

HERALD of HOLINESS

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WHOLE NO. 1207

Pentecost

WHAT happened at Pentecost? There was something that began a new era for the world, a new power of righteousness, a new mission of redemption, and a new basis of fellowship. . . . ¶ Pentecost interprets the Upper Room. The Paraclete had come, and they were comforted. The Spirit of Truth had come, and they knew. The witness to the Christ had come, and they became witnesses. The Executant of the kingdom had come in power, and each gave Him utterance. Fear had gone . . . they were afraid of nothing. They proclaimed the truth concerning Jesus in the open streets of the city where Jesus had been murdered, and within a few weeks of His death. A new power was at work. . . . ¶ The vital thing that happened at Pentecost is that the Spirit of Jesus came to abide in the hearts of men in the power of God. That is the difference Pentecost made. . . . ¶ What did Pentecost do for men? It brought a new dynamic of righteousness. . . . In the incarnation of the Word made Flesh the Light came into the world. Pentecost focused the Light. He convicts the world of sin, of righteousness, and of judgment. There is a new power of conviction. . . . That conviction centers in Christ and is wrought by the Spirit. . . . ¶ Pentecost brought a new fellowship. That is the abiding miracle. Community of the Spirit of Jesus issued in community of life in His name. The kingdom of God henceforth is a new theocracy, permeated, dominated, sanctified in the Spirit of Pentecost. . . . ¶ Pentecost challenges the very citadel of our faith. The promises concerning the Spirit challenge us. The record of the Day of Pentecost challenges us. The history of the Christian Church challenges us. Do we believe in the Holy Ghost? If we do, what is the practical proof of our faith?—SAMUEL CHADWICK in *The Way to Pentecost*.

HERALD OF HOLINESS

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FORWARD WITH CHRIST

A FEW years ago, the religious world, especially in many scholarly circles, was uttering the cry, "Back to Christ." This was somewhat of a reactionary movement against much that was critical and unworthy in the thought of the times. However apt this cry may have been in those days, there is now a cry, better and far more necessary, the cry, "Forward with Christ." Christ is ever in the van. He is the leader of His people, the Captain of their salvation. There is something in that great battle hymn of the Church which always stirs our heart, "The Son of God goes forth to war, a kingly crown to gain; His blood-red banner streams afar, who follows in His train?" Then follows the picture of those—the youth and the aged, matron and maid, martyr and saint—the sacramental host following on to certain victory.

There is evidently a wrong conception of the Church lurking in the minds of many, especially half-hearted Christians. It is regarded as a sort of culture society, to be conducted in small groups meeting periodically for mutual improvement. A truer picture is that of a well-equipped army marching on with triumphant tread, pushing its way into the enemy's territory in order to combat sin and unrighteousness, free its captives and set at liberty all who are oppressed by the forces of ignorance and unrighteousness. Conditions today demand courage. The world must be penetrated with the principles of righteous conduct and true social relationships. This is no time for compromise, for spasmodic loyalty or following Christ afar off. The forces of sin are organized as never before in the history of our country. They are attacking God, the home, the principles of purity and righteousness and everything for which the Bible and our flag stands. Only the permeation of society by the Spirit of Christ will save the day.

WE must teach our people to pray. Much has been said and written on the necessity and value of prayer, but with all of our preaching and writing, very few have learned to really pray. There can be no genuine prayer without the intercessory presence of the Holy Spirit within, and the advocacy of the Son at the right hand of the Father. There must be a return to firm reliance upon divine power. We have had programs and methods devised by man's wisdom, but these will fail. They always have failed. But we are promised the power of the Holy Spirit coming upon us, to purify our hearts from the weakness of sin and fill it with the strength of divine love. Under the illuminating, quickening power of the Spirit, the early Church proclaimed the gospel everywhere, God working with them and making the word effective in the lives of the believers. Cursed is the man that maketh flesh his arm—he must inevitably fail; but blessed is the man that puts his trust in God. When Christians cease from their own false wisdom and begin to pray, God will send deliverance and preserve His people.

We must teach our people to worship. The divine necessity is upon us. Worship must be established as central in the Church of God. Important as these things may be, the central factor is not the sermon, not the special singing, nothing of an entertainment nature, but the conscious uplifting of the soul to God and the tarrying in the presence of the Holy Spirit. The Church has always succeeded when its members have resolutely gathered together on the Lord's day to join in prayer and praise, in thanksgiving and holy fellowship. Corporate worship is commended in the Scriptures. The people of God must not forsake the assembling of themselves together. It is not optional with God's people as to whether or not they will attend divine service. There may be hindering causes at times, but the rule is, "forsake not the assembling of yourselves together."

BUT above these is another thought involving both prayer and worship—the thought of discipleship. The Great Commission requires us to make disciples. Disciples are learners. They must learn about Christ, His life and teachings; they must learn about the Church, its doctrines and polity; they must enter deeply into the purposes of redemption in Christ Jesus, and His operations through the Holy Spirit. The Church has always held to the necessity of educating its membership, but in some sense we have made a poor job of it. Many of our people are unfamiliar with our fundamental doctrines. Some know but little of the history of the Church and its long line of heroes and martyrs. A true disciple cannot be a self-conceited teacher, or a self-appointed boss. Such are actuated by pride rather than by the spirit of a true learner. Above all, a true disciple will soon be led into the deeper things of the spiritual life. He will find as myriads have done before him, the way

of purity and power. Indwelt by the Holy Spirit in his sanctifying power, his life will be a constant witness to the power of Christ.

TEARS AND JOY

They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him (Psalm 126:5, 6).

FIRST the tears—and then the joy,” says Dr. Shannon. First the weeping and the sowing—and then the rejoicing and the sheaves! Here is the order, deep and changeless, in the realm of spiritual achievement. Not just a figure borrowed from Oriental agriculture, this is also a moral fact upthrust from the burning heart of reality. For the spiritual pioneer always sows in tears—the ache of the divine is in his heart; the seed he bears is precious—very costly; but dropping his mysterious vitalities into the pregnant furrows of being, he leaves them within the quickening care of the absolutely certain. He shall doubtless come again with rejoicing, bringing his sheaves with him. His tears become spiritual rainbows, his precious seeds become the golden harvests. “So,” says Von Gerlach, “is it ever in God’s kingdom. Precisely those undertakings, which at first seemed hopeless and were begun under pressing troubles, end in achieving the greatest good.”

Several years after Dan Crawford had written that remarkable book, “Thinking Black,” concerning his missionary labors in Africa, his wife wrote an interesting letter to the Bible Society Record, giving an account of an answer to prayer which well illustrates the fact that sowing in tears brings a harvest of joy. “It is with a pen flourish of exultation,” she says, “that I write to assure you in the homeland that away here in the ‘long grass’ God still makes bare His mighty arm, still works His wonders with unabated power. Just listen to this, and I think you will be thrilled, as were those praying natives who had gathered for the first baptism in their distant district. Next Sunday morning will be the time, they had told the whole countryside. But during the week the river dried up! Extraordinary this, as the rainy season had started well. They prayed each day for rain; but no, not a drop! Saturday came. What were they to do? Not to be daunted they spoke of the far-off Lake Mweru; but they knew full well that no spectators would follow them such a distance. ‘So let us not stop praying, the sun is but overhead—think not that the time for help is past! Thus they encouraged each other as they sat in the shade from the fierce, noonday heat. While they prayed God started to work. With what result? Away up the course of that dry river bed a shout of alarm arose. ‘Run! ye builders of the bridge, run! or ye perish—a flood cometh!’ Then a helter-skelter of the workmen up the banks of the river. Above the roar of the on-

coming water the voice of the chief rang out. ‘Run, my son, and tell the people of God, for behold, yonder they still pray for it.’ Before the villagers had finished rubbing their eyes with astonishment, the Christians were measuring gleefully their direct answer to prayer—waters up to their knees. By sunset, to their loins. And the night report was, ‘Waters to baptize in.’ Can’t you hear the jubilant songs of praise in the moonlight? While around their fires the people are saying, ‘This begetteth awe. Today we have “come of age,” for our eyes have beheld a *chilengaleza*—a wonder wrought by God. Now we know of a truth that He answereth prayer.’”

CHURCH FAIRS

IT is refreshing to learn that at least some of the leaders in the denominations are coming out clearly against church fairs, and other worldly ways of raising money for the support of religious work. *The Chicago Journal* carries this account of Parson Renick with some wholesome comments. “Parson Renick is reputed to be or to have been, at least, the preacher of a Baptist church in a town in Pennsylvania. On one occasion his flock took a notion that an admirable way to raise some needed funds for the church would be to hold a bazar. But being considerate of their good pastor, they went to him with their proposition. In the course of his reply he is reported to have delivered himself substantially as follows: “The good Lord has no need to call in the fools, flirts and loafers of the city to dicker over rag dolls and India rubber babies to raise money for the church. The church is not a house of merchandise, a bureau of amusements or a social club wherein to hold suppers, entertainments, fairs, festivals, concerts or theatricals. How would it sound to read that Moses instituted a great carnival to draw the heathen to camp to get means to build the tabernacle of the Lord? What would we think of Paul giving suggestions to the good saints at Corinth, that they get some amateur theatricals to raise money for the poor saints of Jerusalem? What would we think of an exhortation to Lydia to stir up the godly women of Philippi to get up a grand baby show? What part of the Bible tells us of St. Matthew suggesting grab-bags, fish-ponds, ring-cakes, egg-suppers, apron-parties or a milkmaid’s drill in order to replenish the church treasury?”

“We forbear comment,” continues *The Journal*, “on this impressive deliverance of Parson Renick and turn the matter over to the literally thousands of modern church organizations, known as Christian, in all parts of the world. The question raised is, ‘Are the modern, present-day methods employed to keep church organizations out of the “red” justifiable?’ If our spiritual welfare both here and hereafter is of the transcendent importance that we are led to believe, why should we not be willing to go down in our pockets for the price of first-class accommodations in our journey on the way?”



Managing Editor's Page



POWER FOR EMERGENCIES

THE power of the Holy Spirit is the greatest asset of the church. The strength and success of a church is determined by the manner in which the Holy Spirit is permitted to exercise His power through the body of believers. This power of the Spirit is mightily manifested in the lives of individuals. All victory over sin, the purging of sin from the nature, all success in service, all effective witnessing, all prevailing prayer, is the manifestation of the power of the Spirit in the lives of God's people. There is truly a wonderful personal aspect to the power of the Holy Spirit, and without His power and presence a Christian would be weak indeed.

We cannot confine our thought of the power of the Holy Spirit to His work with individuals. There is a larger aspect of His work. He will manifest His power through the church, the collective body of believers, for the Holy Spirit dwells in the church, the body of Christ, as well as in the individual believer. It is through the church that His power is more largely manifested. This truth is emphasized in the oft repeated statement, "One shall chase a thousand, and two put ten thousand to flight." Where one Christian filled with the Spirit may be powerful, a group of such Spirit-filled individuals will be a mighty channel through which He will display His power. It is only in this sense that the church may be powerful. Of itself the church has no power except that power which every good agency may exercise. But as the church becomes a channel through which the Holy Spirit may work it is powerful indeed.

There are apparently special manifestations or enduements of the power of the Holy Spirit. An interesting study along this line is found in the manner by which the early church met its first great emergency. Shortly after Pentecost, Peter and John through the power of Jesus, healed the lame man at the temple gate. As a result of this healing they were brought before the Jewish leaders—some of the very leaders before whom Jesus himself had appeared—and after being threatened they were permitted to go back to their own company. This early church laid their case before God in prayer. They prayed for boldness to declare the Word, for the power of God to be manifested in signs and wonders through stretching forth His hand to heal. They prayed until the place was shaken where they were assembled together and they were all filled with the Holy Spirit. This in the strictest sense was not a new Pentecost. It was a new filling of the Spirit which provided this church with power to meet the present emergency. The church today may be powerful when we realize that

it is only through the power of the Spirit that we will be able to reach this generation for Christ; when we are convinced that this power of the Holy Spirit is worth any price that we may be called upon to pay in humbling ourselves and through mighty prayer to provide God with such a channel through which He may manifest His power; and when we become conscious of our own insufficiency and of our absolute dependence upon God as our only source of true success. Any success achieved in the church solely through human power and organization is not considered as the highest success obtainable. The church must be successful through the power of the Holy Spirit.

In commemorating the Day of Pentecost, June 9, there is a real challenge to the church of today. It is especially a challenge to the Church of the Nazarene as we Crusade for Souls. The faith of the souls won to Christ must stand in the power of God and not in the cunningness of man. We are challenged to a new infilling of the Spirit to provide us with power to meet present emergencies facing the church world. What is our answer to the indifference and unconcern of the modern church? A new outpouring of the Holy Spirit upon us. What is our answer to the skepticism and doubt of the world? A new touch of Pentecost. What is our solution to some of the problems obtaining in some local churches and districts?? A humbling of ourselves before God in mighty prayer until we are filled anew with the Holy Spirit. There is power for the emergencies we are facing today. It is the power of the Holy Spirit.

* * * *

HOME MISSION SUNDAY

There seems to be a renewed interest in the Church of the Nazarene in the work of Home Missions. Many of our districts are putting on a vigorous effort to organize new churches and to strengthen weak organizations in the larger towns and cities. The Crusade for Souls program emphasizes Home Missions as a special summer feature. Sunday, June 30, will be recognized as Home Mission Sunday in all but five of our districts. (These districts had other home mission programs which could not profitably be worked into this special plan). On this special Home Mission Sunday all of our pastors are requested to preach on home mission themes. They will endeavor to lay upon the hearts of their membership the needs of the people in adjoining towns and cities. They will do all within their power to raise their District Budgets

(Continued on page eight)

DELUGES OF PENTECOST

Basil Miller

HISTORIC REVIVALS AND THEIR RESULTS

THE revival on the day of Pentecost has been an oft-repeated experience in the history of the Church. The floodgates of salvation have been swung wide through the centuries and multitudes have been swept into the kingdom. Pentecostal deluges of mighty moment have been the normal condition where man has met the demands of God. Spiritual declines have produced their leaders, an evangelistic Whitefield, a fiery Knapp, a Spirit-thrilled Finney, a tender-souled Moody.

However dark the night, when the watchmen on the towers of time have scanned the horizon, the cry of victory has always rent its stillness, "The morning breaks with a coming revival." Our age is no exception—through the gloom of spiritual decay, standing on the cliffs of the centuries which mark the wreck of civilizations, engulfed by the tides of immorality, the spawns and spues of hell, a revival of heaven-born transforming power is our rightful heritage.

PENTECOST REPEATED

Revivals today are possible because revivals, deluges of Pentecost, have marked the course of the Church.

Dip with me into the lore of the soul winning campaigns of the yesteryears.

Elder Jacob Knapp, America's first full time evangelist, in a brief span of only ten years won a hundred thousand converts to the Master. Not one signed a card, or was baptized by proxy, to gain an entrance into the realms of the converted. After his first ten years he kept no record of the multitudes which were converted under the dynamics of his ministry. Ofttimes the glory was so powerfully felt that when men attended the meetings they seemed to sense an atmosphere electrified with holy breathings.

Two years after the work of Knapp had its beginning another evangelist, by name of Swan, won scores of thousands. Being a Baptist, with his own hands he immersed more than ten thousand of his converts. Or it may be of interest to note that a Presbyterian preacher of the early part of last century, in a ministry of some sixty years, had the glorious privilege of leading twenty thousand souls to the kingdom of God. The record of Daniel Baker, this soul winning preacher, stands remarkable in the annals of his denomination.

The careers of some of these leaders of "Pentecost repeated" are not well known to us at present. Knowles Shaw, in a very short while previous to his death in 1879, won more than eleven thousand to Jesus according to his own Journal. His life was snuffed out suddenly by a train accident.

It took the great Theodore Cuyler after the sweeping victories of the revival of 1857 only six months

to win ten thousand souls to the Master in New York City alone. In a long career he had the opportunity of reaching multiplied thousands by his pen, for he produced more than five thousand articles for the religious press. His very life seemed to be permeated with a power surpassing the human. Tender in pathos, scathing against sin, pleading the gracious merits of the Lord, he swept audiences loose from their sinful moorings and launched their souls upon spiritual voyages far grander than any that the brave adventurers of the centuries have ever sailed.

Robert Williams, a name unheralded today, during the first year of the Revolutionary War won two thousand souls to the Lord in Virginia alone. When he spoke congregations were seen to bend like reeds in a tempestuous gale, and they were stirred to all the limits of emotional suggestibility. God and man were brought together under the spell of his Spirit-filled ministrations.

DELUGES OF VICTORY

Nor is the story of these tremendous outpourings of Pentecost told when we repeat the work of the lesser soul winners; towering above them stand the prophets of evangelism.

While Finney was blazing his gospel trails across the Eastern States, Emerson Andrews in some three hundred consecutive revivals won forty thousand converts. In these thirty-eight years of evangelism the sword of the Spirit was never sheathed. God honored him because he was a man with a soul-stirring passion.

It is told of John Inskip, the converted farmer lad, that he averaged winning a soul a day for fifty years. He became the prophet supreme of the Wesleyan experience of sanctification. In many of his campmeetings as high as two and three thousand would kneel at a single service and seek the experience of Christian perfection. Ofttimes three hundred preachers would bow at the altar and seek this baptism with the Holy Spirit.

Gipsy Smith, lingering yet with us, straight as an arrow, and with a voice of soul-stirring capacity, has made more than twenty-five voyages across the Atlantic on tours of evangelism. Many times three and four hundred people have been known to kneel in one service seeking to be redeemed. In every principal city of the nation he has conducted evangelistic campaigns.

The first sermon of D. L. Moody won sixty souls to the Lord; while the first one of Whitefield's is said to have won some twenty, and driven five people mad. Wesley said that he did more good by winning men in three days preaching from the tomb of his father

than he did in three years preaching from his pulpit, which was before his evangelistic career began.

While we cannot check accurately the results of one's labors, still it is estimated that Knapp won far more than one hundred thousand souls. Under the power of his mighty sermons in Albany he won three thousand to the Master. Charles Finney, the converted lawyer, brought a half million people to the Master. For some six weeks in London more than fifteen hundred sought the Lord every night in his campaign. Moody it is estimated won a million souls to the Savior. No greater mark has ever been made by a recording angel than that Moody prayed personally with seven hundred and fifty thousand souls. An interesting sidelight on the life of Moody is the fact that while he and Sankey made more than a million and a half dollars on the royalties of their song books, Moody died with only five hundred dollars to his credit and that was through a mistake! A man left this to Moody without his knowing it.

R. A. Torrey, in that revival which literally belted the globe, in the short span of two and a half years won approximately a hundred thousand souls to the Lord; while J. Wilbur Chapman, who left the testimony that for fifty years he never felt a stirring in his breast, brought more than ten thousand to the Lord in his great campaign in Boston in 1909.

MIGHTY REVIVALS

America has been stirred time and time again with revivals which aroused multitudes to their condition. In America's first Great Awakening, led by Jonathan Edwards and fostered by Whitefield, and scores of lesser lights, one out of every five of the population of the Eastern States was touched. It is said that thirty thousand were converted, and another equal number of spiritually dead church members were revived. And in the twenty years following the outcroppings of this deluge of Pentecost, from 1740 to 1760, another fifty thousand new members were added to the churches, and more than a hundred new churches were organized. It must be remembered that the population of the states involved was less than a third of a million—less by far than now live in many of our larger cities.

During the evangelistic years from 1800 to 1840 some forty thousand converts were added to the various churches annually. In the time of Peter Cartwright's ministry he added more than ten thousand converts to the rolls of the Methodist churches alone; while one John Summerfield during a brief period of service was equally serviceable to the Master and to his denomination.

In that floodtide of victory which came to America in 1857, at the time of the great panic, it is estimated that some four hundred thousand were brought to the Savior in the six months after the first prayermeeting was conducted in the Old North Dutch Church in Fulton Street, New York City, and that during the following year a million more were won. This was the

revival which was literally prayed down. It is said that all the way from Omaha to New York City one continuous prayermeeting was in progress.

Two years later the revival swept to Great Britain. In Wales thirty-five thousand were converted, and the Welsh Calvinistic Church alone added twenty-five thousand new members. In Belfast, Ireland, out of a population of only a few more than a hundred thousand there were ten thousand converts; while in Ulster, Ireland, another ten thousand sought and found the Lord.

Or to sweep back a half century earlier to the days of the campmeetings, in the year 1813, a revival spread to about fifteen hundred towns and approximately a hundred thousand were added through conversion to the churches. In some of those camps, led by such preachers as McCready, Stone or Cartwright, as many as twenty-five thousand people would assemble; scattered throughout the vast crowds a half dozen exhorters would be standing on as many stumps calling sinners to repentance; and scores and hundreds and even thousands would respond to their calls.

PENTECOST POSSIBLE TODAY

No less so today, than in our yesteryears, deluges of Pentecost are possible for us. The clock of God's time has struck high noon—lower it seems in degradation that humanity cannot go—the God of Whitefield, Wesley, Moody and Chapman rides upon the gathering storm clouds of our age, calling for men, a movement, a church, to arise and with the banner of evangelism to wage a mighty crusade against the ranks of the enemy.

Victory is ours—revivals are ours—multiplied thousands of converts await our coming. May we in a gracious crusade for souls clear the channels, lift the floodgates that a deluge of Pentecost shall sweep across a war-torn, sin-blighted world.

The prayer that begins with trustfulness, and passes on into waiting, will always end in thankfulness, triumph and praise.—A. MACLAREN.

A PRAYER FOR COMMENCEMENT DAY

CLARENCE EDWIN FLYNN

*Thou God of truth, we humbly make our prayer
That those who have come up the toilsome way
To graduation here and everywhere
May have Thy blessing on their lives today.
We ask that knowledge in their minds may turn
To wisdom, and that even in their youth
They purpose that they will not cease to learn,
Nor fail to journey on from fact to truth.*

*Defend them from the specious sophistries
That undermine the too responsive mind.
Sustain them in the greater harmonies
Of that true insight honest scholars find.
Give them the truth, that it may set them free,
And let them in its glow discover Thee.*

THE MINISTRY OF THE HOLY SPIRIT

J. Glenn Gould*

I. THE SPIRIT'S DISPENSATION

THE Holy Spirit has been the active force and life principle of the Church from the Day of Pentecost, when the one hundred and twenty received Him, down to the present time. So varied and full is His ministry, so glorious His personality, and so intimate and precious His fellowship that one must be at a hopeless disadvantage in seeking properly to portray His activities and offices.

There is a great need for a clearer understanding of the ministry of the Holy Ghost because of the multitude of discordant voices that are speaking about Him. The Calvinistic branch of the holiness movement, represented by the so-called "Keswick Movement," places great emphasis upon the fact that the fullness of the blessing is an intimate and personal fellowship between the believer and the Holy Spirit. Their references to this deeper experience in Christian life are almost always in such terms. The unfortunate phase of their teaching lies in their utterly inadequate view of the Spirit's cleansing operation in the soul of the believer. They cannot see that the coming of the Spirit necessitates the complete cleansing of the heart and the eradication of the sin principle. In the interests of good Calvinism, and the principle of doctrinal self-consistency, they fly in the face of the plain teachings of the Word of God.

In the Arminian branch of the holiness movement, of which we form a part, the grace of full salvation has been described largely in terms of certain, once-for-all experiences, through which the individual believer either has or has not passed. We have largely failed to place a sufficient emphasis upon the daily walk in intimate and loving personal fellowship with the Holy Ghost, which *is* the sanctified experience. The contrast might be stated, further, as follows: The one group has been laying major emphasis upon the positive endowment of the Spirit and the graces that accompany it; while the other group has been emphasizing the negative deliverance wrought by the Holy Ghost in His coming and losing sight, in part at least, of much of the glorious fellowship open to the heart thus cleansed.

Neither position states all the truth concerning the Spirit's blessed ministry. That truth, rather, is to be found in a synthesis of the two positions. Without laying less emphasis upon the deliverance wrought in us by the Holy Ghost, we should place a greater emphasis upon the wondrous fellowship with the Spirit which the sanctified heart enjoys, and the positive graces that accompany Him into His residence within the soul.

THE AGE-MISSION OF THE SPIRIT

There can be no reasonable doubt that the Father has assigned a certain age-mission, or time-mission, to

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the Holy Spirit, just as He did to His Son. In fact there have been three clearly defined dispensations in the history of Revelation, each of which has been presided over, and has been the particular concern of, one of the Persons of the blessed Trinity. The first was the dispensation of the Father; the second was the dispensation of the Son; the third is the dispensation of the Holy Ghost. There has been a series of most interesting relationships existing between these dispensations. (1) Throughout the dispensation of the Father one hears repeated prophecies of the coming of the Holy Ghost. (2) It was one of the peculiar tasks of the Son to reveal the Father; while it is one of the sacred offices of the Holy Spirit to reveal the Son. (3) In the dispensation of the Father the Shekinah symbol of God's presence abode upon the mercy seat in the tabernacle. This was the dwelling place of God among His people. In the dispensation of the Son, the presence of God dwelt in Jesus Christ to such an extent that it can properly be said that He was the temple of the Holy Ghost. In the present dispensation of the Holy Ghost, He chooses to take up His abode in the sanctified hearts of believers; so that St. Paul could say, "Ye are the temples of the Holy Ghost."

Now so far as the performance of His age-mission is concerned, it can be fairly asserted, with St. Augustine, that Pentecost was the birthday of the Holy Ghost. Of course He was existent before that time, just as Jesus had an existence before His appearance in the manger at Bethlehem. Pentecost was the day when the Holy Ghost became incarnate in the bodies of Christian believers. That incarnation will continue until He is withdrawn at the majestic second coming of our Lord. This, then, is His—the Spirit's dispensation. Now is the day of the Spirit's power.

AN APPALLING TRAGEDY

If these things be true—and who in the light of God's holy Word can deny them?—what an appalling tragedy is witnessed today in the visible Church, uncertain and wavering in its convictions of truth; whimpering and apologetic instead of authoritative in its attitudes; powerless and weak in its inner spirit when it should be "strong in the Lord and the power of his might." One of the most crushing indictments of this impotence in the modern Church is hurled, not by a Christian minister, but by a Jewish rabbi—Abba Hillel Silver, of Cleveland, Ohio. In a volume published in 1930, after recalling the ancient seat of religion on the throne and science on the footstool, Dr. Silver points out the modern reversal of those positions in these words: "Today science is autonomous and imperial, and religion stands before its throne timid, apologetic and confused. Religion tries fearfully hard to persuade science that it does not in any way run

counter to any of its decrees and that science may, without doing violence to its own nature, leave religion a foothold upon which to stand. Adonibezek is now gathering crumbs at the proud table of the conqueror! . . ."

There is no one who can honestly doubt the truth of these statements in their general application. While there may be particular exceptions, the rule is as stated by Rabbi Silver. With a gospel greater than the needs of a whole sinful world, with an atoning Savior who has opened the gates of life to all who will enter by Him, with the personal, inspiring, energizing presence of the Holy Ghost as its teacher, guide and glorious fullness, it is nothing less than a high crime and misdemeanor that the Church of Christ has so completely lost sight of the source of its strength as to beg for new credentials at the hands of the so-called New Learning. We would do well to heed the words of Professor Edwin Lewis when he says, "The Christian preacher and teacher can well afford to be cautious about marrying his faith to every new theory propounded by science: divorce is a humiliating business, and the children are always a problem."

The one hope of the Church is this age—and that goes for our branch of the Church as well as every other—is to realize again and increasingly that this is the day of the Spirit's power. This is His dispensation. Nothing is wrought, nothing can be wrought, save by His presence and power. He would infuse the Church with Himself. He would overshadow with His Shekinah presence the temple within the hearts of men.

THE ONE HOPE

This is the one hope of the people of Christ. Years ago Dr. Charles Parkhurst declared, "There were no completed Christians until Pentecost, and there can be no completed Christians with the cessation of Pentecost. There was no church till Pentecost, and a church without the Holy Spirit is as much a delusion as a church without Christ. . . . In its detached passages and in its collectible drift the New Testament story means that to be a believer is not a finality but a preliminary, and that it is simply a condition which puts us within reach of the waiting possibilities of finished Christianhood. We dare never forget that though the disciples were thoroughly converted to Jesus Christ at the time He withdrew from them, yet they remained in a condition of organized helplessness till the work of Jesus was supplemented by the work of the Spirit."

"Organized helplessness!" How aptly that describes any church without the Holy Ghost in this dispensation of the Spirit! Learning, liturgy, stately and beautiful ceremony of worship, Gothic arches and brazen crosses can never substitute for the prime essential, the Holy Ghost himself.

St. Paul found at Ephesus a pre-pentecostal church living in the full flush of the pentecostal era; a church that knew only the baptism of John when it might have known the mighty baptism of the Holy Ghost.

The apostle had one concern as he questioned them, to lead them forthwith into the fullness of the Spirit.

The very least grace in which God can be satisfied with His people is the grace of full salvation—the Spirit's indwelling fullness. Individually and collectively we must have Him. He would fill the heart of the individual with all the fullness of God, cleansing from all defilement, enduing, empowering, enriching, illuminating and enabling to a holy walk, godly conversation and a life of constant and increasingly precious fellowship with the Holy Spirit. Nothing more than this could be desired, even in this richly privileged era of God's grace; nothing less can meet the irreducible minimum of God's expectation for His own. And a Christian Church made up of such sanctified spirits would constitute a mystic fellowship irresistible both in its winsomeness and its crusading power.

HOME MISSION SUNDAY

(Continued from page four)

in advance and thus provide district leaders with funds with which to conduct home mission campaigns. Some churches will conduct meetings in nearby towns and cities with the purpose of organizing. The campaign is being fostered from Headquarters to assist the districts to raise their district funds and to promote the work of home missions throughout our entire connection. Such a plan should be a great success.

FORGET IT

ELIZABETH HASSELL

*If you've not been treated right,
Just forget it!*

*Don't get ready for a fight,
But forget it!*

*Life's too short to hold a grudge;
'Twill your happiness besmudge—
Anyway, you're not to judge—
So forget it!*

*If you've been misunderstood,
Just forget it!*

*Say, "I did the best I could,"
And forget it!*

*If you can't have things your way,
Don't be small enough to say,
"Well, I guess I just won't play!"
But forget it!*

*If somebody slanders you,
Just forget it!*

*Say, "I'm glad it isn't true."
Then forget it!*

*Even if you lose a friend,
And the breach you cannot mend,
It will pay you in the end
To forget it!*

NASHVILLE, TENNESSEE

HOME MISSIONS

J. G. Morrison

THE mission of the church is missions," and a crusade for spreading the gospel at home—reaching every city, town, village and cross roads with the life changing, heart transforming, soul saving message of the Master—is as big and imperative a mission as carrying the same message to heathen lands.

"It is the business of the whole church, to carry a whole gospel to the whole world." This is as vitally true and interestingly significant of all efforts to evangelize America, Canada and the British Isles as it is in planting the same life changing gospel in the Orient, the dark continent of Africa, or in Latin America. We're in a more intense crusade for souls this year in these home lands than ever before.

All the work of leading unreached souls of men to God and holiness is missions. The pastor is the missionary to that local field where he serves, and should never rest night or day till he has harnessed every church member to the task of contacting other souls, and bringing them to Jesus, the Master. The big purpose of testimony is to spread the truth. Telephones can carry tender invitations to friends, neighbors, and acquaintances, pleading with them to attend our Nazarene churches. The radio, when accessible, will preach the life changing gospel of our glorious Messiah to ten thousand ears. The postcard with its gentle, personal note of invitation costs only a penny and is admitted into homes where the personal worker is not permitted to come. *Evangelize, evangelize*, we can, if we will; we must give an account if we do not. *Ah, we can and we will!*

The District Superintendent is the missionary to the territory within the bounds of his district. Upon his heart and mind every pastorate rests—for the moment a pastor resigns or steps aside, that local church falls to the lot of the District Superintendent. He becomes its pastor automatically till he places it in the hands of another.

Every little dying church is his child to nurse and carry in his bosom, or to mourn and weep over if it expires. Every unreached city, town or village is his heartache, his challenge, and a direct reflection upon his faith. A more thankless task than a District Superintendency is difficult to find. Who prays daily for him? Who fasts that success may be his? He's a missionary and the church should hold him up to God in constant prayer, and with a great faith. Upon a heroic District Superintendency rests chiefly the extension of the kingdom of God in the homeland.

The General Superintendents are missionaries. The homeland rests heavily on their hearts. The districts pass solemnly each day before their minds for review, for petition to God, for intercession. Does a district falter in evangelism, their hearts are grieved, their

souls carry the burden. True they are honored as our chief leaders, but they also are our chief servants, and conspicuous burden bearers.

Up, then, and at the task! We're missionaries! This is the only generation we can reach except in a modified way. The times call for Christian heroism—for passionate intercession at family altars, for keen sharing in finances in order to extend God's kingdom, for courage to invade new and difficult fields, for persistence in keeping everlastingly at it. We should never let down, never cool off, never quit. The more wicked the times, the additional slump to morals, the higher we must lift the banner of holiness, the more faithfully we must uphold the Master's standards of repentance, of faith, of conversion, and of full salvation.

The whole church membership are missionaries! Home missionaries!

Where there's a will, there are twenty ways!

CANADA CALLS FOR HELP

GO ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

We are only a home missionary. God has not seen fit to call us elsewhere and at present we are on a home mission field. This place is best known as the gravel pit—scratching gravel trying to get on top. Is it worth the effort? We need only to read again the great commission, and our hearts warm again to the task.

But consider the poor home missionary. The time has come when the annual reports are to be made out. When he comes to the item "Number of calls," an arrow pierces his heart, for he finds he has made only one hundred and seventy-five for the year. What will be said when his report is given, will it be accepted?

He then adds up his financial receipts and it totals seven dollars and thirty-five cents for pastoral support, with a few donations of meat, eggs, butter, and a few other odds and ends. He remembers receiving ten dollars from home mission funds and praises God for this financial help. He has been compelled to spend many days in manual labor to provide his wife and family with the necessities of life. He received small wages and in most instances was asked to take meat or some other farm produce as pay, owing to the fact that many of the people in his district are on relief or trying hard to keep their names from the relief list.

This home missionary has walked as many as fourteen miles in one day in the hot summer sun, visiting with these lost, eternity bound souls. He has seemingly seen little fruit for his labors. Again one might ask, is it really worth the effort? It must be, for God

has called and God does not call one to travel where there is no way. He prays that the District Budget might be raised and thus help the home missionary. On the bare wall above his home-made desk is the District Treasurer's report and it notes that one of the largest churches on the district has paid a little over two per cent of its District Budget. He wonders if he is remembered by these dear Nazarenes. "Well, God bless them," says he, "I will surely pray for them." What is the hope for our times and our coun-

try? It is the evangelization of this land of ours. America will prosper only in the hands of God.

Rally, Nazarenes! We must go on in this great Crusade for Souls. We must evangelize America if we expect to evangelize the heathen in the far off lands.

Will home missionaries abandon the difficult fields? No! No! No! They must not, there must be more and more means with which to carry the blood stained banner to lost souls. With a burning passion for souls! —A Home Missionary, Alberta, Canada.

THE MOVEMENT FOR THE TIMES

C. N. Cook

THE great world about us is now passing through the most critical period ever known in its history. Great political changes affecting the entire world are swiftly taking place. Economic experiments new and which only a short time ago the most radical statesmen would not have dared to undertake, are being tried on a large scale. Society is in a whirlpool. The bottom has dropped out of morals. Temperance is a byword. Honesty, justice and truthfulness are looked upon as belonging to some past golden age. In the religious world uncertainty rules, unbelief abounds, compromise, and laxity have crowded out the glory of a divinely planted institution. Dead formality chills the religious atmosphere. Forms, ordinances, pomp and splendor reign almost universally. Truly the world is in need of being brought into a vital relationship with an omnipotent, loving God.

No, the writer is not an "apostle of gloom." However, we need to know how dark the night may be, to understand our position, and to realize the strength of our enemy; we need to be careful not to overestimate our powers or think we will gain by supposing things are not as bad as they are. Those who are unable to see great dangers threatening today the welfare of the Christian foundations of society are "asleep at the switch." We need a sweeping revival of old-time religion. Truly the field is white unto the harvest.

Many seem to think that we may have another world revival centered around some one divinely called man such as Wesley, Whitefield, Moody, or Finney, but it seems to me the next revival will be of a different nature. In those great revivals there was much common ground upon which religious bodies could cooperate. All believed the Bible. The great public mind looked upon a Christian as one who exemplified the life of Christ. Heresies, isms, and schisms were not as deeply entrenched in the public mind. The vast part of the Christian world was united upon the great fundamentals of the Christian religion. But now it is different. Sad to say we do not have much common ground among the different denominations. Our theological ideas and denominational fences hinder efficient co-operation. Our practices, requirements and attitudes cannot be harmonized to enable us to work under one common leadership. Now the world abounds

in heresies, isms, and schisms. Through great leaders these have become deeply entrenched in the public mind. Now the general conception of a Christian has been so lowered that to the masses it is absurd to think one can reach a place in God's salvation where he can live above sin. A large part of the Christian Church has definitely rejected holiness and clings to some inherited form of worship; they rest content and live lives in full conformity to the spirit of this godless age. A simultaneous and general awakening among all the denominations is not likely. They seem to be as determined to destroy every semblance of vital Christian experience and holy living as the ecclesiastical powers of Christ's day were determined to get rid of the Savior.

How then may we have a great revival? Instead of God raising up a man to lead a nation into repentance, I firmly believe He is going to use an organized movement to bring this about. Four years ago, sick

EVANGELIZE

*Give us a watchword for the hour,
A thrilling word, a word of power,
A battle-cry, a flaming breath
That calls to conquest or to death.*

*A word to rouse the church from rest,
To heed the Master's high behest.
The call is given; Ye hosts arise,
Our watchword is, EVANGELIZE!*

*The glad evangel now proclaim,
Through all the earth, in Jesus' name.
This word is ringing through the skies;
EVANGELIZE! EVANGELIZE!*

*To dying men, a fallen race,
Make known the gift of gospel grace.
This word is ringing through the skies;
EVANGELIZE! EVANGELIZE!*

—AUTHOR UNKNOWN.

and tired of worldliness, immodesty and shallow religious environment, I united with a movement for the spread of scriptural holiness over the entire world. That movement known as the Church of the Nazarene is growing by leaps and bounds. If shallow religion and compromise with the world is introduced into it, it will go the way of all other religious movements that forget God, but today in every region there are hearts that will respond to the appeal of a gospel that saves from sin. We have the message that appeals to sin sick souls. We need a center of holy fire in every community in our land.

A HEART CRY FROM TENNESSEE

The harvest truly is great, but the labourers are few (Luke 10:2).

I am burdened as I think of the great harvest right here in our own state. There are twenty-one counties, and twenty county seats west of the Tennessee River, and only four of these counties and two of these county seats have a Church of the Nazarene in them. Three counties have one church each and Memphis has three churches, thus making only six churches in the entire western portion of this great state.

At our last Young People's Convention we adopted a recommendation to sponsor a home mission campaign in several cities where it is deemed wise and now let us make good our pledge and support these home mission campaigns.

Our District Superintendent believes in establishing new churches with his whole heart. Shall we not hold up his hands with prayers and finances and see this great field evangelized? He cannot accomplish it alone. He needs our help. I have faith to believe that every one of these twenty-one counties will be evangelized by the Nazarene people, because I believe in the Holy Ghost.—James R. Hayslip, Pastor Highland Heights Church, Memphis, Tenn.

CRUSADE FOR SOULS SUCCESS

H. O. FANNING

But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry (2 Timothy 4:7).

AS children of the Most High, and loyal Nazarenes, we are devoutly thankful to God for the measure of spiritual life, power and prosperity He is permitting us to enjoy. But with this feeling of thanksgiving, there is a general feeling that the Crusade for Souls we are engaging in is providential, and in the nature of a divine challenge to us to move forward into the enjoyment of a spirit of deeper devotion to God, and to His cause in more persistent and self-sacrificing efforts for the salvation of blood-bought men and women, boys and girls, out of the wreckage of a lost and ruined world.

There is a feeling among us, inspired by the reading and study of God's Word, and of the history of His dealings with His own people, and with mankind

in general, that as individuals, and as a church, we are scarcely more than touching the fringe of the divine resources in grace and power that are available to us as the people of God, and that the present situation is a challenge to us to move forward into the possession of larger measures of spiritual life, power and usefulness. Into a larger realization of the divine provision for the enrichment of our own individual lives, for the empowering of the church for the accomplishment of the purposes for which He has raised us up, and that we may be the power and exert the influence in the world, made possible by His grace.

Not only must there be a rising tide in our spiritual lives and a deepening of our spirituality, but a vast increase of the presence, power and manifestation of the Spirit of God in our midst. Higher levels of living must be reached, and maintained as they are reached. A general forward movement is the need of the hour. What we are, and what we have been doing, will not enable us to succeed in our efforts to do more. If we are to do more, we must be more. We must make greater sacrifices, put forth greater efforts than we have been putting forth, and climb to heights we have not heretofore reached. Our Crusade for Souls is a challenge to us to make the forward movements necessary to our success in promoting it.

If we are to succeed, we must have upon us such a measure of spiritual power as will bring conviction upon the unsaved about us, and bring them to vigorous spiritual birth when they become seekers. We must furnish the Holy Spirit an atmosphere in which He can consistently and powerfully work. An atmosphere in which souls seeking entire sanctification may get through gloriously to unmistakable experiences of sanctifying grace. One in which they may become established, rooted and grounded in love, grow in grace, live lives of usefulness that glorify God and bless mankind, and make it through to the glory world in the end. We must be willing to pay the full price for the success God gives us, and put ourselves in the way of being channels of blessing to the lost about us. There is a way to glorious victory and success in this Crusade. God grant that we may not only find it, but follow it.

"When the Book says, 'If we confess our sins, he is faithful and just to forgive us our sins,' that means me. When the Spirit says, 'This is the will of God, even your sanctification,' He refers to me. When in the New Testament it reads, 'I come to do thy will O God,' it is not an expression of our ability to do the perfect will of God, but of our willingness, our desire, our delight, our purpose to do the perfect will of God. My ears are opened and I hear, and Thy law is written in my heart."—DR. P. F. BRESEE.

THE QUESTION BOX

General Superintendent Chapman

Q. Referring to Ruth 4:4-6: when first told of the parcel of land that was for sale, the kinsman said he would redeem it. But when Boaz told him he must buy it of Ruth also, as well as of Naomi, he declined, saying this would mar his inheritance. How would it mar his inheritance?

A. When Boaz told first about the parcel of land, there seemed to be nothing required except the payment of money. But when Boaz further explained that, in keeping with the requirements of the Law of Moses, he must marry Ruth also, and that their firstborn child would be the heir of the deceased who died childless, the case was different. According to the Targum, as quoted by Adam Clarke, "And the kinsman said, 'On this ground I cannot redeem it, because I have a wife already; and have no desire to take another, lest there should be contention in my house, and I should become a corrupter of my inheritance. Do thou redeem it, for thou hast no wife; for I cannot redeem it.'"

Q. In regard to the word "fool," in Matthew 23:17 the Lord uses it Himself in denouncing false religious teachers; but in Matthew 5:22 He forbids others to use it. It is the same word in both cases and how do you explain?

A. The word is the same in both places in the Greek Testament. The explanation is found rather in the Master's dissertation on anger as the spirit of murder in Matthew 5, and He is showing its states and degrees. First is anger, second is contempt, and third is hatred, and the words mentioned observe this ascending order. The word for "fool" is the one by which a Jew would designate his fellow Jew as "an apostate from all good." And while it was a dreadful word when used in false accusation, as was the case when used as an expression of deep anger or hatred, it was also a very proper word to apply to those who deceived the people and led them astray as the Pharisees did. Perhaps the chief lesson to us is that we should call no one names and accuse no one of backsliding and crime until we know what we are talking about and until the demands of God's kingdom make it obligatory for us to tell it, lest we should be partakers of the judgment that our words would bring upon others.

Q. Please explain Luke 22:35-38 in comparison with Matthew 10:9, 10.

A. In Matthew 10:9, 10 Jesus commanded His twelve to take no money, extra clothing, or staves for defense while pursuing their work in fulfilling His limited commission to "the lost sheep of the house of Israel." This was especially to emphasize the care

and protection He would exercise over them. In Luke 22:35-38 He withdraws this assurance of care and protection and emphasizes the practical meaning of His crucifixion by throwing them upon their own resources. But the fact that He admitted that two swords were sufficient for the twelve men indicates also that He did not intend that they should use their weapons to shed the blood of men and meet the competition of "flesh and blood." In other words, His reference to money and arms was symbolic.

Q. Does "filthiness of the flesh" (2 Corinthians 7:1) include the chewing and smoking of tobacco? Would it be wise to accept money from a bootlegger for the support of the church, or to ask help from one engaged in such business?

A. It has always seemed to me that "filthiness of the flesh" has special application to the use of tobacco; for if that is not filthy, then I would be at a loss to know what would be. As to accepting money from people who are in bad business: that depends upon the circumstances. I certainly would not do it if there seemed any likelihood that it would serve to close my mouth against reproving their evil works, and the active solicitation of funds from such people would undoubtedly be inconsistent and injurious to the standing of the church. Abraham would not take anything from the kings about Sodom, lest they should say, "We have made Abraham rich." (Genesis 14:22, 23). But I would not refuse a voluntary contribution from one who gave it of his free will.

Q. What does Paul mean in 1 Corinthians 12:13, "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit?" Does this mean the baptism with the Holy Spirit?

A. According to my judgment, this does not refer to the pentecostal experience of the baptism with the Holy Ghost, but to the vital unity among all God's people. He is discussing the Church under the symbol of the human body and calls attention to the fact that just as the human spirit makes one of a body composed of many members, so the Holy Spirit makes one Church of the many members which compose it. The word baptism is, I think, used in the sense of continuity rather than, as it usually is, in the epochal sense. Therefore the text includes all the regenerated as well as the sanctified.

Q. Do you make any distinction between the expressions, "Kingdom of heaven," and "kingdom of God"? (See Matthew 3:2; Matthew 6:33, and many others).

A. I think there is no distinction between the two phrases mentioned. The one emphasizes the kingdom and the other the King, but the content of meaning is the same.

DEVOTIONAL MEDITATIONS

Mrs. Esther P. Bonham

Sunday—God's Faithfulness

There hath no temptation taken you but such as is common to man (1 Cor. 10:13). Read 1 Cor. 10:1-15.

When difficulties are piling up we are apt to think that no one else ever was so severely tried as are we. But these abnormal strains upon character and life that come from the presence of evil in the world are common to us all. And God is faithful, who will not allow us to be "tempted above that we are able, but will with the temptation make a way to escape." Through prayer we can have special help for special needs. It is not the Father's will that any should perish. And the Savior longs for a world where His weakest disciple will be safe. Are we helping to build such a world? Are we doing our part to remove the source and danger of temptation? Do others know we have been tested, and that God enabled us to stand the test?

Monday—God's Dealings With Us

O my dove, thou art in the clefts of the rock (Song of Sol. 2:14). Read Song of Sol. 2:10-14.

No matter how long and how severe the winter of sorrow and tribulations may be, it will not last. And so long as we remain in God's care He keeps watch over us, hides us in the secret place of the Most High, tempers the blasts until we can endure them, and quickens the spirit again after they are past. His various dealings with us are for the purpose of strengthening of our faith, and enabling us in turn to glorify Him.

*The voice of my Beloved sounds
Over the rocks and rising grounds;
O'er hills of guilt, and seas of grief,
He leaps, He flies to my relief.*

—GOLDEN TREASURY.

Tuesday—Benefits of Tribulations

Who shall separate us from the love of Christ? shall tribulations? (Rom. 8:35). Read Rom. 8:35-37.

Why murmur or complain when tribulations and distress come upon us? They are for our good. "Stars shine brightest in the darkest night; torches are better for beating; grapes come not to the press till they come to the press; spices smell best when bruised; young trees root the faster for shaking; gold looks brighter for scouring; juniper smells sweetest in the fire; chamomile, the more you tread it, the more you spread it. Such are the conditions of all God's children: they are then most triumphant when most tempted; most glorious when most afflicted; as their conflicts, so their triumphs."—*Golden Treasury*.

Then let us "glory in tribulation: knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed."

Wednesday—Need of Patience

Let us run with patience the race that is set before us (Heb. 12:1). Read Heb. 12:1-6.

If we run toward heaven we may expect malicious adversaries to stand in our way, and we will need patience to win the race. Without patience we will bear nothing, suffer nothing, be nothing, and do no good. Patience alone enables us to commit our cause to the Lord and await His time of deliverance.

*Awake, my soul, dismiss thy fears,
The sword of truth gird on,
The Christian warfare boldly wage,
Nor think thou art alone;
For Christ, thy King, by His all-strengthening power,
Shall safely guide thee till thy conflict's o'er.*

—SELECTED.

Thursday—The Hypocrite's Reward

They have their reward (Matt. 6:2). Read Matt. 6:1-8.

Some are actually unacquainted with the wickedness of their own hearts. Self-love and pride are their ruling passions, and yet they are unaware of it. They trust in their duties and outward forms of godliness to save them, rather than in the grace of the Lord Jesus Christ. But:

*No works or duties of your own
Can for the smallest sin atone;
The robes that nature may provide
Will not the least pollution hide.*

*This is your portion at my hands,
Hell waits you with her iron bands;
You shall lie down in sorrow there,
In death, in darkness, and despair.*

—GOLDEN TREASURY.

Friday—Two Masters

No man can serve two masters (Matt. 6:24). Read Luke 16:13-17.

"I am the Almighty God; walk before me, and be thou perfect."

Suppose we gain all the pleasure, dignities, or profits Satan has to offer for our services, of what benefit would they be when we come trembling with confusion before the throne of God? What is the applause of men, compared to the frown of the Almighty? What is the gain of the whole world to the loss of the soul?

*Two masters are too much for me;
Nor can the world with God agree;
Then, tempting mammon, get thee gone,
And let me serve my Christ alone.*

—SELECTED.

Saturday—Honoring God with Faith

Be not afraid, neither be thou dismayed (Josh. 1:9). Read Josh. 1:1-9.

There is a reason for being courageous—"The Lord thy God is with thee."

"God calls upon us to be strong in faith," wrote Bogatzky two centuries ago, "and strong faith will make men cheerful and courageous, and enable them to overcome strong difficulties. Therefore if thy feet and heart are bound for Canaan, trust stoutly in the Lord to carry thee through all the trials and temptations that beset thy path, and to defend thee in all thy conflicts with the world and with Satan. Feeble as thou art, yet go on and fear nothing, for God is with thee."

Religious News of the Week

Compiled by L. A. Reed

A Roman Catholic priest in South Gate, a suburb of North London, was about to serve communion to one of his lady parishioners when he noticed that her lips were thick with lipstick. He withdrew the communion and refused to serve any of the women until they had removed the cosmetics. To put a proper finish to his attitude he then arose and preached a stirring message against such practices and said he would never again serve communion to such communicants. We say, "All Hail" to such an attitude and may the Protestant clergy have backbone enough to take a similar stand.

Catholics last year in America gained 200,459 members. Converts numbered 63,845. American Catholics now number 20,523,053. The largest parish is New York's Archdiocese which numbers 2,301,689. The smallest is Raleigh, North Carolina with 9,541.—*News Week.*

Mayor Mayne of New Castle, Pa., has ordered that intoxicated riders in patrol wagons must pay one dollar a person for their ride to the court or jail. If they can afford to buy liquor then they can afford their "taxi" ride in the patrol wagon.

Chain letters are entering into every avenue of life. The ones which demand money are the greatest nuisance. It is an ill wind that does not blow some good. Kansas City's General Post Office receipts jumped \$9,000 a day for quite a while. Chain letters relative to stopping war, call for a dime for use in this great effort. But a Kansas City pastor put the idea to practical use and started a chain for people to come to church on a certain Sunday, and it worked quite well. In fact he had above the average number of persons that would be expected in a chain and many more persons than one would get dimes.

The *Christian Century* in the May 15 issue devotes twenty-one and a half pages to the question of the "Arms Inquiry." One paragraph will prohibit a resume of it but one can get the magazine and read it. A true Christian's heart will be made to bleed when one realizes the perfidy of some of our supposedly leading citizens when they read of how the blood of our boys was bartered for shekels by the munitions manufacturers. God help us to do all in our power to postpone the next great cataclysm.

Under the caption, "Nashville Ministers Rebuke State Legislators," the *Christian Century* prints the following paragraph which is worth printing for our constituency: "The legislature refused to pass a bill to repeal prohibition and yet did permit the raising

of the alcoholic content of beer to five per cent. What Tennessee now confronts is prohibition within and wet states on three sides of her. Your correspondent's morning Memphis paper today carries a whisky advertisement from West Memphis, Ark., which is a short drive from Memphis, Tenn. The advertisement assures its readers that this excellent whisky is not for sale in states prohibiting it. Which means that Tennessee newspapers make a profit of selling advertising for whisky which is sold to Tennesseans in other states, the taxes therefrom going to those other states. To make the situation more outrageous, the Scripps Howard papers published on the day after our noble representatives broke camp a large front page picture of more than 100 empty whisky bottles picked up in the capitol from the desks of these guardians of sobriety. A group of Nashville ministers issued a severe rebuke to said guardians while the school children of all the larger Tennessee cities were given another demonstration of the depths to which representative government can sink. Before the legislature broke up it repealed the Tennessee law making 16 the earliest age at which marriage was legal with the consent of the parents or guardians, and 21 without consent. Marriages are now legal in Tennessee at the age of 12, with or without consent."

There is a large seceding group from the First Presbyterian Church of Memphis, Tenn., who are pre-millennial in their thinking. They will worship at odd hours in the First Congregational Church of that city, paying rent for said privilege.

In a recent number of *The Keyes*, Dr. Harold Moody Jamaican, president of the League of Colored Peoples, issues a call to Negroes all over the world, to "on no account take up arms" in case of war. He feels that this would be the greatest race contribution that his people could possibly give to society.

A great Bible Rally was held in Boston Garden at which were 16,000 enthusiastic people. The meeting was dedicated to the single proposition, "The Bible Is the Word of God. Critics may tear it to pieces, it still lives!" Ex-Mayor Edward O. Childs said, "The Bible means more than ever today. It alone can put God into industry and politics." A chorus of 3,000 voices was led by F. Carleton Booth. Every resolution was adopted by upraised Bibles. It was said to be the most significant session this side of the Atlantic in modern history.

Edwin C. Dinwiddie, who was superintendent of the National Temperance Bureau, died at his home in Washington, D. C., May 5, 1935, at the age of sixty-eight. In his early years he directed the activities of the Anti-Saloon League, up to the time of the enactment of the Eighteenth Amendment.

The Sunday School

M. Emily Ellyson

LESSON FOR JUNE 16, 1935

LESSON SUBJECT: Christian Stewardship (Deut. 8:11-18; 2 Cor. 9:6-8).

GOLDEN TEXT: *It is required in stewards, that a man be found faithful.* (1 Cor. 4:2).

INTRODUCTION

Christian stewardship as taught in the New Testament places a greater responsibility, makes a stronger appeal, and puts one under deeper obligation than the tithe system of the Old Testament. Christian stewardship requires a consecration of all, and a faithful administration of all as belonging to the Lord. Jesus did not come to destroy the law but to fulfill it, and He enables us to fulfill it in a deeper sense—the true sense—than ever the Jew did or could, for we are to fulfill it in spirit and in truth. Since all that we have comes from God, even though we give our tithes and offerings, we still may rob God unless all that has been entrusted to us is properly used. The servants to whom the talents were entrusted had to give an account of what they did with all the talents not just a part and the two good and faithful servants returned to their Lord what they received as well as what they gained.

DANGER OF FORGETTING GOD

Moses in this portion of Scripture warns the people of the danger of forgetting God. The Israelites at this time were in their last encampment after a long period of forty years of wilderness journeying. Before crossing the river, Moses addresses the nation, warning and instructing them as to their future conduct. He reviews the past for it is most important that this new generation should be fully informed regarding the weaknesses that were a peril to their forefathers. To be forewarned is to be forearmed, and Moses would protect them against certain things into which they were apt to fall when they had become settled in their estate, the Promised Land. There is but little value to anything when God is left out and forgotten. Some of the signs of forgetting God are enumerated by Moses. First of all he mentions a failure to keep "his commandments and his judgments, and his statutes." As long as they continue to keep God's commandments they cannot forget God, but when they neglect to be loyal to God's laws, then God is left out of their affairs. He is forgotten by them as the Giver of all good. Forgetting God is the very quintessence of separation from God. It constitutes the climax of spiritual alienation. Oh, the pain, the agony of being forgotten! "Beware lest thou forget Jehovah thy God." In verses 12-16 Moses visualizes the prosperity of Israel and their happy condi-

tion when compared to their terrible experiences in Egypt, the "house of bondage." It is in the midst of prosperity and plenty that their *heart will be lifted up*. A spirit of independence will take possession of them. This spirit is so apt to prevail when prosperity abounds. It is not confined to Moses' time and generation, but all time and all people when enjoying plenty lose their sense of dependence upon God. It is then God is ignored. We don't like to admit it, but it is privation and stringent conditions that bring us close to God. It was in the midst of the brick kilns of Egypt that Israel's heart cry of agony went up to God, and Moses, their deliverer, was born.

GOD'S CLAIM ON WEALTH

"It is he that giveth thee power to get wealth." Moses, speaking as God's mouthpiece, did not say that God gave the Israelites wealth, but the *power to get wealth*. The ability to gain riches is a gift from God, and it seems that the Hebrews have never lost that gift. But when God bestows ability He certainly intends that the gift shall be used. It does not matter what the ability is, or along what line, it is given to be used and cultivated by use, for every power and faculty is strengthened and enlarged just in proportion as it is exercised. But if a man has the ability to make a fortune, and his ability is a gift from God, what use should he make of his wealth? Surely the first consideration should not be that of self, but rather God's claim on the money he has gained by using the principle of gift of God to accumulate it. People who recognize their responsibility in the light of stewardship as an administrator of a trust fund are in very little danger of becoming slaves to money or going money mad. The task of stewardship occupies both heart and mind. Like other doctrines of our holy faith, there must be conviction of heart before the mind will acquiesce joyfully in the practice of stewardship. God's claim is not of the nature of an exacting judge, but is a claim that when adopted every child of God derives much honest satisfaction in its practice.

GENEROSITY, SYSTEM AND PURPOSE IN GIVING

"He that soweth sparingly shall reap also sparingly." Generous giving is essential to a full treasury just as generous sowing of a field is necessary to a good harvest. Every farmer expects to reap more than he sows so the individual giver will receive more than he gives. If the teachings of 2 Corinthians 8 and 9 were closely followed by the church, there would be no lack in carrying forward the program God has made for His Church to follow. You note we said, "The program God has made." Look well into God's program. There should be system in our giving. Too often there is more spasm than system in giving. The generous minded soul needs particularly to be a student of system, for impulsive giving is often not wise giving. Purposeful giving is essential to the support of the gospel. We are not to give because of high pressure methods, but because of heart determination

and a love for the cause which we know cannot succeed without the support of each Christian. Someone has said, "When there is little love for giving there is little likeness to God." Do not give just because others are giving, give with a purpose. And give as God has prospered you, give proportionately as a steward found faithful.

The Home Circle

Conducted by Mary Ethel Wiess

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

OLD SMELLS

REMINDE BECKY OF LOTS OF THINGS

OPEN the door wider, Lizzie, and put up the window. The smell of that rain on the dry ground is about the finest smell in the world. Isn't that good? And it makes the roses throw out their perfume, too. Funny how a little rain washes things off, and makes the green look greener, and red roses so much redder. I'm glad we had roses for Decoration Day, and how nice it was of Mr. Murphy to take us to the cemetery, so I could put roses on Tom's grave. And it was good of you, Lizzie, to put some flowers on poor little Emily Bateson's grave—she didn't have anyone at all in this world.

U-m-m-m—I do believe I got a whiff of that syringa. Isn't it sweet? You know, Lizzie, there's a lot of old smells I would like to smell again—ones you and I haven't smelled for years. You know one of them? The smell of new milk going zip—zip—zip into the tin bucket. Huh? O yes, that's another. The smell of leather—of harness, oiled with harness oil, and hangin' in a horse stable. And I know another one—the smell of a kitchen floor just scrubbed, mixed with the smell of new bread just out of the oven, and fresh buttermilk! U-m-m-m-m-m! What? O that's a good one—leaves burning in the fall of the year, and ripe apples in the orchard. Well, I'll tell you one—sweet-briar! I haven't seen any for years, but there used to be a bush of it in our yard at Brinkhaven, and if you pinched the leaves a little, they smelled like lemon and vanilla mixed, only better. That's right, Lizzie—that's another! Sweet-flowering shrub—red velvet blossoms that smelled like vanilla.

There's nothing that wakes up abody's memory quite so quick as a smell, Lizzie. Remember how the path through the woods to the schoolhouse used to smell, there by the spring where the ferns grew so tall? And I'd like to smell the pines again, on the slope of the hill over the cemetery. And I'd like to smell a field of clover hay, just mown.

You know, Lizzie, I'm 'most sure that the Lord likes good smells, too. Remember how particular He was about the incense for the golden altar in the taber-

nacle—gave them a recipe for makin' it, and no one else could use any made from that recipe? Well, that was nice—the folks must have enjoyed worshippin' with that sweet odor fillin' the air about them. But over in the New Testament, I notice that the incense that the Lord really does like, is the prayers of the saints. Seems like to me, that if prayers turn to perfume in the spiritual world, it must be awfully sweet in heaven when a little child kneels down and lisps, "Now I lay me down to sleep." And what a delightful aroma must spread through heaven when Sister Roberts prays—her prayers are so delightfully simple, just like she was talking face to face with God. I imagine Uncle Buddie's prayers smell like my rose garden, and probably when Brother Adams prays heaven is filled with something like the smell of cinnamon.

That's something to think about, Lizzie—about having our prayers turn into perfume. Seems like only a sweet, unselfish, trusting prayer would really smell good. Some folks pray so hard, and get themselves so worked up and red about it—it does seem like their prayers would smell kinda strong—but maybe that kind of a prayer hangs sorta low, and the odor doesn't get up around the throne. And some prayers are so narrow and selfish and little—maybe sour like—I don't believe that smell gets up to the throne much, either. Probably the nicest smell there is, is when a really good and fine and strong man slips his hand into God's hand, and says "Father, lead me along—I'm trusting you." I think then the odor in heaven is better than sweet-briar and newmown hay and ripe apples and pine trees and fresh bread, all rolled into one. Lizzie, you'd better bake an apple pie, for supper, and put plenty of cinnamon in it.

A CHILD'S PRAYER

From Milan, Michigan, comes a letter from Mrs. Ellen Snell. Mrs. Snell sends us a lullaby used by her mother, Mrs. Electra Cornell—and still more interesting, she encloses the prayer that her mother used to say when she was a tiny girl. Mrs. Cornell is now eighty-four years old—so you see she was saying this little prayer before Fort Sumter was fired on. Here it is:

*I am young, but I must die,
In my grave I soon shall lie.
I am ready now to go
If the will of God be so.
Lord, prepare me for the end,
To my heart the Spirit send;
Help me, Jesus, Thee to love,
Take my soul to heaven above.
There I shall with Jesus be,
There I shall my Savior see,
Never more to suffer pain,
Never more to sin again.*

SHORTY'S DAD

SHORTY could remember when he lived in a pleasant cottage, with roses over the porch. His mother had been alive then, and he used to have three meals every day, and would help his daddy mow the lawn and trim the hedge. That was a long time ago, before liquor came back. But things had been different since Repeal.

First had been that dreadful day when Mother, coming from the grocery, had been hit by a drunken motorist, and they had carried her into the house—so still! And ever since that day, Daddy had been different. Shorty could not blame him—it was *terribly* lonesome without Mother. But he had to play out late every night while Daddy was at the Grill, for it was too scary to go in and go to bed alone.

Then came the time when they had to give up the pleasant cottage, on account of Daddy not having enough work, and the rent was behind. They got some rooms down town, over a store. Dirty old rooms, and hot in summer. But Daddy said it was the best he could do, and Shorty did not complain. In one way, it was not so lonesome for Shorty, for he found plenty of boys who stayed out late at night—some of them pretty tough, but at least it was company for him. But one thing worried Shorty. The longer Daddy stayed at the Grill, the worse condition he was in when he came home—sometimes just funny, but sometimes downright mean and ugly. It made Shorty afraid. It's awful to be afraid of one's daddy.

It was in December that Shorty went to the Grill one night to try to bring his daddy home. The wind was cold, and Shorty's sweater was thin, and his toes were sticking out of his shoes. It was still early in the Grill, but a lot of men and women were gathered around a table in the middle of the room, drinking and singing, and pounding out the rhythm of the song with fists and feet. Daddy was in the middle of the bunch, singing loudest of all. Shorty wormed his way into the crowd, and pulled on his daddy's sleeve.

"Just a minute," his Daddy promised, thickly, and Shorty went outside to wait. When Daddy came out Shorty saw that he was awfully queer. He leaned on Shorty's shoulder, his feet went funny, and half way down the block he was awfully sick. And right then, all at once, there was Officer Denny. Shorty was scared, although Officer Denny was one of his own good friends. But he knew that it was the officer's business to take drunken men to jail, and he didn't want him to see his daddy that way.

"What's the matter, Charlie?" asked the officer.

"Not a thing," answered Daddy, nearly pushing Shorty off the walk, as he wobbled along.

"Better come along," said Officer Denny, and Shorty began to tremble. He couldn't get along without his daddy. He straightened his back and winked his eyes very hard, and traveled along. Down Center Street, then down Elm Avenue. Shorty seldom went that way—and he wondered what was going on when

they came to an open door, and saw the yellow light streaming out, and heard people singing.

*Almost persuaded, now to believe,
Almost persuaded, Christ to receive.*

He used to hear that song when he went to church with Mother. He paused just a minute to listen. Officer Denny was pausing, too. Then, suddenly, the patrolman swung Daddy around, and took him in through the door. A sign overhead said "CITY MISSION—ALL WELCOME." They stood up against the rear wall. The preacher was calling for folks to come up and kneel at a bare little bench, and pray to have their sins forgiven, and find God. Suddenly Officer Denny turned to Daddy.

"Charlie, would you rather go to jail, or go up there to that altar and get right with the Lord?"

Shorty had often wondered why Officer Denny was different from the other cops—now he knew why. This officer was what Mother had called a Christian. Daddy was silent a while. Finally he said.

"I'd rather go up there—" and he nodded toward the altar.

"All right," said Officer Denny, and gave Daddy a little shove, and turned and walked out the door—for the officer had other duties. Daddy was almost sober now, as he walked carefully down the aisle. Shorty felt queer and alone, watching his Daddy kneeling there, and folks all around him, some praying, some speaking encouragement, some just watching. He waited a long time. Others at the altar got up—some laughing and shouting, some sad and gloomy still. One by one, the crowd went away. Shorty finally stretched out in the seat and went to sleep—he was very tired.

When the boy awoke, it seemed late. Only two lights burned in the Mission. But Daddy was bending over him, patting him hard, on the shoulder.

"Wake up, son," he said. "You've a new daddy—the Lord has forgiven me, and made me a new man—come on, son, let's go home. No more of the old Grill."

And Shorty was all at once glad and happy—he threw his arms around his Daddy's neck and cried, and wasn't ashamed because of the two kind-faced men from the Mission looking on. The men patted

MY NEIGHBOR'S WINDOW

LEAH WHITCANACK SMITH

*How my neighbor's window
Reflects the red and gold!
All the sunset glories,
Before my eyes unfold.*

*Just so, there are beauties
Some eyes will never see,
Unless they are reflected
In souls like you and me.*

him, too, and whacked his Daddy on the back, and told him to pray lots, and one of them gave him a New Testament, and he promised to come back to the Mission for the next service.

It was two years before Officer Denny saw Shorty or his Daddy again—for they moved out of the dirty little rooms over the store. Then one day he met Shorty on the street—a clean, happy-looking, well-dressed Shorty.

"Hello, boy—how's your dad now?" asked the officer.

"Boy, oh boy—haven't you heard? Daddy's a preacher now—and is he *good*? And—and officer—I'm sure glad you sent him to the altar instead of to jail."

Good Samaritan Chats



BELOVED SAMARITANS,

*And to the saints scattered abroad,
and to all the holy ones on the road
to the great Marriage Supper of the
Lamb:*

I greet you again this week from the great state of Illinois, the home of big horses, big cattle, big hogs, big corn fields, big families, and fine people.

Illinois is the home of Olivet College, located at Olivet, Ill., with Dr. T. W. Willingham as the fine president, and a fine faculty, and a mighty fine student body. Also, Olivet is the home of the Olivet Holiness Campmeeting which meets this year from May 23 to June 2. The workers are Rev. E. O. Chalfant, Dr. T. W. Willingham, Rev. H. V. Miller, Rev. C. B. Fugett, and this old subscription hustler.

In my last Chat I left you in Roxana, Ill., where we had a mighty fine service in the First Methodist Church. The good pastor showed us every kindness that a Christian gentleman could show another religious body of believers. This church was located in Granite City, one of the several cities all joining each other, and our church is in Roxana. Rev. Ralph Bauerle is our fine pastor, and we had one great service with Brother Ralph. He is one of the old true and tried Nazarene boys and a Christian gentleman of the first magnitude. We were with him on Friday night of May 10, and spent the night with the fine family.

On Saturday morning, May 11, Dr. Chalfant and Brother Armes, our fine pastor from Peoria who had been traveling with us for a week, went with us to East St. Louis, where Brother C. I. Deboard is the fine pastor. We had one great service here, probably one of the best on the whole trip. We had with us the two Roach brothers from St. Louis, and several other fine preachers from the Methodist Church, also

a number of fine old Nazarene boys. We had a fine service and a fine dinner.

After dinner we made a run to Tilden for the two-thirty service. Here Brother Earl Campbell is the splendid pastor and we had a packed house and preachers from a number of other churches. A fine supper was served to us at five o'clock and then we made a run to Carterville, where Brother Killion is the fine young pastor. We had a great crowd, I judge nearly three hundred and a number of fine pastors from different churches, and we had one fine service. We then drove up the highway some twelve or fifteen miles to the home of Brother Killion and spent the night with him. His little wife was sick and staying for the present with her mother and father, Brother and Sister Jones, where we had breakfast on Sunday morning of May 12. After a fine breakfast with the Jones family, I had a good talk with them and we had prayers with Sister Killion and her good mother and father, while Brother Chalfant and Brother Killion made a run out to the country to see a nice church that had been closed and make arrangements to open a Nazarene meeting in the vacant church.

When they returned we made a run to Whittington for the Sunday morning service. Here Brother James Campbell is the good pastor; he is the brother of Earl Campbell, pastor at Tilden, and they are both as fine young men as walk the dirt. We had a great crowd at the Whittington church; the house was packed. After the service we took dinner with Mother Lawson, and Brother and Sister Bradley, and we had such a fine dinner. Their kindness was up to the limit. After a good prayer with them we hit the highway for Mt. Vernon where we were to be at two-thirty in a great rally with Brother Clarence Hester in his large, new church. We must have had not less than five hundred fine people out to the service.

The reader may remember that Mt. Vernon was the home of the Rev. Ed Ferguson, one of the greatest holiness preachers on the face of the nation. Brother Ed was one of the wonders of the great holiness movement, and his old mother lived here for many years after his death. We had a platform full of preachers. Brother Hester is a young man, and he is the miracle worker of the Chicago Central District.

After this great service at Mt. Vernon we made a run to Murphysboro, to be with Brother Mitchell. He had his big church packed to the doors and around the wall, and we had one great service in the Murphysboro church. We spent the night with Brother and Sister Mitchell, and as Brother Armes had to leave us on Saturday to return to his church at Peoria, Brother Mitchell joined Dr. Chalfant and old Bud for another week of travel.

On Monday, May 13, we left Murphysboro for the longest trip, going south. Brother Chalfant, Brother Mitchell and old Bud hit the trail for Gorham. Here Brother and Sister Haworth are the fine pastors and we had a mighty fine crowd out for the two o'clock

service, and a number of fine Methodist ministers, and we had one beautiful service. After an early supper we made a run to the last point on the Chicago Central District at Metropolis.

Here Brother and Sister Harris are the splendid pastors, and this is a new work, just opened up within the last few months. They went there last September and we had one Nazarene in the city, and we now have fifteen fine ones. Brother Mitchell stayed with Brother and Sister Harris, and Doc Chalfant and old Bud stayed in the home of Brother and Sister Crane, the mother and father of Mrs. C. E. Hardy of Nashville, Tenn. When you know her mother and father you are not surprised that Sister Hardy is one of the fine ladies of the Southern States. They are mighty thankful for their great son-in-law, Dr. C. E. Hardy, not only a great doctor, but one of the great preachers of the nation. We had a mighty fine trip to Metropolis.

On Tuesday morning, of May 14, we were up pretty early and made a run to Bentonville to the all day meeting. Here Dr. C. E. West is our good pastor. This was the Zone Rally for southern Illinois, and their special speaker and worker for the day was Sister Bertha Humble, the District W.M.S. President, and we have no finer on earth than Sister Humble. And of course we had a number of other fine speakers, then it was up to old Bud to come on at night for the great rally. We had one great day.

Doc Chalfant and old Bud spent the night with Brother Lawson, secretary of the Bonnie Campmeeting. He has been their secretary for some thirty years. We had a lovely stay in the home of the Lawsons.

On May 15 we made a run to Royalton for the ten-thirty service. Here Brother and Sister Dabbs are the fine young pastors; and as I see our workers over the land I haven't met a finer and more consecrated young couple in all of my travels. We had dinner with them and then drove to West Frankfort. Here Brother Cook is starting a new work and he has a mighty fine start. The meeting was held in the First Methodist Church, of which Dr. Cornant is the fine pastor. We had I think as fine a service as I have been in for a year. It was simply up to date.

From West Frankfort we made a run to Carbondale, where we were to have the service at 7:30 with Brother Sprague. We had one fine time, and as fine a crowd as you will meet in the nation, and had a fine time in preaching to them. We spent the night in the home of Brother and Sister Sprague.

On Thursday, May 16, we made a run to Mt. Carmel where Brother and Sister Latham are the fine pastors. This was a long run of about one hundred miles. We had a most delightful service, and then made a run back to Harrisburg, some eighty miles from Mt. Carmel, for the night service. Here Brother Denton is the fine young pastor, and we have no finer young man than he. We had one of the greatest serv-

ices almost of the trip. Their big hall will seat five or six hundred and it was packed to the last seat. We haven't had a more profitable service in all southern Illinois, or one that means more to the Church of the Nazarene in this part of the state.

Brother Mitchell has been going to Harrisburg for several months once a week to broadcast, and he has opened up a fine work there, and we have a mighty fine start there. Two fine young couples went together to take care of Dr. Chalfant and old Bud and they did the thing up in great shape. Brother and Sister Oral Darnell and Miss Dorothy, just two years old, and as sweet a girl as walks on Illinois soil, and then Brother and Sister T. McCord, and their daughter Betty, just six, and if ever two old preachers had fine entertainment it was Chalfant and Robinson. On Friday at three o'clock we all went to the broadcasting station and had a most lovely service; such fine singing, and Brother Mitchell had arranged a fine program. And, just as usual, they unloaded the most of the preaching off on old Bud, but we got through in fine shape.

We had an early supper at five o'clock and made a run to Cambria, for a big rally in the First Methodist Church. Here Brother Burriss is the fine pastor, and they were in a fine revival with Brother Sweitzer, one of the best evangelists in the Southern Methodist Church in Illinois. We had with us a number of Nazarene preachers, and Methodist preachers, and I did my best to preach on "Holiness as a Second Work of Grace," and we had a mighty fine altar service. Southern Illinois has a number of mighty fine second blessing holiness men in the M. E. Church, South.

This great service closed up the week as it was Friday, May 17, and we planned to rest over Saturday, the 18th, and have no other service until Sunday morning at Jacob Fleck's Campground. That will be in the next Chat.

In love,

UNCLE BUDDIE.

FINANCING THE CHURCH IN HARD TIMES

(Continued from page twenty)

and that the Sunday school and the Young People's Society assume the responsibility of raising at least sixteen and two-thirds per cent of the General Budget and twenty-five per cent of the district, our church whole-heartedly adopted the plan. It has helped as no other single plan has thus far been able to do.

A series of sermons was preached, made to throb, as far as we were capable of making them do so, with the thrill of human appeal found in the living things that made up the budgets. We did our best to develop the great principles of benevolence. The leading facts in the different departments of the whole church were spread constantly before the people. While it may not often be necessary to preach a *begging* sermon with a sensational appeal to the people to give, nevertheless there are times when it is justifiable, and I have frequently made use of it.

(Continued in next issue)

FINANCING THE CHURCH IN HARD TIMES*

M. R. Fitch

PERSONALLY, I do not like to think in the terms of "hard times," it is too depressing; nor do I relish the thought of making this paper center on the financing of the Coshocton church. It brings into use too many personal pronouns; and, furthermore, it brings no joy or satisfaction to introduce to your thinking the financing of the church "in the face of a large church debt." The debt is too evident, and at times one is tempted to use it as an alibi.

With due respect to all that claim that it is an easier task to tell others how to do the job rather than to do it yourself, frankly confess it is much easier to do it than to tell others.

THE PASTOR'S RESPONSIBILITY

Upon assuming the pastorate at Coshocton, I also assumed the financial, the social and the spiritual problems of the church. True, they were not of my making, but they were, now that I was pastor, my responsibility. No man can succeed in the pastorate who is not at once willing to bare his arm and bend his back to whatever problems he may find upon entering a new charge. To take the position that, inasmuch as he did not have a hand in the making of them, he'll ignore them and thus pass the difficulties along to someone else, is not strictly honest.

About five years ago I was introduced at Coshocton, Ohio, to as fine a people as any man could desire to pastor. A people that for years had paid their local, District and General Budgets in full. A people that had enjoyed the confidence of the city, and the appreciation of the district and general officials. But, just before I became pastor, facing the depression, burdened with a large church debt, with a depleted membership and sorely discouraged, even to the point of desperation, some of the membership thought it unwise to call a pastor, due to what they thought was their inability properly to support one. To make matters worse, this sad condition was not directly of their own making. Discouraging words, at this juncture, from the pastor, would have been the means of defeating this noble band of sanctified Christians. They had weathered many a hard storm, they had sacrificed in earlier days to the hurting point and in many cases had invested the savings of their lives in a beautiful and ample building program, in a church plant large enough to satisfy their every need for years to come. But now they were keenly discouraged. Here was a people whose faith had enabled them, under the human leadership of Pastors D. E. Miller and A. H. Perry, to rise up and build, and whose good judgment had helped them to build wisely for the future; but they were a people who questioned the wisdom of all that they had done. They were hurt. An unthinkable, unlooked-for storm of persecution and misunderstanding had broken, in some cases, the fellowship of years standing. They were in despair and ready to quit. To change their mental attitude toward their church obligations, to create an atmosphere of faith and loyal co-operation that would be conducive to salvation work and the upbuilding of the church was my great problem. *I accepted it as a challenge.*

PUTTING LIFE INTO THE BUDGETS

Very soon I sensed that I would have to adjust myself to an entirely new financial situation, rather than to expect this good people to adjust themselves to plans which had been workable under different conditions from those which we were then facing. The customary unified budget would not work. The tithes supplemented with such offerings as we were able to gather in were not sufficient to meet the pressing obligations and thus keep the church out of the "red." At this juncture, every preconceived idea and formerly used plan as financ-

ing the church without a public appeal, was scrapped. The pastor was slowly forced to undertake that which he had talked against for a number of years; that is to say, we went back to plans that had been used in the distant earlier days of the church. The finances were built wholly around inspirational services, with carefully thought out plans, calculated to create *high enthusiasm*. Of course, we still had a budget, but it was kept so far in the background of the thinking of the people as to be almost, if not altogether, unrecognizable. In its stead we made every effort to make them see *the living, vital items* that made up the budget. The budget is really nothing more than a conveyance to carry the amounts that are needed successfully to meet the financial obligations of the church. A unified budget is but the basis for the payment of all moneys by the local treasurer, to see that every item shares, and shares alike in the needs of local, district and general interests. It is not and cannot be the *end*, but it is *the means to an end*; that is, to secure a stream of money flowing into the treasury, and a systematic payment of all obligations. These obligations must not be considered satisfactory when the local obligations, such as the pastor's salary, the maintenance of buildings, light, heat, water, etc., are cared for, but must care also for the full payment of the District and General Budgets.

The way to bring an unseen person to have real influence upon our lives is by centering our thoughts upon that person. The weakest link in financing our Nazarene work is the failure to make the needs represented by the district and general church stand out with literal personal appeal along with the needs of the local church. The secret of giving these claims vitality and vigor I found was to represent the *living things* that budget dollars sometimes conceal, that is, by showing what the spending of these dollars accomplished in living salvation realities throughout the whole world. I kept before the church constantly this world-wide salvation vision, by sermon, by mention of the outstanding needs as related in the *HERALD OF HOLINESS* and *The Other Sheep*, by calling attention to the information incorporated in the letters sent out by district and general officials. A prayermeeting talk on what paying and giving would accomplish, of the thousands who had been turned from darkness to light in days gone by, proved to be a great help. I found that statements to delinquents, scoldings from the pulpit had but little if any good effect and quite frequently backfired and caused the good people to feel that they were riding on a flat tire. But the description of scenes of real suffering, of sacrifice, of the actual needs of Home or Foreign Missionary projects, of some homeland pastor doing a fine piece of sacrificial work was very thrilling and effective. This had a tendency to generate again the feeling of Christian sacrifice and heroism in the hearts of the delinquents and caused others also to redouble their efforts in prayer and devotion and thus add to their giving.

ENTHUSIASTIC GIVING

A vision of the whitened harvest fields, of our Lord impoverishing Himself in the past for our enrichment, with a present vision of His gracious salvation and of His coming glory was kept squarely before God's stewards. They began to yearn to pour out their all in order that He might "see of the travail of his soul and be satisfied." This put life and enthusiasm into every financial effort needed.

With this in mind, the Sunday school, the Young People's Society, and the Woman's Missionary Society each was enlisted to assume fixed apportionments. The Young People's Society and the Sunday school were asked to support both the District and General Budgets, while the Woman's Missionary Society was requested to support only the General Budget. After Superintendent Gibson presented his plan to the 1933 Assembly, requesting that the Woman's Missionary Society assume at least fifty per cent of the General Budget,

(Continued on page nineteen)

* This paper was read, by Brother Fitch, pastor at Coshocton, Ohio, before the Annual Preachers' Convention of the Ohio District, and published at the request of the convention. We regret that lack of space compels us to divide it into two installments. Watch for the second installment in the next issue of the Herald of Holiness.

News of the Churches

Touring Nebraska District

In company with District Superintendent Hammer and District N.Y.P.S. President A. L. McQuay, the Managing Editor made a tour of the Nebraska District in the interest of N.Y.P.S., HERALD OF HOLINESS and the Crusade for Souls. We had rain every day but one, the roads were wet and muddy, and we literally "slid" all over the state in Brother Hammer's Model A Ford Coach. In spite of the rainy weather and the almost impassable side roads, we had very good attendance in most places. We enjoyed our fellowship with the two brethren who accompanied us and with the various pastors and people in whose homes we were entertained. Due to the rain it was not possible to reach all places scheduled. There seems to be a new vision for home missions coming upon the people of this state. The field is white already to the harvest, and these brethren seem inspired to enter these fields.

In a letter just received from Rev. Samuel C. Young, Superintendent of the New England District, who recently lost his wife by death, he writes, "Kindly express through the columns of the HERALD OF HOLINESS my deep gratitude to God and His people for all their kindness shown me in these recent difficult days. The cards, the telegrams, the letters, the flowers, the prayers and the tears have all bound me to our great church in a new and inseparable way. I am especially grateful to the brethren of the New England District for their patience with me in these early trying weeks. I would not dramatize my hurt, but would magnify His grace. I also wish to say thank you for Brother and Sister Peavey for the kindnesses shown them and the prayers on their behalf since the loss of their daughter, and also during the months of Brother Peavey's illness. He is not fully recovered, but is gaining strength and courage each month."

Sedalia, Mo.—One year ago we came to this field of labor, and found a discouraging situation. We have just recently closed a Crusade revival with Evangelist H. G. Purkhiser. He is a real soul-winner and his ministry was appreciated. The people of Sedalia were stirred. Many strangers were in the meetings, and a number of souls prayed through to victory. All previous Sunday school attendance records were broken. The revival closed with an all-day meeting on Sunday, May 19, having a bountiful basket dinner. On Sunday afternoon Miss Velma Knight, zone president, presented a splendid young people's program, with Rev. C. H. Wiman bringing a fine message. The special music and singing rendered by the group of young people from Kansas City was a great blessing.—Nathan E. Roland, Pastor.

The Caywood and Griffith Evangelistic Party reports a very successful tour. Brother Griffith writes, "The tour has taken us from coast to coast and return. We have never had better meetings, nor has it been our privilege to attend better assemblies. The Crusade has surely been timely, and promises to be a great success throughout the movement. God has blessed our humble efforts and we have sung and preached to more people than in any other period of our ministry. We started counting them, and in two weeks there were more than five thousand in attendance. In round numbers God has given us five hundred seekers; more than one hundred of these were forward in one service for justification. The ingathering into the church has been more than the average. At the present writing we are engaged in Wichita, Kansas, Grace Chapel Church, and the Lord is giving us rivers of blessing."

Fergus Falls Zone of the Central-Northwest District held a recent rally at Hewitt, Minnesota, with Pastor J. Selz and church. Representatives were present from Glenwood, Fergus Falls, Lyman, Browerville and Rosholt. We were glad to have with us Evangelist H. Chaney and wife, also District Superintendent B. V. Seals. A number of souls found peace at the altar.—Mrs. M. Gadbaw, Reporter.

East Chicago, Ind.—Our church is joining whole-heartedly in the Crusade for Souls. A few months ago pastor and church began praying for a real revival. It came in the regular services, and over a period of three months a large number sought and found the Lord, and thirteen united with the church. On Easter Sunday we began a special campaign with Revs. E. E. and Ora J. Turner, as the special workers. Over fifty different people bowed at an altar of prayer, and eight united with the church. The work of the Turners was appreciated.—C. C. White, Pastor.

Pine Grove, Pa.—Since coming to this church the Lord has been blessing us. The spiritual condition is better, and the number in attendance in all departments is increasing. We are expecting a great Zone Rally on May 30. The Young People's Society is planning a Crusade revival in November with Miss Kittie Lee Simpson of Oklahoma, as the evangelist.—John L. Moran.

Evangelist B. H. Pocock reports, "During the last assembly year it was my privilege to hold sixteen revival meetings, beside filling pulpits for some of the brethren during spare time. Many found the Lord either in pardon or purity. The pastors and churches with whom I worked were among the best in the movement. This Crusade for Souls has cer-

tainly laid hold on the Pittsburgh District. I have attended many District Assemblies, but I believe that the last one held was the greatest in every way. I am expecting the coming year to be the best of my ministry."

Meridiar, Idaho—Our special campaign in a Crusade for Souls closed Sunday night. We rented a large dance hall and secured the Gaddis-Moser Evangelistic Party as evangelist and singers. God gave us an old-fashioned revival. From the first service we had a good crowd, the attendance ranging from four hundred to seven hundred. The village of Meridian and the community was stirred. Families attended the meeting who had not been in church for years. There were 170 different people at the altar, and of this number fully one hundred had never before sought God at a public altar. We are closing our second year in this pastorate and have increased the membership from forty-five to over one hundred. The Sunday school reached 255 in attendance last Sunday. All bills are paid and we are looking forward to a great ingathering this coming year.—Geo. S. Culver, Pastor.

Greencastle, Ind.—Our church has recently closed a gracious revival with Evangelist E. E. Zachary and Song Evangelist Loren Duff. This was a successful meeting. There were a goodly number at the altar, of which the greater percent were new people. We expect to receive at least twenty-five new members as a result of the meeting. A goodly number of subscriptions were received for the HERALD OF HOLINESS. All previous attendance records in the Sunday school were broken on the last Sunday—in spite of a downpour of rain—with 305 present. The work of Rev. Zachary as evangelist was highly appreciated, as was also the special singing of Brother Duff.—E. F. Singhurse, Pastor.

Evangelist Marvin P. McCoy states that he and Mrs. McCoy are in a revival at Edcouch, Texas. They have some open dates between July 30 and September 1; those desiring their services may write them at Edinburg, Texas. They begin a meeting at Cross Roads in Brown County, on June 30.

The Minot Zone of the North Dakota District held an all-day N.Y.P.S. Rally on Sunday, April 7, with the church at Sawyer, North Dakota. We were fortunate in having secured Dr. D. Shelby Corlett for a tour on the district, this rally being the first service in the tour. He delivered three very inspirational messages during the day. The afternoon message was followed by a round table discussion. Also, District N.Y.P.S. President H. H. Nevin, spoke in the afternoon on "Our Task." Special singing during the rally was rendered by several young ladies from Minot, Rev. A. M. Long from Benedict, and Brother Corlett. There was a fine attendance from over the zone, and every one left feeling that we had had a profitable day for our own souls, as well as the advancement of the kingdom.—Hazel Bonness, Zone President.

Evangelist Clifford G. Rife has recently assisted in a meeting at Charlotte, North Carolina, with Evangelist Mason Lee doing the preaching. Under the faithful ministry of Brother Lee about three hundred souls sought the Lord in the two weeks; many found Him in pardon or purity. Brother Rife writes, "Much of the success of the revival was attributed to the fact that the pastor, Rev. Wilbur Parker, had the church stirred and blessed when we began. Through Brother Parker's standing and influence with city officials there we were permitted to use my sound system to help advertise the meeting."

Evangelist C. M. Whitley and wife report that they have recently closed a fine revival with Revs. Allie and Emma Irick and the church at Lufkin, Texas. Sister Irick is doing splendid work in Lufkin, and Brother Irick is improving in health. Brother Whitley writes, "We enjoyed working with these fine people. Evangelist Kifer of Muskogee had charge of the singing. Our next meeting was at Peniel with Pastor Bost and his church. Mrs. Crawford of Greenville had charge of the music in this meeting and did splendid work."

Professor A. S. London reports, "Two hundred and forty people at the altar for pardon or purity in the recent meeting at Beaumont, Texas, with Pastor Fisher and his people. Twenty-one united with the church, with several more prospects. We worked a new program in this twelve-day meeting in the interest of Sunday school work. The day services were devoted to Sunday school subjects. Sixty-

three new pupils were added to the school in two Sundays; had as many as 130 young people in one service. Pastor Fisher and wife are much loved by their people, and have been voted a three-week vacation with salary. This was the first time for several months that the Londons have been together. We enjoyed the ministry of Holland, and we all sang together with pleasure to us and the people. Music night of the revival brought a capacity audience. We are now in Port Arthur with Pastor Geren Roberts, whom we heard preach when he was five years old. We go next to Coffeyville, Kansas, with our old friend, Rev. N. B. Herrell; then we bid farewell to Holland as he sets sail June 13 for the Holy Land."

Argo, Ill.—Our church has enjoyed a gracious four-week revival under the ministry of Rev. Bertha Humble of Ridgefarm. Many sought and found the Lord, and the church was greatly helped. Sister Humble's sons, Harvey and William, also the daughter, were with us over the weekend. Our Sunday school is growing; many of our young people were saved in this meeting. We are looking forward to greater victories in the Lord.—Walter Stogdill, Pastor.

Concord, N. C.—Our church has just closed a fine Crusade campaign with Evangelist J. D. Rhame and Song Evangelist Tommie Younce. The workers were both appreciated, and highly recommended by pastor and church. Under their ministry there were fifty-three victorious seekers, eight new members were received into the church, and the meeting helped to make our people real

Nazarenes. Our church is now seven months old, and our membership has doubled in that time, with more fine people coming our way. Our next campaign begins June 27 with District Superintendent R. E. Dobie preaching, and the pastor and wife in charge of the music.—David K. Wachtel, Pastor.

Stettler, Alberta—We are back on the field after attending the District Assembly at Red Deer. We are planning, working and praying for God to visit us with a gracious revival this coming year. We enjoyed having returned missionary, Rev. Kauffman, from Jerusalem with us for a rally.—B. H. Bailey, Pastor.

Poteau, Okla.—Our church is moving along nicely under the leadership of our pastor, Rev. J. H. King, and his good wife. On May 15 they were given a call to serve for the coming three years as pastors of this church.—John Blankenship, Reporter.

Dallas, Texas, East Side Mission—D. J. Wilson, a lay member of the South Side Church of the Nazarene, has opened a mission in the East Side of the city, and organized a Sunday school with fifty-six members. Since the organization the work has grown by leaps and bounds. On Easter Sunday there were 177 in attendance. There are a fine group of people here that are hungry for the gospel. On Mother's Day Evangelist Elzie C. Wilson preached, and five people were converted. We have called him for a revival June 2 to 20.—Reporter.

Harrisburg, Ill., Mission—We have just closed a gracious revival with Rev. R. A. Denton as the evangelist. A goodly number of souls knelt at the altar and gave every evidence of praying through in the old-fashioned way. Rev. Denton is to remain as pastor of the Mission, but will have some time for evangelistic work. Those desiring his services may address him at 304 N. Emma St., Christopher, Ill. On May 16 we had the privilege of having Uncle Bud Robinson with us; about five hundred people came out to hear him. He secured twenty subscriptions for the HERALD OF HOLINESS. We are looking forward to organizing a good Church of the Nazarene in Harrisburg.—T. T. McCord, Superintendent of Sunday School.

San Angelo, Texas—Our church has just closed a profitable revival with Song Evangelist L. C. Messer in charge of the music, and the pastor doing the preaching. In spite of continuous rain the attendance was good and people sought and found the Lord. The church was blessed and encouraged, and many new friends were made. At the close of the revival thirteen new members were received into the church, with more to come in later. This makes twenty-two new members since our last District Assembly. Brother Messer rendered very valuable service, and was much appreciated by the church. With little sacrifice all finances were taken care of.—Henry B. Hughes, Pastor.

A New Booklet

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Hewitt, Minn.—Every department of our church is on the upgrade, and taking on new life. So far this assembly year we have had ninety-six seekers at the altar. Several good members have been received into the church and a nice class is coming in next Sunday. For the past five weeks we have had seekers at the altar each Sunday. On June 2 we begin a tent meeting with Evangelist Volk and wife. Both budgets and pastor's salary paid to date; also a number of improvements have been made on the church and parsonage property.—Joseph W. Selz, Pastor.

Flint, Mich., South Church—We have just closed a good revival with Evangelist C. T. Corbett and wife as special workers. They are very efficient evangelists and our church received a real blessing and great help in this meeting. There were about seventy seekers, with a fine class uniting with the church. On May 12 there were 202 present in Sunday school. The church also purchased an automobile for the pastor.—John W. Springhall, Pastor.

Wheatland, Wyo.—Our church has recently closed a four weeks revival meeting with District Superintendent L. E. Hall as the evangelist, and Paul and Mildred Phillips in charge of the music. We were handicapped by snow and rain, but quite a number bowed at the altar. We organized a church with eighteen members, most of whom were young men and women, with several more anticipating joining the church.—Paul Dodds, Pastor.

Santa Monica, Calif.—We are closing another year of delightful fellowship and service with the church here. Every department shows a substantial advancement over the preceding year, both numerically and financially. All budgets are paid. Our spring revival with Rev. U. E. Harding as evangelist was a great blessing in deepening the experiences of our people. Several hundred dollars have been paid on the principal of our indebtedness. With confidence in God we are anticipating the most fruitful year of our ministry here.—Hugh C. Benner, Pastor.

A Joint Rally of the W.M.S. and the N.Y.P.S. of the Shelbyville Zone, Tennessee District, was held at Tullahoma, on Sunday, May 19. Mrs. Smith, District W.M.S. President, and Miss Ruby Lee Dees, District N.Y.P.S. President, both of Paris, Tennessee, were in charge of the services. An interesting paper was presented by Miss Virgie Ulmer, local N.Y.P.S. President; and messages were given by Rev. C. B. Hail and Mrs. G. W. Smith. A missionary reading was given by Mrs. C. B. Hail, and special singing was furnished by the Shelbyville church. The next Zone Rally will be held the third Sunday in August at the Shelbyville church.—Reporters.

Fairfax, Ala.—The Lord is blessing the work here under the leadership of our good pastor, Rev. J. W. Chambers. An evangelistic party composed of Rev. and Mrs. W. M. Tidwell, pastors of First Church, Chattanooga, and Mr. and Mrs. King of that city, visited our church re-

cently. They were here only four days but the presence of the Lord was manifested in every service, and the church was greatly strengthened. Much interest is being shown in the Sunday school, and the N.Y.P.S. and W.M.S. are doing good work. We are working in the Crusade for Souls.—Annie Laurie Ezelle, Reporter.

Plus, W. Va., Levi Church—We have just closed a gracious revival with Rev. Chas. E. Haden of Owensboro, Ky., as the evangelist. The revival resulted in some good victories, and the evangelist has been invited for a return engagement just after the assembly. We have raised sufficient funds to pay our church out of debt, and it will be dedicated to God soon.—W. T. Elkins, Pastor.

The Erin Zone of the Tennessee District held their second N.Y.P.S. Rally of the year on Saturday, May 11, at the Paris church. A gracious program was rendered consisting of spiritual talks and refreshing songs. The speakers on the program were Rev. Blanton Cook of Nashville, Rev. J. C. Booth of Dickson, Rev. G. B. Breese of Nashville, and Rev. W. F. Wiggs of Clarksville. Special songs were rendered by the Trevecca Ladies' Quartet, Brother Wiggs and Brother Breese. The young people gained a greater determination to press forward in the Crusade for Souls. The Dickson young people received the attendance banner, which was awarded on the percentage basis; they made a percentage of ninety-three. The other societies represented in the rally were: Clarksville, Erin, Faxon and Paris. The next rally will be held in Clarksville the second Sunday in August.—Reporter.

Charlotte, N. C.—On May 5 we closed a great revival campaign with Evangelist Mason Lee, and Clifford G. Rife, chalk-artist, in which there were some 150 professions. On the last night there were forty at the altar. A nice class was received into church membership. At present we are engaged in a summer tent campaign with Evangelist W. F. Farmer. A goodly number have found salvation, and others have been sanctified wholly, most of them new people. We are looking for still greater results as we move the tent next week for another campaign of three weeks. Rev. Farmer held a fine campaign in the church four weeks preceding the Lee-Rife revival. As soon as our present church indebtedness is sufficiently cut down we hope to open a new church in the northeast part of the city. Brother J. J. Thomas and wife, local singers, have charge of the special singing, assisted by other local singers and musicians.—W. H. Parker, Pastor.

Jacksonville, Fla., North Side Church—Our church has recently closed a revival with Rev. C. E. Shaw of Lakeland as the evangelist, and Professor Clyde B. Rodgers as song leader. The church was greatly helped by the meeting, and a number prayed through to definite victory. On the last day of the meeting

Brother Shaw raised our last payment on the church building. We are slowly forging ahead, with the help of the Lord. The work of the evangelists was much appreciated.—Mrs. K. L. Drake, Secretary.

Evangelist Horace A. and Florence Booker report that they have recently had a fine meeting with Pastor L. T. Wells and the church at Waltersburgh, Pa. More than one hundred people bowed at the altar, of which more than seventy-five were new seekers. A good class of eleven adult members was received into the church. All previous attendance records in the Sunday school were broken with more than three hundred present on the last Sunday. Great crowds attended the services, and many nights the church could not accommodate the people, and the people stood around outside the building.



During the month of May our Star Churches have increased to 711, a gain of six churches. We appreciate every one of these six churches and commend them for their efforts in behalf of the church paper. On with the good work. We shall not be content until our Star Churches number 1,000.

STAR CHURCHES

- ★ **Alix, Arkansas**
C. E. Hawkins, Pastor
19 members—7 subscriptions.
- ★ **Corsica, South Dakota**
J. L. Burkhead, Pastor
19 members—8 subscriptions.
- ★ **Tishomingo, Oklahoma**
Joe Stephens, Pastor
60 members—22 subscriptions.
- ★ **Larimore, North Dakota**
Lester Miller, Pastor
37 Members—14 subscriptions.
- ★ **Troy, Idaho**
W. H. Lowry, Pastor
26 members—15 subscriptions.
- ★ **Chillicothe, Ohio**
F. H. Wasson, Pastor
64 members—25 subscriptions.
- ★ **Attica, Kansas**
(Silver Creek Church)
C. A. Sturdevant, Pastor
22 members—2 subscriptions.

TWO-STAR CHURCHES

- ★★ **Elphis, Colorado**
(Church at Vona)
Earl Williams, Pastor
HERALD IN EVERY HOME
- ★★ **Jacksonville, Illinois**
W. E. Allison, Pastor
HERALD IN EVERY HOME

Fostoria, Ohio—On May 19 our church closed a ten-day revival campaign with the pastor, Rev. S. A. Smith, as the evangelist, and the Brand Trio in charge of the music. Several nights the church was filled to capacity. On the last night four new members were received into the church. Several seekers were at the altar during the meeting. We are looking forward to a revival in November with Evangelist Lum Jones.—Marylene Barkley, Reporter.

Pahokee, Fla.—Our church has recently conducted a Crusade for Souls revival with Miss Olive Cave as young people's evangelist. Fine attendance characterized the meeting, with great conviction upon young and old. There were twenty-five seekers, many finding God in the old-fashioned way. A number were sanctified. We believe that great things are ahead for our church in this community. Some members have been received into the church, with more to follow. The work of Miss Cave was appreciated.—W. W. Glenn and Wife, Pastors.

Rocky Ford, Colo.—We are seeing some progress in every department of our church work here. We are co-operating in the Crusade for Souls. Easter Sunday was a red letter day, both in attendance and spiritual blessings, and seven new members were received into the church. We shall press on to greater things.—T. V. Cox, Pastor.

Blackwell, Okla.—We are glad to report that God is blessing the work here with a steady increase along all lines. For the past eight months the Sunday Bible school has made a general average of 216; with a high average during April of 262 per Sunday. Since coming here in October, 1932, we have conducted three Leadership Training classes with good results. In the three years the

church has had five revival meetings with increasing interest and results. In our last revival thirty-two new members were received into the church. In their order we have had evangelists as follows: W. H. Minor, Mrs. Rose Fisher and Mrs. Dott Theus; Joseph Pitts and local musical talent; Lon R. Woodrum and Brance Edwards; Mrs. Stella B. Crooks and Carey Campbell; and in our last revival C. E. Shumake and the Dixie Radio Quartet. All of these meetings were good, with definite and lasting results. We now have 226 members in the church, and a nice class looking our way. We have enjoyed visits from General Superintendent J. B. and Mrs. Chapman, Dr. H. Orton Wiley, Dr. E. P. Ellyson, Dr. and Mrs. W. G. Heslop, Dr. A. K. Bracken, Uncle Bud Robinson twice, Rev. L. T. Corlett, and a goodly number of others. Our general, district, and local apportionments are paid to date. Each department of the church is moving forward. The W.M.S. has 38 members, the N.Y.P.S. 86 members, the Junior Society 35, with a nice junior and senior choir. We have a splendid orchestra of young people, and an outstanding ladies quartet. The church has recently given us a call to remain as pastor for another three years. The foreign missionary from our church is Miss Minnie Martin. We have forty subscriptions to *The Other Sheep*, and forty-five to the *HERALD OF HOLINESS*.—Arthur A. Miller, Pastor.

Pittsburg, Texas—Our church has recently closed a successful Crusade revival with Otis Knippers and Raymond Parker as singers and musicians and Brother Eustace Lucky from Texarkana as the evangelist. This was Brother Lucky's first revival meeting. We were also assisted by Brother I. Mathis, pastor of our church at Sulphur Springs. Record-breaking crowds attended the services, and sixteen prayed through to victory. We had a glorious closing service with

five praying through for entire sanctification. We have labored here with these good people nearly two years, and God has helped us to erect a church building, valued at \$1,000, which is almost clear of debt. We have received five new members into the church with six more prospects. The attendance and interest in Sunday school is increasing. We recently had Brother Whitcomb Harding, representative from Bethany-Peniel College, visit our church, at which time we raised our apportionment with ease.—C. F. LaFerney, Pastor.

Arkansas District

The work on the Arkansas District is coming along very nicely. The Crusade is really on, and we are bombarding the devil's forts, which in places are giving away, and souls are being recaptured for God and His service.

We recently had Rev. N. B. Herrell, wife and son on a tour of the district. Their son, Junior, assisted in singing and gave some readings. Sister Herrell spoke on Foreign Missions and W.M.S. work, and Brother Herrell specialized on Home Missions and Stewardship. I think Brother Herrell has the best line of arguments on Stewardship and Storehouse Tithing I ever heard. He should be kept busy all over the church giving these messages, for to my way of thinking this is one of the greatest needs of the Church of the Nazarene at this time. Some may say revivals are the greatest needs; well, I think this will bring a substantial revival that will last, for it is hard for God to bless people when they will not play fair with Him.

Oh, when I think of our great opportunity in the "Wonder State" with more than five hundred thousand young people in the state which could be evangelized if the thirty-two hundred Nazarenes in the state would pay their tithes into God's storehouse—I pray for a mighty revival that will touch hearts and pocket-books and not only help people to live right, but get a real Crusade spirit on them.

J. C. HENSON,
District Superintendent.

Crusade for Souls MORLEY, ENGLAND

All the assembly delegates had not left the vicinity before the Pilgrim Revival Party were on the scene to give us a boost in the Crusade for Souls. Rev. Maynard James, Rev. Jack Ford, Rev. Simons and Brothers McMullan, Baldwin and Griffiths have now been busily engaged for two weeks visiting the homes of the people, holding meetings at the factory gates and preaching the old-time gospel. Each night the meetings have increased in number and so far there has not been a barren service, until at the close of the second week there had been fifty seekers for pardon or purity.

On Jubilee day we showed our loyalty to his majesty King George V by attending the official service with the mayor of the town, in the large Methodist church. In the afternoon and evening we had large gatherings in the church, when

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GLADEWATER, TEXAS



The above picture represents the crowd of 199 attending the local Sunday school at the close of a revival meeting with Johnny and Jackie Douglass and Mrs. Morris Gill as the special workers. This church was organized in July, 1932, and now we have a nice church building, 40x74, on a good lot, just three blocks

from the postoffice in the best part of the city. The property is valued at \$5,000 and free from debt. We have a membership of seventy, a fine W.M.S., a good N.Y.P.S., with a Sunday school that is growing. We had 204 in Sunday school on Mother's Day. The church has a fine nine piece orchestra. God has blessed our

labors here in giving us several hundred souls at the altar. This is our third year in this pastorate and we are closing our work with the Gladewater church this year. Finances are in good shape; all bills paid, both budgets overpaid. We are open for a call to a pastorate.—E. T. Harris, Pastor.

every available space was filled and seats had to be placed in the aisles. Friends came in from different parts of the West Riding of Yorkshire and from as far as Oldham, Lancashire. Twelve sought the Lord on Jubilee day. "Righteousness exalteth a nation."

Last night, Sunday, there was another large congregation in the church and at eight p.m. a great mass meeting in the Pavilion Cinema when over nine hundred were present and about twenty sought God.

These brethren will be with us for another two weeks. Morley is being stirred and blessed, and the people of other churches are rejoicing that there seems to be a visitation from the Lord in our midst. We covet an interest in your prayers that the work may remain.

JAMES M. CUBIE, *Minister.*

Tennessee District Preachers' Convention

The Preachers' Convention of the Tennessee District convened at Franklin, Tennessee, May 14 to 16, with our good people and their pastor, Rev. L. C. Parsons. If there was ever a more fortunate group of people, when it comes to entertainment, than this joint convention—for the W.M.S. met with the preachers—we have not heard of them. This whole report might be taken up with a description of the way in which we were entertained by this friendly pastor.

The convention opened with a service at 10:30 on May 14. At this meeting Brother Parsons had all the ministers in

town present and each one gave us a word of welcome. The convention had the use of two of the large church buildings of the city; the Methodist for the preachers, and the Presbyterian for the W.M.S. After the welcome, and the response by District Superintendent L. B. Mathews, we had the first address by the visiting speaker, Rev. Chas. Gibson, Superintendent of the Ohio District.

To say that the messages of Brother Gibson throughout the convention were instructive, inspiring and helpful is put-

ting it very mildly; for his years of dealing with preachers and their problems have fitted him to rank among the best the country produces in the way of leaders.

Space will not permit us to tell of the splendid papers and addresses given by the preachers themselves. The attendance was splendid and the pastors of the largest churches on the district were present, and contributed to the success of the convention.

Among the visitors in the convention

**A GREAT DISTRICT CAMPMEETING
IN COLORADO**

August 8-18, 1935

At Denver

Workers

T. M. Anderson D. I. Vanderpool

Melza H. Brown, Secretary, 503 Delaware, Denver, Colo.

were Evangelist C. C. Burton, Rev. and Mrs. C. O. Miller, Song Evangelist Floyd Kline from Georgia, and Rev. J. F. Leist, pastor at Hamilton, Ohio. Brother Leist presented a paper on "The Evangelism of Jesus" which was a great blessing to the convention.

Special music was furnished by the Girls' Trio, also other singers from Trevecca Nazarene College at Nashville, and other visiting singers and preachers.

Through the careful planning of the District Superintendent, and the fine co-operation of the churches the convention was financed without one public appeal for money. Many said this was the best convention we have had to date. We thank God for making this one possible.

H. P. JETT, Reporter.

British Isles District Assembly

The Nineteenth Assembly of the British Isles District held in Morley, Yorkshire, England, April 17 to 22, will go down in the history of the Church in this district in one outstanding particular. It was the first assembly to be held in England. At the 1934 assembly when the invitation was given by the Morley delegates many thought that to take the assembly to England would not be a success but thanks to the indefatigable efforts of Rev. J. M. Cubie (late of the New England District) we are now looking back on the venture thanking God for the experience gained and the blessing received. The entertainment of the assembly was carried through and provided for by the Morley church—a no mean task when it is remembered that at this assembly there was the largest number of delegates

attending—and the happy fellowship around the dinner and tea tables greatly strengthened the ties between the Scottish and English Nazarenes.

The business sessions were characterized by a spirit of love and unity and there was no evidence of "tension" of any kind. The report of the Superintendent showed that two new churches had been organized, one in the ancient city of Ayr and the other in Twechar. There was an increase of over three hundred in the Sunday schools, one hundred in the Department of the W.M.S. and a slight increase in church membership.

Confidence was shown in our District Superintendent by re-electing him. Mr. Purvis has done a good work in this district and we trust his leadership will inspire us all in the coming year. Rev. Kenneth McRitchie was re-elected District Secretary. Owing to the death of our District Treasurer, Brother Robert Collins, a new Treasurer in the person of Rev. George Frame, M.A., was elected.

The public gatherings were characterized by a spirit of great devotion and the preaching was in the power of the Spirit. We are glad to report that a number of souls sought salvation, restoration and sanctification in these services. The welcome service was a special interest. The saints at Morley gave us a rousing welcome and sang a song with the refrain, "Welcome to Morley," and Rev. Peter Kightley, on behalf of the Morley non-conformist Ministers' Fraternal welcomed us into their midst.

Special mention must be made of the Easter Conferences held on Monday, the closing day of the assembly. These drew the largest crowds ever seen in the Morley

church and many visitors from the surrounding district were there and great blessing was the result.

The dominant note of the assembly was that of revival and the plans submitted by Dr. H. F. Reynolds to make 1935 a Crusade for Souls were carried enthusiastically and unanimously. The assembly was upstanding and Dr. George Sharpe committed our beloved Dr. Reynolds to the tender care of our heavenly Father, thanking the Lord for the cherished memories of his blessed visits to this country.

And so another assembly is over and we all are back in our churches determined to make this a record year and that the Crusade for Souls shall be a glorious victory and that each of us will be a Crusader in this mighty effort

J. B. MACLAGAN.

DEATHS

Wisler—Mrs. Alice Jane Wisler (nee Davies), wife of Pastor R. L. Wisler of Elgin, Ill., departed this life on April 12, 1935, after a brief illness. She was born in Plymouth, Pa., and at the age of fourteen years she was saved and sanctified. From that time on she was active in church work. After her marriage to Rev. R. L. Wisler at Leisure, Ind., on October 25, 1899, she was a faithful pastor's wife. She was an ideal mother and homemaker. Funeral services were conducted at the Elgin church by Dr. T. W. Willingham. She leaves to mourn their loss her husband, two daughters, Mrs. W. B. Dobson of Bethany, Okla., Frances, of Elgin; two sons, Willard D. and Harold M. Wisler, both of New York City; four grandchildren, three brothers, and four sisters.

Sells—William Spencer Sells was born in Missouri, August 4, 1860, and departed this life at his home in Iola, Kansas, April 24, 1935. Brother Sells united with the Church of the Nazarene in Iola sixteen years ago and lived a wonderful Christian life, faithful to his Lord and church, and gave a good testimony that he was ready to go to be with his Lord just before he slipped away. Funeral services were held in the Church of the Nazarene by his pastor, assisted by his nephew, Rev. Smith, of La Harpe. Interment was made in Highland Cemetery.—L. D. Sharp, Pastor.

ANNOUNCEMENTS

BORN—to Evangelist Clifford G. Rife and wife, on May 13, a daughter, Martha Ann.

NOTICE—Washington-Philadelphia District N.Y.P.S. Convention, July 2, 3 and 4, at North East, Md. Rev. G. B. Williamson, General N.Y.P.S. President, convention speaker.—F. D. Ketner, District President.

SPECIAL PRAYER is requested for Rev. W. C. McIntyre who is very ill in the hospital at Rochester, Minn.—Evangelist T. M. Anderson.

WEDDING BELLS—Miss Louise Cathey of Wichita, Kansas, and Evangelist Vernon Caywood of Lindsay, Calif., were united in marriage on May 27, at First Church of the Nazarene in Wichita, with Rev. R. E. Griffith of Eagle Point, Oregon, officiating.

NOTICE—Rev. J. Clarence Dye, evangelist, singer and guitarist, assisted by his daughter, Ruth Magdalene, special singer, song leader, altar and young people's worker, announce that they are entering the evangelistic field June 1. Rev. Dye states that he has pioneer experience, believes in and pushes on in a full Nazarene program. They are recommended by Superintendent Jesse Towns of the Indianapolis District. Those desiring their services may address them at 1315 "T" St., Bedford, Ind.—MANAGING EDITOR.

Two Unexcelled Books on Holiness

During this Crusade for Souls our people have been urged to emphasize holiness. This doubtless applies to their own reading and to their personal work with others. In co-operation with this excellent plan we offer the two following one dollar books for the price of one. One dollar for these two books delivered to your door.

OUR LOST ESTATE

This volume endeavors to show that the experience of heart holiness as a second definite work of grace is the "estate" lost in Eden and made possible again to mankind by faith in Jesus Christ the Son of God. Holiness as a truth is important; as an experience it is essential. It should be proclaimed in sermon, song and by the printed page. We cannot have it presented too often or from too many different angles. Dr. Morrison writes clearly, interestingly and convincingly. We predict that this book will be accorded a place with Wood's "Perfect Love," Hills' "Holiness and Power" and other outstanding volumes dealing with the same blessed doctrine. (187 pages, cloth covers).

A MORE EXCELLENT WAY

By Howard W. Sweeten. A discussion of the matter and manner of Entire Sanctification. This new book clarifies a number of the phases of the doctrine and experience of holiness about which many sanctified people are uncertain. It is an excellent book for inquirers after "the more excellent way." Rev. Sweeten is extremely logical in his arguments and definite in his statements. While he covers his subject thoroughly every point is made clear. (191 pages, cloth binding).

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WEDDING BELLS—Mr. Joseph S. Smith, N.Y.P.S. president of First Church of the Nazarene, Savannah, Ga., and Miss Anna Ruth Smith, secretary of the church, were united in marriage on May 18, at the home of the pastor, with Rev. W. Wade Jernigan (pastor) officiating.

WEDDING BELLS—Rev. John G. Rupp of Pasadena, Calif., was united in marriage to Miss Iva Elizabeth Ewell, daughter of Rev. E. J. Ewell, pastor at Bakersfield, Calif., on May 1, at the Church of the Nazarene in Bakersfield, with District Superintendent Roy F. Smee officiating, assisted by the bride's father, Rev. E. J. Ewell.

PRAYER IS REQUESTED by a sister in Arkansas that she may be healed if it is the Lord's will; by a sister in Oklahoma for her daughter who once had a beautiful Christian experience, but is now backslidden.

CAMPMEETING ANNOUNCEMENTS

June 9 to 23. Campmeeting, Emporia, Kansas. Workers: Rev. J. B. McBride and Wife, evangelists; Rev. and Mrs. B. D. Sutton, song leader and pianist. For further information address Rev. Samuel Ling, 909 Walnut St., Emporia, Kansas.

June 14 to 23. Lore City, Ohio. Interdenominational Campmeeting. Workers: Rev. John Thomas and Professor N. B. Vandall. For further information write C. L. Davey, Secretary, Lore City, Ohio, Box 55.

June 23 to July 7. Manville Holiness Campmeeting, Manville, Ill. Workers: Rev. Harold Johnson and Wife of Springfield, and Rev. Harry C. Morrow, Manville; Musical Director, Adolph Gross; music by Gross Ensemble, Chicago; Children and Young People's worker, Elnora Sheppard of Chicago. For information write Wilder Hoobler, Secretary, Manville, Ill.

June 23 to July 7. Wilmington, N. Y. Interdenominational Holiness Camp. Workers: James Miller, Frank Arthur, Tillie McNutt Albright; Clarence Haas, leader of song; Mrs. John Weightman, pianist; George P. Woodward, chalk-artist and children's worker. For further information write Mrs. Frank Warren, Haselton, N. Y.

July 5 to 14. Seventh Annual Campmeeting of Isabella County Holiness Association, Mt. Pleasant, Mich. Workers and Music Directors: Rev. and Mrs. Edward Boone and daughters, Olive, Beatrice and Beulah. Children's services. For further information write Mrs. M. D. Holbrook, Mount Pleasant, Mich.

July 7 to 21. Greenville, Tenn. Holiness Camp. Workers: Rev. Perry Rood, Rev. Carmon Sloan, Singer, and M. M. Mills. For information write T. M. Cox, Secretary, Greenville, Tenn.

July 14 to 28. Mt. Shasta, Calif. Second Annual Campmeeting of the Mt. Shasta Campmeeting Association (interdenominational). Workers: Rev. Roy L. Hollenback, evangelist of Cambridge City, Ind.; John Connor, D. H. Scott, John Birch, Mrs. E. H. Birch. Many other preachers and Christian workers are expecting to be present. Free camping grounds. Cottages may be secured very conveniently. For cottage reservations or further information address John Rule, Mt. Shasta, Calif.

July 18 to 28. Campmeeting of Michigan-Ontario District, at Indian Lake (Vicksburg), Mich. Workers: Rev. T. M. Anderson, Rev. H. V. Miller, Prof. B. D. Sutton; also Christian Worker's Training and Vacation Bible School. All-day meeting on Campground, July 4, General Superintendent R. T. Williams, special speaker. For further information write Rev. V. L. Ward, Vicksburg, Mich.

July 19 to 29. Douglas Campmeeting, Douglas, Mass., 61st Annual gathering. Workers: Rev. W. C. McIntyre, Rev. C. B. Fugett, Rev. G. D. Riley and Rev. John Riley; Miss Edith Cove, leader of the children's meeting; Rev. Arthur W. Gould, song leader. For information write Rev. N. J. Raison, Secretary, 43 Colby St., Bradford, Mass.

August 2 to 11. Annual Camp of Washington-Philadelphia District, Compson Park, Leslie, Md. (one mile north of North East, Md., on Route No. 42). Workers: Rev. Bud Robinson and Rev. C. B. Fugett; Prof. M. L. Morford, Song Director. For information write Rev. J. N. Neilson, Camp Manager, 212 McDade Ave., Collingdale, Pa.

August 16 to 25. 38th annual meeting of the Main Springs Camp Association, Arkansas. Workers: Rev. I. C. Mathis, Rev. and Mrs. Otho Schwab. For further information write Mrs. Ivory Cottingham, Route 6, Prescott, Ark.

CAMPMEETING CALENDAR

June 13 to 23. Bethel Camp, Coshocton, Ohio. Interdenominational. Workers: E. E. Shelhamer, H. E. Williamson, Janie Bradford, Kutch Sisters Quartet. Write, R. K. Gamertsfelder, Secretary, Route 6, Coshocton, Ohio.

June 14 to 23. Holiness Association, Boone, Iowa. Workers: Joseph H. Smith, G. B. Williamson, Bates Sisters, Mrs. G. A. McLaughlin. Write, J. S. Doggett, Ames, Iowa.

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

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

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

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

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

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

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

H O M E

A New Book by Evangelist Roy L. Hollenback

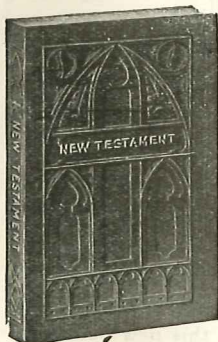
In the ten chapters and forty-eight pages of this book the author discusses briefly every major phase of home life. It is interesting and extremely helpful. As far as we know this is the first book on this subject to be written by one of our own preachers and printed by our own Publishing House.

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

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

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

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

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

DIRECTORIES

GENERAL SUPERINTENDENTS

H. F. REYNOLDS, Emeritus
Office, 2923 Troost Ave., Kansas City, Mo.

J. W. GOODWIN
Office, 2923 Troost Ave., Kansas City, Mo.

Fall Assemblies
Michigan (Vicksburg Campground).....
..... July 31 to August 4
Northern Indiana (Elwood)..... August 7 to 11
Indianapolis (Indianapolis 1st)..... August 13 to 17
Ohio (Columbus)..... August 28 to Sept. 1
Missouri (Moberly)..... Sept. 4 to 8
Kansas City (Topeka)..... Sept. 10 to 15
Eastern Oklahoma (Tulsa)..... Sept. 18 to 22
Western Oklahoma (Bethany)..... Sept. 25 to 29
Southeast Atlantic..... October 23 to 27
Florida..... Oct. 30 to Nov. 3
Georgia..... Nov. 6 to 10
Alabama..... Nov. 13 to 17
Mississippi..... Nov. 20 to 24

R. T. WILLIAMS
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Spring Assemblies
Southern California (Pasadena)..... June 4 to 9
New Mexico (Portales)..... June 13 to 16
Fall Assemblies
Nebraska..... Aug. 21 to 25
Chicago Central..... Aug. 28 to Sept. 1
Kentucky..... Sept. 3 to 6
Tennessee..... Sept. 11 to 15
Arkansas..... Oct. 2 to 6
Dallas..... Oct. 8 to 11

San Antonio..... Oct. 15 to 18
Ablene (Ablene)..... Oct. 22 to 25
Louisiana..... Oct. 29 to Nov. 1

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

Spring Assemblies
Idaho-Oregon..... June 5 to 9
Colorado..... June 12 to 16
Rocky Mountain..... June 19 to 23

Summer and Fall Assemblies
North Dakota..... July 3 to 7
Manitoba-Saskatchewan..... July 10 to 14
Central Northwest..... Aug. 14 to 18
Iowa..... Aug. 21 to 25
Kansas..... Aug. 28 to Sept. 1

DISTRICT ASSEMBLY INFORMATION

Southern California—At Pasadena, First Church of the Nazarene, Cor. Raymond and Chestnut Sts., June 4 to 9. Rev. Weaver W. Hess, Pastor, 530 N. Holliston Ave. General Superintendent Williams.

Idaho-Oregon—At Nampa, Idaho, First Church of the Nazarene, June 5 to 9. Rev. E. E. Martin, Pastor, 604 15th Avenue South. General Superintendent Chapman.

Colorado—At Canon City, June 12 to 16. Rev. J. W. Wells, Pastor, 508 River St. Assembly to be held at High School Building, 1200 Block East Main. General Superintendent Chapman.

New Mexico—At Portales, Church of the Nazarene, June 13 to 17. Rev. Elmer Pool, Pastor. General Superintendent Williams.

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

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

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

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

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

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

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

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

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EVANGELISTS' SLATES

Gilbert and Sylvia Anderson, Preacher and Singers, 314 Seventh St., Fairbury, Nebr. Otterbein, Ind. June 3 to 23

Mack Anderson, 2923 Troost Ave., Kansas City, Mo. Madill, Okla. May 28 to June 9 Billings, Mont. (Dist. Camp) . . . June 14 to 23

T. M. Anderson, Wilmore, Ky. Oskaloosa, Iowa. May 30 to June 9 Ft. Wayne, Ind. June 13 to 23 Sharon Center, Ohio. June 28 to July 7 Indian Lake, Mich. July 18 to 28

D. D. Axline, Trinway, Ohio

Jarrette and Dell Aycock, 2923 Troost Ave., Kansas City, Mo. Oakes, N. Dak. (Camp) June 6 to 16 Jamestown, N. Dak. (Camp) June 28 to July 7

F. B. Bacon and Wife, 3963 Second St., Riverside, Calif.

Leo Baldwin, Bethany, Okla. Ft. Smith, Ark. June 14 to 30 Goldthwaite, Texas. July 1 to 14

Bernice Bangs and Vivian Chaffee, 2122 North 128th St., Seattle, Wash.

Barkley Brothers, Gospel Singers, Evangelist, Chalk-Artist, Columbiana, Ohio. N. Pearl St., in care of Rev. Chas. W. Snyder Open Dates

Hilman Barnard, Song Evangelist, 1433 Meadow Rd., Columbus, Ohio Nashville, Tenn. (Home) June 1 to 15 Pittsburgh District Tour. June 16 to July 3

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

F. M. and Bertha Bates, Evangelist and Singer, Dover, Okla. Open dates for Spring and Summer.

Ruth C. Bishop, Evangelist, Singer and Musician, 218 East St., Wadsworth, Ohio Chicago, Ill. (care Rev. A. B. Schneider) June 2 to 16 East Liverpool, Ohio. June 23 to July 7 Shadyside, W. Va. July 10 to 21 Wadsworth, Ohio. July 22 to Aug. 4

C. G. Bohannon and Party (Morning Star Radio Quartet), 2923 Troost Ave., Kansas City, Mo. Hot Springs, Ark. (421 School St.) June 2 to 16

Harold E. Bomgardner and Wife, Song Evangelists, Burr Oak, Kans. Iowa District June 2 to 23 Des Moines, Iowa. June 25 to July 7 Oskaloosa, Iowa. July 8 to 21

Horace A. and Florence Booker, 432-13th St. S. E., Canton, Ohio New Philadelphia, Ohio. June 9 to 30 Canton, O. (Open Air Camp) July 7 to 21 Oskosh, Wis. July 28 to Aug. 18

James E. Brasher, Crestview, Fla.

R. E. and Dorothy Bridgwater, 1014 N. Plum, Hutchinson, Kansas

C. Burton, Delmer, Ky. Pt. Iland, La. May 27 to June 9 Palestine, Texas. June 9 to 23 Blossom, Texas. June 27 to July 7 Kentucky-West Va. Dist. July 14 to Aug. 24

M. M. Bussey, 116 W. Ramona, Wilmar, Calif. North Pacific Coast. Spring Revivals (Mail address, Gen. Del., South Tacoma, Wash.)

Harmon Calver, Song Evangelist, Musician and Artist, Nauroo, W. Portsmouth, Ohio

A. B. Carey, 76 Prospect St., Beacon, N. Y.

A. L. and Myrta Cargill, Bethany, Okla. Medford, Okla. May 26 to June 9 Watonga, Okla. June 23 to July 7 Liberal, Kansas. July 12 to 28

F. P. Cassidy, 814 Idlewild Court, Lexington, Ky. Assumption, Ill. June 4 to 24

Caywood and Griffith, Evangelist, Singers, Musicians, 2923 Troost Ave., Kansas City, Mo. Missoula, Mont. June 2 to 19 Open Date—preferably Northwest. July

H. Chaney and Wife, Nora Springs, Iowa Knowles, Okla. June 2 to 16 Open Date. June 17 to 30

Jacob A. Cope and Wife, Larimore, No. Dak. Billings, Mont. (Dist. Assem.) June 14 to 23 Alfred, N. Dak. June 25 to July 7

C. T. Corbett and Wife, 110 Edith, Dayton, Ohio Durant, Okla. June 2 to 16 Mason City, Iowa June 21 to July 7

Cincinnati, O. (Mt. Wash. Sta.) . July 8 to 21 Columbus, O. (Nazarene Camp) July 22 to 26 Chillicothe, Ohio. July 28 to Aug. 11

Ernest Coryell, Meridian, Idaho

C. B. and Jewel Cox, 14 Hudson Ave., Franklin, Ohio Mansfield, Ohio June 9 to 23 Owens City, W. Va. July 8 to 21 Wheeling, Ind. (Camp) July 26 to Aug. 4

Winfred R. Cox, 712 Silver Ave., Greensboro, N. C. Bluffton, Ind. June 12 to 30 Lansing, Mich. July 7 to 21

J. H. Crawford, 421 School St., Hot Springs, Ark. Hot Springs, Ark. June 2 to 16 Rock Island, Ill. June 23 to July 7 Milwaukee, Wis. July 8 to 28 Clinton, Iowa. July 29 to Aug. 11

Stella B. Crooks, 237 W. 61st St., Englewood Sta., Chicago, Ill. Midland, Mich. May 26 to June 9 Pontiac, Mich. June 16 to 30 Reserved July 1 to 11 North Dartmouth, Mass. (Smith Mills Camp) July 12 to 21

J. Paul Crowe, 17-year old Singer and Evangelist, Memphis, Texas (Home Miss.) May 17 to June 9 Canon City, Colo. (Dist. Assem.) June 12 to 16

Ruby Lee Dees, Song Evangelist and Children's Worker, 110 S. College St., Paris, Tenn. Kirksville, Mo. June 2 to 16 Nashville, Tenn. (West Side) June 17 to 30 Wingo, Ky. July 1 to 14 Jackson, Tenn. July 15 to Aug. 4

Russell V. DeLong, 2923 Troost Ave., Kansas City, Mo. No. Calif. Dist. Tour (care Rev. R. F. Snee, 1332 N. Center St., Stockton, Calif.) June 2 to July 3 Santa Cruz, Calif. (Dist. Camp) July 3 to 14

M. E. and Nina DeVoll, 400 F Ave. West, Cedar Rapids, Iowa Batesville, Ark. June 2 to 16

H. N. Dickerson, 2608 Newman, Ashland, Ky. Mt. Vernon, Ohio May 27 to June 9 Anderson, Ind. June 11 to 23 Auburn, Pa. (Camp) June 28 to July 7 Waco, Texas (All State Camp) July 18 to 28

A. J. Duke and Wife, Preacher, Singers and Guitarists, Clam Falls, Wis. Wheeler, Wis. May 27 to June 9 Clam Falls, Wis. (Naz. Camp) June 25 to July 4

B. Orwill Donaldson, Preacher and Singer, Olivet, Ill. Van Wert, Ohio (Gen. Del.) May 27 to June 9 Nelsonville, Ohio (Gen. Del.) . June 10 to 23 Open Date. June 25 to July 7

Johnnie and Jackie Douglas, Evangelist and Singers, 2923 Troost Ave., Kansas City, Mo. Aline, Okla. May 22 to June 5

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

J. Clarence Dye, Evangelist; and daughter, Ruth Magdalene, Special singer, song leader, altar and young people's worker, 1315 "T" St., Bedford, Ind. Open Dates

Brance and Wynona Edwards, Song Evangelist and Pianist, Box 1206, Bethany, Okla. Bristow, Okla. June 9 to 23 Howard, Kansas. June 24 to July 14

Edwards Evangelistic Ladies' Quartet Spokane, Wash. (South Side) June 9 to 23

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

W. F. Farmer, Route 6, Rock Hill, S. C. Charlotte, N. C. (Tent, in care of First Nazarene) May 7 to June 16 Roanoke, Va. (Tent) June 21 to July 7 Open Dates After July 7

W. A. Fisher and Wife, Song Evangelists, 940 Strouse Ave., Nashville, Tenn. Gallatin, Tenn. June 2 to 12

**Our New 1935 Song Book
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NAZARENE PUBLISHING HOUSE
2923 Troost Ave., Kansas City, Mo.

- Bona Fleming, 2952 Hackworth St., Ashland, Ky. Fountain City, Ind. June 4 to 20
Columbus, Ind. (Camp) June 21 to 30
Nashville, Tenn. (Tent) July 1 to 14
Columbus, O. (Dist. Camp) July 19 to 28
- B. A. Fox, Lytton Springs, Texas
Lytton Springs, Texas May 21 to June 9
Red Rock, Texas June 12 to 30
San Benito, Texas July 3 to Aug. 6
- Fred T. Fuge, 369 Perry St., Fostoria, Ohio
Detroit, Mich. June 2 to 16
- C. B. Fugett, 2613 Newman St., Ashland, Ky.
Roanoke, Va. (Camp) June 5 to 16
Dunbar, W. Va. (City Hall) June 20 to 30
Mendon, Ohio (Camp) July 4 to 14
Douglas, Mass. (Camp) July 18 to 28
- J. E. Gaar, 2008 West 34th St., Des Moines, Iowa
Open dates June and July
- Gaddis-Moser Evangelistic Party, Olivet, Ill.
Twin Falls, Ida. (Naz. Tent) May 20 to June 5
Petrel, N. Dak. (Camp) June 18 to 30
Verndale, Minn. (Camp) July 1 to 14
Wilnot, S. Dak. (Camp) July 16 to 28
- Elmer Gandy, Preacher, Singer, Artist, 241 N. Harvard St., Lindsay, Calif.
Watsonville, Calif. June 9 to 30
Marshfield, Ore. July 7 to 28
- Ben L. Gash, 813 Mentor Ave., Wichita, Kansas
Peabody, Kansas June 2 to 16
Grenola, Kansas June 23 to July 14
- The Gospel Team, 309 East 9th St., Wellston, Ohio
Wellston, Ohio May 28 to June 16
- Otto M. Grace, 303 Barnhart St., Marion, Ohio
Loudenville, Ohio June 9 to 23
- Glenn Griffith, 510 W. Yampa St., Colorado Springs, Colo.
Elphs, Colo. May 30 to June 9
Canon City, Colo. (Dist. Assem.) June 12 to 16
- T. C. and Rhoda E. Grigsby, Piedmont, Mo.
Dexter, Mo. June 9 to 30
Iberia, Mo. July 7 to 21
Meta, Mo. July 24 to Aug. 11
- Harry Grove, Jr., Evangelist, 2923 Troost Ave., Kansas City, Mo.
Open Dates
- Chas. E. Haden, 1112 Breckenridge St., Owensboro, Ky.
Cedar Grove, W. Va. June 3 to 23
- 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
- Ray Hance, Bethany, Okla.
Eldon, Mo. June 2 to 16
Bloomington, Ind. June 17 to 30
Cushing, Okla. July 7 to 21
Erick, Okla. July 22 to Aug. 4
- W. W. Hanks, 2340 Central Ave., Ashland, Ky.
Wellston, O. (Tent—Gen. Del.) June 4 to 16
Camden, N. J. June 18 to 30
- Whitcomb and Maridel Harding, Bethany, Okla.
Portland, Mich. June 4 to 16
Middletown, Ind. June 19 to 30
Goshen, Ind. July 3 to 14
Tulsa, Okla. July 15 to 28
- H. J. and Vivian Hart, General Delivery, Nampa, Idaho.
Nampa, Ida. (Dist. Assem.) June 5 to 9
- C. L. Henbest, Rogers, Ark.
Clarksville, Ark. (Tent) May 23 to June 16
Waldron, Ark. (Tent) June 20 to July 7
Beech Grove, Ark. July 12 to 28
- H. A. Henderson, Song Evangelist, 2825 Roosevelt, Kansas City, Kansas
Open Dates After May 25
- Roy L. Hollenback, Cambridge City, Ind.
Klamath Falls, Ore. (2150 Orchard) May 30 to June 16
Mt. Shasta, Calif. (Gen. Del.) July 7 to 21
Home (Open date for meeting near Cambridge City) July 28 to Aug. 10
- The Hoot Brothers, Olivet, Ill.
Home May 27 to June 9
St. Louis, Mich. June 16 to 30
- Misses Vera Howerton and Vera Carter, 2234 N. Arkansas, Wichita, Kansas
Wichita, Kansas May 20 to June 9
Grenola, Kansas June 23 to July 14
- Oscar Hudson, 2923 Troost Ave., Kansas City, Mo.
Wewoka, Okla. June 16 to 30
Konawa, Okla. July 7 to 21
Morrilton, Ark. July 23 to Aug. 11
- A. L. James and Wife, Evangelist and Singer, 621 W. Grand Ave., McAlester, Okla.
No. Little Rock, Ark.
(110 West 21st St.) June 2 to 23
Kingston, Okla., Gen. Del. (Aylesworth church) June 30 to July 14
Commerce, Tex., Gen. Del. (Shilo Camp) July 15 to 28
Tulsa, Okla. (1307 W. 22nd) July 30 to Aug. 11
- Howard W. Jerrett, 14883 Hubbell Ave., Detroit, Mich.
Minneapolis, Minn. (Rader Tabernacle) May 26 to June 9
Winona, Minn. June 16 to 23
Iowa District Tour June 25 to July 7
Bethany, Okla. (Camp) July 11 to 21
Nashville, Tenn., Tent (Grace Church) July 28 to Aug. 11
- Johnson Sisters, Preacher and Singers, 1022-13th Ave. So., Minneapolis, Minn.
Stafford, Kans. (Camp) May 30 to June 9
- Harold C. Johnson and Wife, 201 W. Adams, Springfield, Ill.
West Chester, Pa. June 9 to 23
Mansfield, Ill. (Camp) June 24 to July 7
Louisville, Ky. (24th and Howard St., Care Rev. A. J. Frank) July 14 to Aug. 11
- Paul and Ruth Johnson, Singers and Musicians, 1615 S. Spring St., Springfield, Ill.
Charleston, Mo. May 26 to June 9
Lexington, Ill. June 10 to 23
- A. H. Johnston and Wife, Gospel Singers, 800 Princeton St., Akron, Ohio
Fairmont, West Va. June 9 to 23
- Lum Jones, Ada, Okla.
Tyro, Kansas May 28 to June 9
Onego, West Va. (Camp) June 11 to 23
Moundsville, W. Va. June 25 to July 7
Celina, Ohio July 9 to 21
Clinton, Pa. (Tri-State Camp) July 25 to Aug. 4
- Robert G. Jones, Tilden, Ill.
Pana, Ill. June 2 to 23
Olney, Ill. June 24 to July 7
Tilden, Ill. (Home Campmeeting) July 18 to 28
- F. P. Kerst, Evangelist, Route 3, Vincennes, Ind.
Indianapolis, Ind. (Plackville) June 2 to 30
Newburgh, Ind. July 10 to 28
- E. W. Kiemel, Sylvia, Kansas.
Canon City, Colo. (Dist. Assem.) June 12 to 16
Bayfield, Colo. June 23 to July 7
Durango, Colo. July 9 to 21
- Harold Kiemel, 1425-7th St., Greeley, Colo.
Canon City, Colo. (Dist. Assem.) June 12 to 16
- L. H. and Gladys Kindred, 1117 West 7th St., Des Moines, Iowa
Cedar Falls, Iowa June 3 to 16
Sigourney, Iowa June 17 to 30
- Floyd W. Kline, Gospel Singer, Columbus, Ga.
Cincinnati, Ohio May 28 to June 7
New Castle, Ind. June 8 to 10
Gastonia, N. C. June 11 to July 1
Savannah, Ga. July 14 to 29
- Ottis Knippers and Raymond Parker, Gospel Singers, Lawrenceburg, Tenn.
Mt. Vernon, Ohio May 27 to June 12
Decatur, Ill. (1st ch.) June 13 to 30
Longview, Texas July 3 to 25
Bivins, Texas (Camp) July 26 to Aug. 4
- H. V. Kyer, 894 Oregon Ave., care Chas. Dye, Kenmore, Ohio
Cincinnati, Ohio (Camp) May 31 to June 9
Open Date June 9 to 23
- Joy and Mary Latham, Wilmore, Ky.
Edward Lawlor, "The Youth Evangelist," care Rev. J. H. Loughton, Church of the Nazarene, St. Mathews Ave., Winnipeg, Man., Canada.
Open Dates
- Mason Lee, 217 Division St., Huntington, W. Va.
Lexington, Ky. (Kenswick) June 2 to 16
Cordova, Ala. June 23 to July 7
Calera, Ala. July 8 to 21
Birmingham, Ala. July 22 to Aug. 4
- E. Arthur Lewis, 1770 Cotner Ave., W. Los Angeles, Calif.
Richmond, Va. June
- V. H. Lewis Evangelistic Party, 130 E. Campbell, Hutchinson, Kansas
Protection, Kansas May 27 to June 9
Billings, Mont. (Dist. Assem.) June 19 to 23
- Ly Roy A. Lindsey, 230 Leon St., Syracuse, N. Y.
Fremont, Mich. June 4 to 16
Brushton, N. Y. (Camp) June 22 to July 4
- V. W. and Marguerite Littrell, 1007 Concord Ave., Akron, Ohio
Waynesburg, Pa. June 4 to 16
- Joseph L. Logsdon Jr., 1212 Breesee Ave., Pasadena, Calif.
- A. S. London and Wife, 2923 Troost Ave., Kansas City, Mo.
Coffeyville, Kansas May 26 to June 9
Bethany, Okla. (S. S. Enrollment campaign) June 12 to 23
- Holland London, 2923 Troost Ave., Kansas City, Mo.
Coffeyville, Kansas May 28 to June 9
Jerusalem, Palestine, in care of Nazarene Station June 13 to Aug. 27
- Claude H. Long and Sisters, 3335 West 29th Ave., Denver, Colo.
Richmond, Va., First Church May 25 to June 12
Wilksburg, Pa. (Camp) June 16 to 30
Lausing, Mich. (Camp) July 7 to 25
- H. H. McAfee and Wife, Box 534, Lakeland, Fla.
- Lawrence J. and Mary E. McAllen, Preachers, Singers and Chalk Artists, 126 N. Beaver, New Castle, Pa.
Danbury, Conn. June 9 to 30
Trenton, N. J. July 7 to 21
- J. B. McBride and Wife, 2923 Troost Ave., Kansas City, Mo.
Emporia, Kans. (Gen. Del.) June 9 to 23
Perkins, Okla. (Gen. Del.) June 25 to July 5
Okarche, Okla. July 7 to 21
Abernathy, Tex., Gen. Del. July 28 to Aug. 11
- R. H. and Edna McCart, Preacher, Singers, Pianist, 4100 Quitman St., Denver, Colo.
Pittsburg, Kans. (904 E. 4th) June 9 to 23
- Marvin P. McCoy, Lawyer-Evangelist, Edinburg, Texas
Brooksmith, Texas June 30 to July 15
Cross Roads, Texas July 15 to 30
Open Dates After July 30
- McKinley Sisters, Song Evangelists, Route 1, Greenfield, Ind.
Owensville, Ind. June 9 to 30
Bowling Green, Ind. July 7 to 21
- J. A. McNatt, 2923 Troost Ave., Kansas City, Mo.
Kirksville, Mo. June 2 to 16
St. Louis, Mo. (Golden Gate Church) June 23 to July 7
Tilden, Ill. (Camp) July 18 to 28
- A. McNaughton, 3753 Upton Ave. No., Minneapolis, Minn.
Mt. Vernon, S. Dak. June 2 to 16
Open Dates After June 16
- I. C. Mathis, 2923 Troost Ave., Kansas City, Mo.
Nashville, Tenn. (1st Church) June 2 to 16
- Prof. Paul and Helen Mayfield, Singers and Musicians, 3510 Weisser Park Ave., care Rev. J. W. Montgomery, Ft. Wayne, Ind.
Marion, Ind. (1327 W. 3rd Ave.) June 9 to 23
Caro, Mich. (Camp) June 27 to July 7
Canton, Ill. (Tent) July 8 to 28
- W. E. Melton and Wife, 2210 38th St. N.W., Washington, D. C.
Cuthbert, Ga. June 3 to 23
Capitol Heights, Md. July 7 to 28
- L. C. Messer, Gospel Singer, 2923 Troost Ave., Kansas City, Mo.
Austin, Texas (Central) June 4 to 16
Herrin, Ill. (Tent) June 18 to 30
Ada, Okla. (Tent) July 2 to 14
N.W. Oklahoma Holiness Camp July 18 to 28
Wellington, Texas July 29 to Aug. 11
- Russell and Leona Metcalfe, Song Evangelists, 539 Baker St., Lansing, Mich.
Newell, West Va. May 23 to June 9
Onego, West Va. (Camp) June 10 to 23
- E. Clay Milby, Song Evangelist, Greensburg, Ky.
Bentonville, Ark. June 3 to 23
Mt. Lake Park, Md. (Camp) June 28 to July 7
Watervliet, N. Y. (Camp) July 14 to 28
- 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.
Tulsa, Okla. (1st Church) June 2 to 16
Wilmington, N. Y. (Camp) June 23 to July 7
- O. C. Mingleddorf, Douglass, Ga.
Cundys Harbor, Maine June 9 to 23
Wareham, Mass. June 24 to July 7
Smith Mills Camp, North Dartmouth, Mass. July 12 to 21
- W. H. Minor, Bethany, Okla.
Oberlin, Kansas June 3 to 16
Rogers, Ark. June 17 to 30
- John E. Moore, Song Evangelist, 2923 Troost Ave., Kansas City, Mo.
Nashville, Tenn. (510 Woodland St.) June 2 to 16
East St. Louis, Ill. (2640 Maple Ave.) June 17 to 30
Thomas, Okla. (Box 562) July 1 to 15
Columbus, Ohio (Camp) July 18 to 28

- G. Chester Morgan, 445 McNally Court, Alliance, Ohio.
 Floyd, Iowa (Gen. Del.).....June 3 to 16
 Greensburg, Ky. (Gen. Del.) June 23 to July 7
 Columbia, Ky. (Gen. Del.).....July 14 to 28
- J. Herbert and Pansy Morgan, Preachers and Singers, 1052 River Ave., Indianapolis, Ind.
 Carthage, Ill.June 2 to 30
 Open DatesJuly
- Oliver and Ruth Morgan, Evangelist, Singers and Musician, 630 Division St., Indianapolis, Ind.
 Kalamazoo, Mich. (1st Ch.).....June 2 to 16
 Mansfield, Ill. (Tent).....June 17 to 30
- Harry W. Morrow, 6342 Kimbark Ave., Chicago, Ill.
 St. Louis, Mo. (Gen. Del.).....June 2 to 16
 Manville, Ill. (Camp).....June 23 to July 7
- H. T. and Lillie Nyhus, Rosholt, S. Dak.
 Freeman, S. Dak.June 5 to 23
- G. Frederick and Byrdie Owen, 1415 W. Pikes Peak Ave., Colorado Springs, Colo.
 LaJunta, Colo.May 26 to June 9
 Canon City, Colo.June 11 to 16
 Chadron, Nebr.June 18 to July 2
- Parks-Hawkins Quartet, 3213 North 27th St., Tacoma, Wash.
 Albuquerque, N. Mex. (1325 E. Central Ave.).....May 22 to June 9
 Duncan, Okla.June 16 to 30
- R. O. Parry and Three Sons (Firebrand Trio), 932 N. New St., Bethlehem, Pa.
 Open DatesMay 27 to June 21
 Park Lane, Va.June 22 to July 7
 Open DateJuly 8 to 28
- Dariel E. Patrone, Evangelist and Violinist, 116 N. Dawson St., Uhrichsville, Ohio
 Kehoe, Ky.May 27 to June 9
 Somerset, Ky.June 10 to 23
 Sandusky, OhioJune 24 to July 7
 Mt. Sterling, OhioJuly 8 to 21
 ReservedJuly 22 to 31
- Walter Patterson, Box 975, Bethany, Okla.
 Iota, La. (Ellis Church).....May 29 to June 9
 Noble, Okla.June 28 to July 14
 McLean, Texas.....July 26 to Aug. 11
- Eddie E. Patzsch, 492 E. Main St., East Palestine, Ohio
 New Ringold, Pa. (Evang.)....June 2 to 23
 No. Reading, Mass. (Camp) June 27 to July 7
 No. Dartmouth, Mass. (Smith Mills Camp)July 12 to 21
- B. H. Pockock, 133 Parkman Rd. N. W., Warren, Ohio
 Open DatesJune
 Ravenna, Ohio (Tent).....July 1 to 21
 Open DateJuly 24 to Aug. 11
- Wesley Pruden, 4723 West 26th St., Little Rock, Ark.
 Open DateMay 27 to June 9
 Vivian, La.June 12 to 23
- H. G. Purkhiser, 2923 Troost Ave., Kansas City, Mo.
 Carthage, Mo.May 29 to June 9
 Aurora, Mo.June 12 to 30
 Open DateJuly 1 to 21
 Billings, Mo. (Camp).....July 22 to Aug. 4
- Hugh Putnam, 104 Douglas St., Pontiac, Mich.
- Lewis J. Rice, 2406 Elgin Ave., Muskogee, Okla.
 Friendly, West Va.June 2 to 16
 Sligo, Pa.June 17 to 30
- Maurice and Virgelene Richardson, 307 S. Beech St., St. Marys, Ohio.
 Open DateJune 9 to 30
- Clifford G. Rife, Singer and Chalk Artist, 1501 Madison Ave., Indianapolis, Ind.
 Auburn, Ind.June 16 to 30
 Loudon, Tenn.July 5 to 21
- O. F. Ring, 409 Prospect St., East Liverpool, Ohio
 Cincinnati, Ohio (Camp)June 3 to 7
 Cincinnati, O. (Cumminsville).....June 9 to 22
- T. N. Robinson and Wife, Singers and Musicians, 601 E. Third St., Charlotte, N. C.
- Clyde B. Rodgers, Song Evangelist and Chalk Artist, 535 N.W. 8th St., Miami, Fla.
- J. A. Rodgers, 484 W. North Ave., East Palestine, Ohio
 Elkhart, Ind.June 2 to 16
 Canton, Ill.July 7 to 28
- Ferry Road, 948 Anderson St., Bristol, Tenn.-Va.
 Columbus, Ohio (Home Mission Meeting)June 9 to 30
 Greenville, Tenn. (Camp).....July 7 to 21
 Columbia, Tenn. (Moore's Camp)July 22 to Aug. 4
- E. L. Sanford and Wife, 533 Shelby St., Lexington, Kentucky
 Sharpsburg, Ky.June 7 to 29
 Huntington, W. Va.July 1 to 25
- J. D. Saxon, Greenbrier, Tenn.
 Elkton, Ky.June 3 to 16
- George and Kay Schriber, Preacher, Singers and Accordionist, Box 417, Boulder, Colo.
 Pasadena, Calif. (Dist. Assem.) June 5 to 9
 Canon City, Colo. (Dist. Assem.) June 12 to 16
 Open DatesAfter June 16
- Otho and Billie Schwab, 2923 Troost Ave., Kansas City, Mo.
 Shreveport, La.May 28 to June 9
 Marion, OhioJune 12 to 23
 Jerusalem, Palestine, (care Rev. Krikorian, P. O. Box 176)July 5 to 25
 Rome, Italy, (care American Express Agency)July 31 to Aug. 5
- C. C. Sellards, Clifton Hill, Mo.
 Open Dates (cancellations) May 12 to June 30
- Rev. Miss Lucille Seibert and Party (Gospel Trio), 1013 Harper St., Poplar Bluff, Mo.
- Dave and Hellen Severin, Preachers and Singers, 601 E. Boulder, Colorado Springs, Colo.
 Denver, Colo. (Home Miss. Meet.)May 9 to June 9
 Canon City, Colo. (Dist. Assem.) June 12 to 16
- Mr. and Mrs. R. A. Shank, 326 S. Harris Ave., Columbus, Ohio
 Derry, Pa. Ridgeview Park (Camp) July 5 to 15
- Richard and Dorothea Sharp, P. O. Box 364, Oshkosh, Nebr.
 Scottsbluff, Nebr.May 26 to June 9
 Buffalo Lake, Minn. (Camp).....June 14 to 23
 Borger, TexasJune 30 to July 14
- C. E. Shumake, 2711 Eads Ave., St. Louis, Mo.
 Charleston, Mo.May 26 to June 9
 Lexington, Ill. (Tent)June 10 to 30
 Union, Mo.July 1 to 14
- Kittie Lee Simpson, Bethany, Okla.
 Eldorado, Ark.June 2 to 30
 Lawton, Okla.July 7 to 21
- R. J. Smeltzer, 615 E. College St., Alliance, Ohio
 Sebring, O. (Holiness Conv.)....June 3 to 9
 Ravenna, Ohio (Tent).....June 16 to 30
 Meadville, Pa. (Tent).....July 5 to 21
 Washington, Pa. (Tent).....July 28 to Aug. 11
- Smith-Shirley Evangelistic Team, Preachers, Singers and Musicians, 917 W. Genesee St., Lansing, Mich.
 Mancelona, Mich.June 3 to 16
 Flint, Mich. (West)June 17 to 30
- Burl Sparks, Song Evangelist, Seymour, Ind.
 Ogelsville, Ind. (Camp).....June 20 to 30
 West Union, Ohio (Camp).....July 19 to 28
- C. K. Spell, Kirbyville, Texas
 Crowley, La. (Ebenezer Camp)....July 5 to 14
- E. H. Stillion, 31 Hone Ave., Oil City, Pa.
 Newell, West Va.May 23 to June 9
 Wilkingsburg, Pa.June 16 to 30
 Indianapolis, Ind. (So. Side).....July 7 to 21
- Stofer-Bierce Evangelistic Party (Rev. and Mrs. T. W. Stofer and Professor Jack Bierce) Knox, Ind.
 Indianapolis DistrictJune
- B. D. Sutton and Wife, Evangelist and Singers, 2923 Troost Ave., Kansas City, Mo.
 Webb City, Mo.May 22 to June 9
 Emporia, KansasJune 9 to 23
 Dayton, Ohio (Camp).....June 28 to July 7
 Vicksburg, Mich. (Indian Lake, Mich. Dist. Camp)July 18 to 28
- Howard W. Sweeten, Ashley, Ill.
 Ashley, Ill.June 4 to 25
 No. Reading, Mass. (Camp) June 28 to July 8
 Pawtucket, R. I.July 9 to 21
 Freeport, L. I.July 25 to Aug. 4
- E. C. Tarvin, California, Ky.
 Greensboro, Ind.June 23 to July 7
 Lincoln, Ill.July 14 to 28
- E. E. Taylor, 116 Ivy St., Nampa, Idaho
 Dallas, Wis.June 20 to July 7
- E. G. Theus, Box 982, Bethany, Okla.
 Austin, Texas (Central).....June 4 to 16
 Ft. Worth, Tex. (1st Ch.).....June 18 to 30
- Fred Thomas, 689 Milwaukee Ave., Elkhart, Ind.
 Cincinnati, O. (Fairfax, 3901 Lonsdale)June 4 to 16
 Lima, O. (1st Church) 408 W. Spring St.June 18 to 30
 Elwood, Ind. (Gen. Del.).....July 7 to 21
 Shelby, O. (44½ E. Main St.)July 23 to Aug. 4
- John Thomas, Wilmore, Ky.
 Lore City, Ohio.....June 14 to 23
 Red Rock, Minn.June 27 to July 7
 Lum, Lapeer Co., Mich.July 12 to 21
 Warsaw, Ohio.July 24 to Aug. 4
- A. J. Tosti, 365 Carroll St., Youngstown, Ohio
 Morgantown, W. Va.June 2 to 16
- J. C. and Dorothy Tryon, 446 Vassar St., Wichita, Kansas
 Alva, Okla.May 27 to June 16
 Sayre, Okla.June 17 to July 7
 Bethany, Okla. (Camp).....July 8 to 15
 Okeene, Okla. (Camp).....July 16 to Aug. 4
- L. M. Tucker, 146 A So. 9th St., Cambridge, Ohio
- E. E. and Ora J. Turner, Greensboro, Ind.
 Huntingburg, Ind. (Tent).....June 9 to 30
- N. E. Tyler, Floydada, Texas
 Englewood, Colo.June 21 to July 14
 Petersburg, Texas.July 18 to 28
- The Filipino Evangelist Party (Bill and Bert), 302 E. Third St., Ashland, Wis.
 Chenoa, Ill.June 7 to 16
 Elkhart, Ill. (Home Missions)June 23 to July 7
 Lomax, Ill.July 14 to 28
- G. D. and Agnes Urschel, Evangelists and Singers, Olivet, Ill.
 Ashland, Wis.June 7 to 23
 Mercer, Wis.June 30 to July 14
- N. B. Vandall, Evangelist, 303 Brittain Rd., Akron, Ohio
 University Park, IowaMay 31 to June 9
 Fore City, Ohio (Camp).....June 14 to 23
 Beulah Grove, Ohio (Camp).....July 4 to 14
 Sebring, Ohio (Camp).....July 19 to 28
- H. F. Vogt, 334 Pacific St., Camas, Wash.
 Winnipeg, Man., Canada (395 Beverly St.)May 30 to June 9
- Harold L. Volk and Wife, 1025 So. 4th St., Canon City, Colo.
 Hewitt, Minn.June 3 to 23
 Gordon, Nebr. (Camp).....June 28 to July 7
 Meadow Grove, Nebr. (Camp).....July 19 to 28
- Allen H. Wagner, Rudolph, Ohio
 Cincinnati, OhioJune 9 to 23
 Fayette, O. (Tent).....June 26 to July 14
- J. C. Walker, 921 Third St., Portsmouth, Ohio
- J. P. Wear, 2923 Troost Ave., Kansas City, Mo.
- Wm. Werkhauser, 104 Kentucky Ave., Danville, Ill.
 Louisville, Ky. (1st Ch., Gen. Del.)May 29 to June 16
 Birmingham, Ala. (Box 1928)June 30 to July 14
 Oklahoma City, Okla. (Tent) July 16 to Aug. 4
- K. S. White, Bethany, Okla.
- C. M. Whitley and Wife, Box 413 E. Cleveland, Electra, Texas, care M. J. Swindall
 Vernon, TexasMay 31 to June 16
 Kingston, Okla.July 7 to 21
 Lula, Okla.July 22 to Aug. 4
- Elzie C. Wilson, Evangelist, 2614 Stephenson St., Dallas, Texas
 Dallas, Tex. (East Side Mission) June 2 to 20
 Terrell, Tex. (Inter. Camp).....June 21 to 30
 Winsboro, Tex. (Mt. Calvary Church, R.F.D. 2)July 1 to 21
 Mt. Vernon, Tex. (Majors ch.).....July 22 to Aug. 4
- Helen D. Wilson, Evangelist, Renfrew, Pa.
 Open Dates
- C. B. Winland, Mt. Vernon, Ohio
 Zanesville, Ohio (Tent).....June 2 to 16
- J. P. Wolpe, 7524 Kenwood Ave., Chicago, Ill.
 Muscatine, Ia. (301 Stewart Rd.)May 31 to June 9
 Atlantic, IowaJune 14 to 30
 Oskaloosa, IowaJuly 5 to 21
- Lon R. Woodrum, 3740 Bell St., Kansas City, Mo.
 Sikeston, Mo.June 9 to 23
 Warren, Ind.June 30 to July 14
 Oklahoma City, Okla.July 21 to Aug. 4
 Open DateAug. 11 to 25
- George P. Woodward, Artist-Evangelist, 122 W. Barnard St., West Chester, Pa.
 Muir, Pa.June 6 to 16
 Wilmington, N. Y. (Camp).....June 23 to July 7
 Allentown, Pa. (Camp).....July 18 to 28
- E. E. Wordsworth, 536 No. 104th St., Seattle, Wash.
 Sawyer, N. Dak. (Dist. Camp).....June 7 to 16
- E. E. Zachary, Box 103, New Castle, Ind.
 Bedford, Ind.June 2 to 16

CRUSADE FOR SOULS—CHINA

H. A. Wiese*

PLANS have been set for every China Nazarene church member to co-operate in every way with the Crusade for Souls movement started by the action of the General Board last January. The program as announced for the year in the Herald of Holiness, we translated into Chinese and sent it in a letter to all the stations, calling upon them to fall in line with this Crusade.

In the translation of the program we had one serious difficulty and that was how to express the word "Crusade." In the English, to all who know history this word had a world of meaning. But to the Chinese who have never heard of the Crusades—with the exception of the trained workers—this word has no meaning at all. In fact the Chinese three characters for this word "crusade" read, "the soldiers of the cross," and is the same name as is applied to the Salvation Army at times. We then had to seek a new word. I gave an hour or so of study and research to find what word or words would best give the spirit of those remarkable words, "Crusade for Souls." After some time of selecting several expressions and then the process of elimination we came down to the expression, "Save Soul Movement."

China is at this time rigorously pressing a program that aims at reorganizing every detail of the home and life of the individual with the idea of discarding all that is undesirable and the adoption of modern ideas on sanitation, home training, health ideals, etiquette, etc. This new program is a national movement started by Chiang Kai Shek, the Generalissimo of China. This program is far-reaching and is full of life and is well named, "New Life Movement." This word, "movement," in the Chinese is formed by two

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characters and given in the dictionary to mean, "to circulate"; to revolve, or to stir up others. But in connection with the "New Life Movement" they are always translated by the word "movement." It is full of meaning in the Chinese, especially at this time, and catches the student's attention, for among students, business men and officials, nothing is heard more these days than talks about the "New Life Movement." But here is a movement that is "New" indeed—"Save Soul Movement."

The other day at Chao Cheng I saw a letter that the provincial governor of Shantung had sent out to the magistrates of all the counties and urging them to get in touch with the local churches, if any, and to secure their co-operation in working out the program of the New Life Movement. A letter was written to the church from the governor of the province and sent through the magistrate to pass on to the church, asking the church to co-operate with the local magistrate in organizing a committee for the promotion of this New Life Movement. I have secured hundreds of tracts which take this New Life Movement and show how it complies with the Bible and the Christian way of living. For instance, the idea of "New Life," what would be more appropriate than to point out the words of Jesus to Nicodemus, "Ye must be born again"? Where could one find anything more in line with "New Life" than this? True, indeed, the Christian has the secret for the New Life Movement.

We pray this Crusade for Souls or "Save Soul Movement," as we have put it in the Chinese, will catch fire and a real movement indeed may be started that will bring thousands of souls to Christ.