aug. 2 to 11
 Indianapolis, Ind. Aug. 12 to 18
 Keokuk, Iowa (Camp) Aug. 20 to Sept. 1

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

C. T. Corbett and Wife, 110 Edith, Dayton, Ohio
 Cincinnati, O. (Mt. Wash. Sta.) July 8 to 21
 Columbus, O. (Nazarene Camp) July 22 to 26
 Chillicothe, Ohio. July 28 to Aug. 11
 North St. Paul, Minn. (Home) Aug. 13 to 23
 Columbus, O. (Dist. Assem.) Aug. 27 to 31

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

C. B. and Jewel Cox, 14 Hudson Ave., Franklin,
 Ohio
 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.
 Lansing, Mich. July 7 to 25
 Hastings, Mich. Aug. 18 to 28
 Freedom, N. Y. Sept. 1 to 15

J. H. Crawford, 421 School St., Hot Springs, Ark.
 Open Date (cancellation) July 8 to 28
 Clinton, Iowa. July 29 to Aug. 11

Stella B. Crooks, 237 W. 61st St., Englewood Sta.,
 Chicago, Ill.
 North Dartmouth, Mass. (Smith Mills
 Camp) July 12 to 21

Chas. R. Danner, 4549 North 18th St., Omaha,
 Nebr.
 Homer, Nebr. (Tent) July 7 to 21
 South Sioux City, Nebr. (Tent)
 July 24 to Aug. 12
 Open Dates. After August 25

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

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

H. N. Dickerson, 2608 Newman, Ashland, Ky.
 Waco, Texas (All State Camp) July 18 to 28

A. J. Duke and Wife, Preacher, Singers and Guita-
 rists, Clam Falls, Wis.
 Wheeler, Wis. July 7 to 21

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

W. B. Dunkum, 1353 Hemlock St., Louisville, Ky.
 Frank, West Va. June 30 to July 21
 Angel, Ky. July 28 to Aug. 11

J. Clarence Dye, Evangelist; and daughter, Ruth
 Magdalena, Special singer, song leader, altar and
 young people's worker, 1315 "M" St., Bedford,
 Ind.
 Salem, Ill. (Tent) July 14 to Aug. 28

Minnie Echols, Littlefield, Texas
 McKinney, Tex. (Culleoka ch.) July 13 to 29
 Higgins, Texas. Aug. 4 to 18
 Ropes, Texas. Aug. 19 to Sept. 1

Brance and Wynona Edwards, Song Evangelist and
 Pianist, Box 1206, Bethany, Okla.
 Tuttle, Okla. July 28 to Aug. 11

Edwards Evangelistic Ladies' Quartet
 Pueblo, Colo. June 30 to July 28
 El Reno, Okla. Aug. 4 to 18
 Reserved Aug. 19 to 29
 Montrose, Colo. Aug. 30 to Sept. 15

Harry Fagan, Blind Singer and Pianist, R. F. D. 1,
 Carmichaels, Pa.
 Jerusalem, Ohio (Tent) July 7 to 21
 Open Dates. After July 21

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

Filipino Evangelistic Party (Bill and Bert); B. T.
 Vargas, preacher; Bert Abnan, singer; 302 E.
 Third St., Ashland, Wis.
 Lomax, Ill. July 14 to 28
 Reserved Aug. 1 to 27

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

Bona Fleming, 2952 Hackworth St., Ashland, Ky.
 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
 San Benito, Texas. July 3 to Aug. 1
 Belton, Texas (Live Oak church) Aug. 5 to 18
 Meridian, Texas. Aug. 21 to Sept. 1

HERALD OF HOLINESS REPORT FOR JULY 1

Here is the story of June Herald of Holiness activities. That sneaking, slimy, sleazy monster "Summer Slump" is on the job. Twenty-seven districts suffered decreases and only fourteen came through with increases. Two districts fell from coveted places in the "1,000 and over" list—Washington-Philadelphia and Western Oklahoma. Neither one missed by a wide margin but it was enough to drop them from the front ranks. There are still two months of heat, vacations, lassitude and all the other things on which "Summer Slump" thrives. There's only one way to defeat his onslaughts and that's HARD WORK. Let's try it out on our subscriptions during July and August—HARD WORK.

District	Subscriptions July 1st	Subscriptions June 1st	Percent- age
1. Arizona (34)	249—I	239	36
2. Central Northwest (26)	502—D	535	36
3. Pittsburgh (1)	3296—D	3419	35
4. Manitoba-Sask. (40)	126—D	129	35
5. Washington-Philadelphia (9)	984—D	1051	34
6. Alberta (31)	276—D	289	32
7. Kansas (8)	1034—D	1046	32
8. Abilene (11)	898—D	912	31
9. Colorado (15)	846—D	893	31
10. Michigan (4)	1426—D	1438	30
11. Chicago Central (3)	1987—I	1900	29
12. Nebraska (28)	353—I	329	28
13. Ohio (2)	2236—I	2202	28
14. Rocky Mountain (38)	149—I	147	28
15. Iowa (20)	644—I	642	27
16. New England (7)	1081—D	1146	27
17. New York (25)	521—I	516	27
18. Georgia (32)	274—D	290	25
19. North Dakota (33)	253—D	266	25
20. Northwest (24)	543—D	591	25
21. Florida (29)	326—I	321	24
22. Mississippi (41)	81—D	83	24
23. Missouri (22)	586—D	607	24
24. New Mexico (37)	189—D	195	24
25. Southern California (5)	1352—I	1329	23
26. Northern California (17)	682—I	679	22
27. North Pacific (21)	628—D	645	22
28. Southeast Atlantic (36)	211—D	218	22
29. Indianapolis (6)	1117—D	1150	21
30. Kansas City (19)	646—I	573	21
31. Dallas (16)	737—I	723	20
32. Kentucky West Virginia (13) ...	862—D	874	20
33. Tennessee (12)	878—I	863	19
34. Alabama (30)	282—D	287	17
35. Arkansas (23)	548—D	559	17
36. Idaho-Oregon (27)	407—D	476	17
37. Northern Indiana (14)	862—D	875	17
38. Western Oklahoma (10)	982—D	1015	17
39. San Antonio (35)	240—D	257	16
40. Eastern Oklahoma (18)	665—D	668	14
41. Louisiana (39)	144—I	141	14

- Fred T. Fuge, 369 Perry St., Fostoria, Ohio
Kittanning, Pa. Aug. 1 to 11
- C. B. Fugett, 2613 Newman St., Ashland, Ky.
Douglas, Mass. (Camp) July 18 to 23
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
Oak Grove, La. July 18 to 23
Jasper, Ala. (Snoddy Chapel) Aug. 4 to 18
- Gaddis-Moser Evangelistic Party, Olivet, Ill.
Wilmot, S. Dak. (Camp) July 16 to 23
New Albany, Ind. (Camp) Aug. 1 to 11
Ramsey, Ind. (Camp) Aug. 15 to 25
- Elmer Gandy, Preacher, Singer, Artist, 241 N.
Harvard St., Lindsay, Calif.
Marshfield, Ore. July 7 to 23
- Paul H. Garrett, Erick, Okla.
Cherokee, Okla. (Holiness Association
Camp) July 11 to 21
- Ben L. Gash, 813 Mentor Ave., Wichita, Kansas
- The Gospel Team, 309 East 9th St., Wellston, Ohio
- Gatal A. Gough, Preacher; Mrs. Mary J. Gough,
Singer and Accordionist, care Pasadena College,
Pasadena, Calif.
Edmunds, N. Dak. July 14 to 23
Ardell, Iowa (Union) Aug. 4 to 18
- Otto M. Grace, 303 Barnhart St., Marion, Ohio
Ripley, O. (Home Mission) July 11 to 23
Millersburg, O. (Home Miss.) Aug. 4 to 25
- Glenn Griffith, 510 W. Yampa St., Colorado Springs,
Colo.
Reserved July 8 to 23
Palco, Kansas (Camp) Aug. 1 to 11
Manzanola, Colo. (Tent) Aug. 15 to Sept. 1
- T. C. and Rhoda E. Grigsby, Piedmont, Mo.
Iberia, Mo. July 7 to 21
Meta, Mo. July 24 to Aug. 11
Annapolis, Mo. Aug. 19 to Sept. 1
- Chas. E. Haden, 1112 Breckenridge St., Owensboro,
Ky.
Guinn's Valley, Ky. July 14 to 23
Henderson, Ky. Aug. 4 to 18
Kehoe, Ky. Aug. 20 to Sept. 1
- J. C. Hafley, 862 Iglehart Ave., St. Paul, Minn.
Corsica, S. Dak. July 10 to 21
- Harold and Vera Hammond, Song Evangelists and
Musicians, Durand, Wis.
Durand, Wis. Aug. 1 to 11
- J. N. Hampe, Evangelist, 2020 West St., Topeka,
Kansas.
Open Dates for work in Campmeetings, Bible
Conferences and Conventions.
- Lee L. Hamric, 1341 S. First St., Abilene, Texas
Joplin, Mo. (Ozark Camp) July 10 to 21
Wellington, Kansas July 22 to Aug. 4
Webb City, Mo. Aug. 11 to 25
- Ray Hance, Bethany, Okla.
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.
Washington, D. C. July 14 to 23
(1213 Staples St. N.E.)
- Whitcomb and Maridel Harding, Bethany, Okla.
Tulsa, Okla. July 15 to 23
- H. J. and Vivian Hart, General Delivery, Nampa,
Idaho.
Red Deer, Alberta (Camp) July 18 to 23
- C. L. Henbest, Rogers, Ark.
Beech Grove, Ark. July 12 to 23
- Hill Evangelistic Party, Evangelist and Singers, 547
Sixth St., Portsmouth, Ohio.
Columbia, S. C. June 30 to July 31
Fly, Tenn. Aug. 4 to 18
Nashville, Tenn. (So Side) Aug. 19 to Sept. 1
- Mrs. Ruby J. Hinman, Children's Worker and Pian-
ist, Gen. Del., Marietta, Ohio.
Oregon, Wis. Aug. 9 to Sept. 2
- Roy L. Hollenback, Cambridge City, Ind.
Mt. Shasta, Calif. (Gen. Del.) July 7 to 21
Home (Open date for meeting near Cam-
bridge City) July 28 to Aug. 10
Open Date Sept. 1 to 15
- The Hoot Brothers, Olivet, Ill.
- 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
Winfield, Kans. (District Assembly and
Camp) July 19 to 23
Webb City, Mo. Aug. 11 to 25
Dill City, Okla. Sept. 1 to 15
- Oscar Hudson, 2923 Troost Ave., Kansas City, Mo.
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.
Commerce, Tex. (Shilo Camp)
Tulsa, Okla. (1307 W. 22nd) July 15 to 23
Sallisaw, Okla. (Gen. Del.) July 30 to Aug. 11
Waynesboro, Tenn. Aug. 12 to 25
- W. P. Jay and Wife, 1007 W. Douglas Ave., Nash-
ville, Tenn.
Waynesboro, Tenn. July 18 to Aug. 11
- Aleck G. Jeffries and Wife, Evangelist, Talent, Ore-
gon
Ashland, Oregon July 7 to 21
Open Dates , , ,
- Howard W. Jerrett, 14883 Hubbell Ave., Detroit,
Mich.
Bethany, Okla. (Camp) July 11 to 21
Nashville, Tenn., Tent (Grace Church)
Nashville, Tenn. July 28 to Aug. 11
- Andrew Johnson, Wilmore, Ky.
Sebring, Ohio (Camp) July 19 to 23
Spotsylvania, Va. (Camp) Aug. 4 to 18
Browns City, Mich (Camp) Aug. 16 to 25
- Johnson Sisters, Preacher and Singers, 1022-13th
Ave. So., Minneapolis, Minn.
- Harold C. Johnson and Wife, 201 W. Adams, Spring-
field, Ill.
Alton, Ill. (Tent) July 8 to 21
Louisville, Ky. (1st Ch.) July 25 to Aug. 11
Texarkana, Texas Aug. 19 to Sept. 1
- Paul and Ruth Johnson, Singers and Musicians, 1615
S. Spring St., Springfield, Ill.
Racine, Wis. (Tent) July 28 to Aug. 11
- A. H. Johnston and Wife, Gospel Singers, 800
Princeton St., Akron, Ohio
- Lum Jones, Ada, Okla.
Wilkesburg, Pa. July 9 to 21
Clinton, Pa. (Tri-State Camp)
Clinton, Pa. July 25 to Aug. 4
- Robert G. Jones, Tilden, Ill.
Tilden, Ill. (Home Campmeeting) July 18 to 23
Jacksonville, Ill. Aug. 4 to 25
- Edward A. Keib, Blind Boy Preacher, Singer and
Musician, 224 Fordyce St., Pittsburgh, Pa.
Monongahela, Pa. (Naz. ch.) July 14 to 23
Bedford, Pa. (Camp) Aug. 7 to 18
Washington, Pa. (Chestnut St. Mission)
Washington, Pa. Aug. 19 to Sept. 7
- E. M. Kennedy and Wife, Evangelists and Music
Teachers, 6315 Wellman Ave., St. Louis, Mo.
St. Louis, Mo. (Zion Ch.) July 8 to 22
Elkton, Ky. (Claymour Camp) Aug. 1 to 11
Dyer, Tenn. (Vincent Springs Camp)
Dyer, Tenn. Aug. 15 to 25
- F. P. Kerst, Evangelist, Route 3, Vincennes, Ind.
Newburgh, Ind. July 10 to 23
- E. W. Kiemel, Sylvia, Kansas.
Durango, Colo. July 9 to 21
Plum Valley, Colo. July 24 to Aug. 4
Denver, Colo. (Camp) Aug. 8 to 18
Wichita, Kansas. (Dist. Assem.)
Wichita, Kansas. Aug. 28 to Sept. 1
- Harold Kiemel, 1425-7th St., Greeley, Colo.
Reserved July 1 to 21
Burr Oak, Kans. (Tent) July 28 to Aug. 11
- L. H. and Gladys Kindred, 1117 West 7th St., Des
Moines, Iowa
- Floyd W. Kline, Gospel Singer, Columbus, Ga.
Savannah, Ga. July 14 to 29
Charleston, S. C. August
- Ottis Knippers and Raymond Parker, Gospel Singers,
Lawrenceburg, Tenn.
Longview, Texas. July 3 to 25
Bivins, Texas (Camp) July 26 to Aug. 4
Atlanta, Texas (Camp) Aug. 8 to 18
- H. V. Kyer, S94 Oregon Ave., care Chas. Dye, Ken-
more, Ohio
- Joy and Mary Latham, Wilmore, Ky.
Columbus, O. (Dist. Camp) July 18 to 23
Xerxes, Ky. July 30 to Aug. 11
Belle, W. Va. Aug. 14 to 25
- Mason Lee, 217 Division St., Huntington, W. Va.
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. (Tent) July
Adrain, Mich. (Tent) August
- V. H. Lewis Evangelistic Party, 130 E. Campbell,
Hutchinson, Kansas
Kalispell, Mont. July 15 to 23
Missoula, Mont. July 31 to Aug. 18
Chinook, Mont. Aug. 21 to Sept. 8
- LeRoy A. Lindsey, 230 Leon St., Syracuse, N. Y.
Oswego, N. Y. (Naz. church) July
- V. W. and Marguerite Littrell, 2923 Troost Ave.,
Kansas City, Mo.
Allerton, Iowa July 21 to Aug. 4
- Joseph L. Logsdon, Jr., 525 Prentice, San Francisco,
Calif.
- A. S. London and Wife, 2923 Troost Ave., Kansas
City, Mo.
- 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.
Lansing, Mich. (Camp) July 7 to 25
Mishawaka, Ind. (1st Ch.) July 27 to Aug. 4
Northern Indiana District Aug. 5 to 17
- W. S. Lualien and Wife, Evangelists, Singers, Chalk-
Artist, 1927 15th St., Bedford, Ind.
Columbus, Ind. (Tent) July 13 to 27
- David Mackey and Wife, Song Evangelists, Musicians
and Children's Workers, Box 624, Montpelier, Ind.
- H. H. McAfee and Wife, Box 534, Lakeland, Fla.
Gordonsville, Tenn. July 17 to Aug. 4
Flordia, Ga. Aug. 8 to 18
- Lawrence J. and Mary E. McAllen, Preachers, Sing-
ers and Chalk Artists, 126 N. Beaver, New Castle,
Pa.
Trenton, N. J. July 7 to 21
- J. B. McBride and Wife, 2923 Troost Ave., Kansas
City, Mo.
Okarcho, Okla. July 7 to 21
Abernathy, Tex., Gen. Del. July 23 to Aug. 11
Temple, Texas (Gen. Del.) Aug. 18 to Sept. 1
- R. H. and Edna McCart, Preacher, Singers, Pianist,
4100 Quitman St., Denver, Colo.
- Marvin P. McCoy, Lawyer-Evangelist, Edinburg, Texas
Cross Roads, Texas. July 15 to 30
Open Dates August
Coleman, Texas. September
- James P. McGraw, Bethany, Okla.
San Angelo, Texas. July 15 to 21
Corpus Christi, Texas. Aug. 11 to 25
Beaumont, Texas. Aug. 28 to Sept. 8
- McKinley Sisters, Song Evangelists, Route 1, Green-
field, Ind.
Bowling Green, Ind. July 7 to 21
Orleans, Ind. July 22 to Aug. 11
- J. A. McNatt, 2023 Troost Ave., Kansas City, Mo.
Tilden, Ill. (Camp) July 18 to 23
- A. McNaughton, 3753 Upton Ave. No., Minneapolis,
Minn.
Kimball, S. Dak. July 22 to Aug. 7
Home Aug. 8 to 13
Redwood Falls, Minn. (Dist. Assem.)
Redwood Falls, Minn. Aug. 14 to 18
- I. C. Mathis, 2923 Troost Ave., Kansas City, Mo.
Scottsville, Texas (Camp) July 25 to Aug. 4
Peniel, Texas (Camp) Aug. 5 to 11
Prescott, Ark. (Camp) Aug. 15 to 25
Henryetta, Okla. Sept. 1 to 15
- Prof. Paul and Helen Mayfield, Singers and Musi-
cians, 3510 Weisser Park Ave., care Rev. J. W.
Montgomery, Ft. Wayne, Ind.
Canton, Ill. (Tent) July 8 to 23
Vicksburg, Mich. (Dist. Assem.)
Vicksburg, Mich. July 29 to Aug. 3
Jacksonville, Ill. (Tent) Aug. 4 to 25
Reserved Aug. 26 to 31
Open Date Sept. 1 to 15
- W. E. Melton and Wife, 2210 38th St. N.W., Wash-
ington, D. C.
Capitol Heights, Md. July 7 to 23
- L. C. Messer, Gospel Singer, 2923 Troost Ave.,
Kansas City, Mo.
Laverne, Okla. (N'west. Holiness Camp)
Laverne, Okla. July 18 to 23
Wellington, Texas. July 29 to Aug. 11
Quannah, Texas Aug. 13 to 25
Clovis, N. Mex. Aug. 27 to Sept. 8
- Russell and Leona Metcalfe, Song Evangelists, 539
Baker St., Lansing, Mich.
Flushing, Mich. (Tent) July 7 to 25
Clinton, Pa. (Camp) July 26 to Aug. 4
Reserved Aug. 5 to 17
Greentown, O. (Tent) Aug. 18 to Sept. 1
Open Date Sept. 2 to 15
- E. Clay Milby, Song Evangelist, Greensburg, Ky.
Watervliet, N. Y. (Camp) July 14 to 23
Campbellsville, Ky. (Acton Camp) Aug. 2 to 11
Richland, N. Y. (Camp) Aug. 18 to Sept. 1
- 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.
Fort Wayne, Ind. July 18 to 23
Cape Girardeau, Mo. Aug. 1 to 18
Indianapolis, Ind. (Winter Ave.)
Indianapolis, Ind. Aug. 29 to Sept. 15
- O. C. Minglehoff, Douglas, Ga.
Smith Mills Camp, North Dartmouth,
Mass. July 12 to 21

- W. H. Minor, Bethany, Okla.
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
San Benito, Texas.....Aug. 23 to Sept. 8
- John E. Moore, Song Evangelist, 2923 Troost Ave.,
Kansas City, Mo.
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.
Columbia, Ky. (Gen. Del.).....July 14 to 28
Bernie, Mo.Aug. 4 to 18
Summersville, Ky.Aug. 25 to Sept. 8
- J. Herbert and Pansy Morgan, Preachers and Singers,
1052 River Ave., Indianapolis, Ind.
Open Date.....June 30 to July 21
Monrovia, Ind.July 24 to Aug. 11
Indianapolis, Ind. (Dist. Assem.) 1st Church
.....Aug. 13 to 17
- Oliver and Ruth Morgan, Evangelist, Singers and
Musician, 630 Division St., Indianapolis, Ind.
Rockford, Ill. (810 Kishwaukee St.)
.....July 7 to 21
Wadsworth, Ohio (Tent).....July 22 to Aug. 4
Auburn, Ind. (No. Ind. Dist. Assem.)
.....Aug. 7 to 9
Akron, Ohio (Kenmore).....Aug. 11 to 25
- Harry W. Morrow, 6342 Kimbark Ave., Chicago, Ill.
Manville, Ill. (Camp).....June 23 to July 7
- H. T. and Lillie Nyhus, Rosholt, S. Dak.
Margaret E. Oifs, Evangelist; Myrtle E. Hulins,
Pianist and Children's Worker, 409 N. Naches
Ave., Yakima, Wash.
Open Dates.....After July 1
- G. Frederick and Byrdie Owen, 1415 W. Pikes Peak
Ave., Colorado Springs, Colo.
Reserved.....July 2 to 31
- Parks-Hawkins Quartet, 3213 North 27th St., Ta-
coma, Wash.
Clarendon, Texas (Tent).....July 7 to 21
Hedley, Texas (Tent).....July 21 to Aug. 4
- R. O. Parry and Three Sons (Firebrand Trio), 932
N. New St., Bethlehem, Pa.
Open Date.....July 8 to 28
Media, Pa. (Leslie Camp) Aug. 18 to Sept. 1
- Darriel E. Patrone, Evangelist and Violinist, 116 N.
Dawson St., Uhrichsville, Ohio
Mt. Sterling, Ohio.....July 8 to 21
Northern Indiana District.....July 22 to Aug. 4
Denver, Colo. (Camp).....Aug. 8 to 18
Circleville, Ohio (Camp).....Aug. 23 to 31
- Walter Patterson, Box 975, Bethany, Okla.
McLean, Texas.....July 26 to Aug. 11
Franklin, Ark.Aug. 16 to 25
Cave City, Ark.Aug. 30 to Sept. 8
- Eddie E. Patzsch, 492 E. Main St., East Palestine,
Ohio
No. Dartmouth, Mass. (Smith Mills Camp)
.....July 12 to 21
- B. H. Pocock, 133 Parkman Rd. N. W., Warren,
Ohio
Ravenna, Ohio (Tent).....July 1 to 21
Open Date.....July 28 to Aug. 11
Greentown, Ohio (Tent).....Aug. 18 to Sept. 1
- Wesley Pruden, 4723 West 26th St., Little Rock,
Ark.
- H. G. Purkhiser, 2923 Troost Ave., Kansas City, Mo.
Springfield, Mo. (838 Thoman St.)
.....July 1 to 21
Billings, Mo. (Camp).....July 22 to Aug. 4
- Lewis J. Rice, 2406 Elgin Ave., Muskogee, Okla.
Grassland, Texas.....July 28 to Aug. 11
Rotan, Texas.....Aug. 11 to 25
- Joseph Richardson and Wife, Evangelists, Danielson,
Conn.
Kenyon, R. I.Aug. 11 to 20
- Maurice and Virgeleene Richardson, 307 S. Beech St.,
St. Marys, Ohio.
Open Date.....June 30 to July 21
- Clifford G. Rife, Singer and Chalk Artist, 1501
Madison Ave., Indianapolis, Ind.
Loudon, Tenn.July 5 to 21
- O. F. Ring, 409 Prospect St., East Liverpool, Ohio
Wellsburg, W. Va.July 14 to 28
Clinton, Pa. (Camp).....July 29 to Aug. 4
- Clyde B. Rodgers, Song Evangelist and Chalk Artist,
1029 Hoople St., Ft. Myers, Fla.
Open Date.....July 8 to 21
White Springs, Fla. (Suwanee River Camp)
.....July 25 to Aug. 4
- J. A. Rodgers, 484 W. North Ave., East Palestine,
Ohio
Canton, Ill.July 7 to 28
Northern Indiana District.....Aug. 4 to 25
- L. H. Roebuck, Evangelist (also singer, player cor-
net, guitar and harp), Gratz, Ky.
Lusby Mills, Ky.July 8 to 21
Highland, Ky.July 28 to Aug. 11
- Ferry Rood, 948 Anderson St., Bristol, Tenn.-Va.
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
Huntington, W. Va.July 1 to 25
- J. D. Saxon, Greenbrier, Tenn.
Samantha, Ala.July 18 to 28
Holt, Ala.July 29 to Aug. 11
- George and Kay Schriber, Preacher, Singers and Ac-
cordianist, Box 417, Boulder, Colo.
- Otho and Billie Schwab, 2923 Troost Ave., Kansas
City, Mo.
Jerusalem, Palestine, (care Rev. Krikorian,
P. O. Box 176).....July 5 to 25
Rome, Italy, (care American Express Agency)
.....July 31 to Aug. 5
- 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
Kittanning, Pa. (Camp).....Aug. 1 to 10
Monroe, Ind. (Camp).....Aug. 11 to 25
- Richard and Dorothea Sharp, P. O. Box 364, Osh-
kosh, Nebr.
- Mrs. Rhea V. Shaw, Song Evangelist, 1714 Cass St.,
Ft. Wayne, Ind.
Open Dates
- C. E. Shumake, 2711 Eads Ave., St. Louis, Mo.
Union, Mo.July 7 to 21
Missouri Dist. (Home Missions)
.....July 28 to Aug. 11
Cherokee, Okla. (Tent).....Aug. 18 to Sept. 1
- Kittie Lee Simpson, Bethany, Okla.
Lawton, Okla.July 7 to 21
Prague, Okla.Aug. 4 to 18
Carnegie, Okla.Aug. 25 to Sept. 15
- R. J. Smeltzer, 615 E. College St., Alliance, Ohio
Meadville, Pa. (Tent).....July 5 to 21
Washington, Pa. (Tent).....July 28 to Aug. 11
Pittsburgh Dist. (Home Miss.)
.....Aug. 14 to Sept. 1
- Smith-Shirley Evangelistic Team, Preachers, Singers
and Musicians, 917 W. Genesee St., Lansing, Mich.
Lansing, Mich. (222 S. Francis St.)
.....July 8 to 21
Indian Lake (Vicksburg), Mich. Campmeet-
ing and Assembly.....July 22 to Aug. 4
Owosso, Mich.Aug. 11 to Sept. 1
- Burl Sparks, Song Evangelist, Seymour, Ind.
West Union, Ohio (Camp).....July 19 to 28
Letts, Ind. (Camp).....Aug. 1 to 12
Nampa, Idaho (Camp).....Aug. 15 to 25
Enfield, Ill. (Jacobs Camp) Aug. 29 to Sept. 8
- C. K. Spell, Kirbyville, Texas
- E. H. Stillion, 31 Home Ave., Oil City, Pa.
Indianapolis, Ind. (So. Side).....July 7 to 21
- T. W. Stofer, Knox, Ind.
Martinsville, Ind.July 8 to 21
- Chas. A. Strait and Wife, 816 W. Lapeer St., Lan-
sing, Mich.
- B. D. Sutton and Wife, Evangelist and Singers, 2923
Troost Ave., Kansas City, Mo.
Vicksburg, Mich. (Indian Lake, Mich. Dist.
Camp).....July 18 to 28
Wichita, Kansas (Camp).....Aug. 15 to 25
- Howard W. Sweeten, Ashley, Ill.
Pawtucket, R. I.July 9 to 21
Fresport, L. I.July 25 to Aug. 4
Moers, N. Y.Aug. 5 to 12
Houghton, N. Y.Aug. 16 to 26
Alexandria, Ind.Aug. 27 to Sept. 1
- E. C. Tarvin, California, Ky.
Lincoln, Ill.July 14 to 28
- E. E. Taylor, 116 Ivy St., Nampa, Idaho
Backus, Minn. (Tent).....July 21 to Aug. 12
- E. G. Theus, Box 982, Bethany, Okla.
Laverne, Okla. (Camp).....July 18 to 28
Wellington, Texas.....July 29 to Aug. 11
Quanah, Texas.....Aug. 13 to 25
- Fred Thomas, 689 Milwaukee Ave., Elkhart, Ind.
Elwood, Ind. (Gen. Del.).....July 8 to 21
Open Date (cancellation).....July 23 to Aug. 4
No. Ind. Dist. Assembly.....Aug. 6 to 11
Indianapolis Dist. Assem.Aug. 14 to 16
Ohio Dist. Assem.Aug. 28 to 30
- John Thomas, Wilmore, Ky.
Lum, Lapeer Co., Mich.July 12 to 21
Warsaw, Ohio.....July 24 to Aug. 4
Sychar Camp, Ohio.....Aug. 8 to 18
Hopkins, Mich.Aug. 22 to Sept. 1
- A. J. Tosti, 365 Carroll St., Youngstown, Ohio
- J. C. and Dorothy Tryon, 446 Vassar St., Wichita,
Kansas
Okeene, Okla. (Camp).....July 16 to Aug. 4
- L. M. Tucker, 404 N. 5th St., Cambridge, Ohio.
Open Date.....June 23 to July 19
Spratt, Ohio (Camp).....July 20 to Aug. 1
- E. E. and Ora J. Turner, Preachers and Singers,
Box 55, Greensboro, Ind.
Burlington, Iowa, Tent (Gen. Del.)
.....July 14 to Aug. 4
Indianapolis, Ind. (1st church) (Indian-
apolis Dist. Assem.).....Aug. 13 to 18
- N. E. Tyler, Floydada, Texas
Open Date (cancellation).....July 18 to 28
Floydada, Texas.....Aug. 1 to 11
Hinton, Okla.Aug. 18 to Sept. 1
- Leo C. Upton, 2740 East 12th, Tulsa, Okla.
Denver, Colo. (Home Miss.) June 20 to July 21
- G. D. and Agnes Urschel, Evangelists and Singers,
Olivet, Ill.
Superior, Wis. (Tent).....July 25 to Aug. 11
Bonnie, Ill. (Camp).....Aug. 15 to 25
Danville, Ill. (Dist. Assem.)
.....Aug. 27 to Sept. 1
- N. B. Vandall, Evangelist, 303 Brittain Rd., Akron,
Ohio
Sebring, Ohio (Camp).....July 19 to 28
- Earle and Elizabeth Vennum, 2962 N.W. 14th Ave.,
Miami, Fla.
Jackson, Tenn. (Home Missions) July 15 to Aug.
Murfreesboro, Tenn. (Home Miss.).....Aug. 25
- 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.
Meadow Grove, Nebr. (Camp).....July 19 to 28
Bassett, Nebr. (Pine Creek Camp) Aug. 2 to 11
Open Date.....Aug. 16 to Sept. 1
- Allen H. Wagner, Rudolph, Ohio
- J. C. Walker, Box 51, Ford, Kansas
Open Date.....July 10 to 28
" ".....August 1 to 18
Hastings, Nebr.Aug. 22 to 25
Hutchinson, Kansas.....Aug. 25 to Sept. 1
- Clarence and Thelma Warkentin, 605 E. Third St.,
Newton, Kansas
Eureka, Kansas.....July 28 to Aug. 11
Reserved.....Aug. 15 to 25
Wichita, Kans. (Dist. Assem.)
.....Aug. 28 to Sept. 1
- J. P. Wear, 2923 Troost Ave., Kansas City, Mo.
Lamar, Mo. (Central Chapel M. E. Ch.)
.....July 7 to 21
- Wm. Werkhauer, 104 Kentucky Ave., Danville, Ill.
Oklahoma City, Okla. (Tent, care KFXX
Broadcasting Co.).....July 16 to Aug. 4
Oklahoma.....Aug. 5 to 25
Danville, Ill. (Dist. Assem.) ..Aug. 28 to 30
- Kendall S. White, Bethany, Okla.
Open Dates.....July
- 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
- Earle F. Wilde and Wife, 765 Magnolia Ave., Pasa-
dena, Calif.
Open Dates
- H. H. Williams, 1008 Thornberry Ave., Louisville,
Ky.
Harlan, Ky.June 30 to July 21
Mt. Moriah, Ky.July 28 to Aug. 25
- Elzie C. Wilson, Evangelist, 2614 Stephenson St.,
Dallas, Texas
Winsboro, Tex. (Mt. Calvary Church,
R.F.L. 2).....July 1 to 21
Mt. Vernon, Tex. (Majors ch.).....
.....July 22 to Aug. 4
- J. P. Wolpe, 7524 Kenwood Ave., Chicago, Ill.
Oskaloosa, Iowa.....July 5 to 21
Lacona, Iowa (Gen. Del.).....July 24 to Aug. 4
- Lon R. Woodrum, 3740 Bell St., Kansas City, Mo.
Oklahoma City, Okla.July 21 to Aug. 4
Open Date.....Aug. 11 to 25
Grand Rapids, Mich.Sept. 8 to 22
- George P. Woodward, Artist-Evangelist, 122 W.
Barnard St., West Chester, Pa.
Allentown, Pa. (Camp).....July 18 to 26
- Dwight Yarbrough, Bethany, Okla.
Alexandria, La.July 14 to 28
- E. E. Zachary, Box 103, New Castle, Ind.
Reserved.....July 7 to 21
Miami, Fla. (Tent).....July 28 to Aug. 11
Indianapolis, Ind. (Dist. Assem.)
.....Aug. 13 to 18

“THE PALE HORSE”

H. S. Palmquist*

(Revelation 6:8)

GAMBLERS are always dealing with uncertainties. The horse that won yesterday may not win today, and the horse that wins today may lose tomorrow. I am not familiar with horse racing, but I understand that fortunes have been made and lost on “tips.” The horse of which I speak is a pale horse. His name is Death. His large collection of trophies substantiates his claims as a winner. He has raced under every flag in the world—and won! Under the burning sun of the tropics little mounds bespeak his triumph, and in the icy climes of the North, where drifting snow has covered the grave, the vacant chair in the lonely trapper’s hut mutely testifies that Death has won. He proudly displays his blue ribbons in every city and village—the cemeteries!

Look at his record in history. Only twice has he lost. Once Enoch outdistanced him, and once Elijah, aided by heavenly steeds, defeated him; otherwise his record is unbroken. So certain of victory is he that the apostle cried out, “It is appointed unto a man once to die!”

Death knows no respect of persons. He entered Ford’s Theater in Washington, and beckoning, said, “Lincoln, come with me.” While a silver-winged airplane was zooming over the unplowed plains of Kansas, Death raised his white hand like a traffic cop, and said, “Rockne, come with me.” Halting in midocean the overconfident *Titanic* on her maiden trip, he opened the man-made craft to the mercy of the angry waves, and cried, “John Jacob Astor, come!” He stopped at a little village in Tennessee, made famous overnight by the Stokes trial, and when it seemed as though Fundamentalism could least spare the man, he knocked at the hotel room and said, “Come, Bryan.”

The wealthy sportsman, constantly in quest of pleasure, must one day meet him who never smiles—and the farmer, his back bent

from many sixteen-hour days, will then find time to pause.

No hour of the day will safeguard us against his visit. He may come at the brilliancy of the noonday, or in the silence of the midnight. He is calling at some home where footsteps hurrying by carry workmen to the shops, and again at even, when they are homeward bound, the shaking head of the physician announces his arrival in another home as they pass by.

He calls at the metropolitan dwelling, where noisy street urchins laughing outside are oblivious to the death scene behind the drawn shades. He calls at the bachelor’s prairie shack, where no loving hands smooth out the burning pillow.

Is there no way then to stop this pale horse? None. Mary Baker Eddy thought to stop him but her tombstone announces her failure. Others, too, have tried to outride him, but with failing breath they have admitted their defeat.

What, then, shall we do? When a coming frost is predicted the gardener does not attempt to prevent the drop of the thermometer, but carefully covers the tender plants and safeguards them from danger. When a sudden shower comes upon the pedestrian, he does not attempt to stay the rain, but raises his umbrella and protects himself from it. So we must do with death. We cannot hope to stay it, but we can provide protection in it. In localities where cyclones are prevalent, the land owner often builds a cave where his family might flee for safety. And, when his neighbors, who had not so thoughtfully provided, would frantically stay the storm, but to no avail, his family rests in perfect peace. My friend, my “tip” on the pale horse is, provide a shelter that will give you peace in the presence of the grim visitor, where you will be able to say with Wesley, “Best of all, God is with us.”

*Pastor, Huron, S. Dak.