

HERALD of HOLINESS

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The Ultimate of Redemption

C. A. McConnell

NO man hath seen God at any time." To the finite there can be no comprehension of the Infinite. There is no communion between sin and holiness. Created in the likeness of God, man has traveled so far away in his lostness that when he would depict his once remembered, now forgotten, Lord, the form and features are those of a fiend—a being to fear and dread, not to love. "Your sins have separated between you and your God." And yet the original purpose of God is so ingrained in humanity that man finds no place of rest, no full satisfaction apart from God. Sinful man gropes, but never grasps God. Blind, estranged, lost! Created for the companionship of the Lord of Light, now the sport of the spirits of darkness, man finds no kinship in all his groping. So the God of Love came down to the plane of man's lostness—and they called His name Jesus, for He was to save men from their sins. He came to be the Light in man's darkness; the Bread of Life for man's unappeased hunger; the Living Water that man might thirst no more. Great is the mystery of godliness—the questing God seeking the companionship of man! The Holy One would take upon Himself man's burden of guilt; Infinite Glory would descend to lowest shame; Immortality would relinquish life, that man might be brought back to stand in the presence of Love. The ultimate of redemption is fellowship with the Most High. Once more man may know God; come into His presence through Calvary's cleansing Fountain. Once again the heart of man may thrill with love divine. Again the rapture of communion, as the cleansing of Pentecost brings to man abiding, Divine Personality. Now we know Him, whom to know is life eternal. The darkness of sin gives way; in the joy and peace of God-consciousness man finds the earnest of that oneness, that fellowship, man-lost but God-restored, which is man's eternal inheritance, and the glory of Christ forever.

HERALD OF HOLINESS

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ENTERING INTO CHRIST'S PASSION

CHRISTIANITY has a program—broad, comprehensive, challenging. As the law written on tables of stone was known as the Ten words or Commandments, so Christ has seen fit to give to the Church in brief words, this Great Commission—"Go ye therefore and make disciples of all nations." But this commission is more than a program, it is a passion. In the heart of our Lord it was an unquenchable desire. The redemption of lost men, the salvation of a lost race, was with Him a consuming passion. It led Him to the cross with its humiliation and shame; and when He arose from Olivet's brow and returned to His glory, he left with the Church this noble idea of the redemption of the lost. Since that time the Church has never lacked for ideas. They float to us seemingly from the azure blue into which our Lord ascended, and come with their "trailing clouds of glory."

But ideas are poor things unless incarnated. No one has stated this more clearly and beautifully than George Eliot. "Ideas," she says, "are often poor ghosts. Our sun-filled eyes cannot discern them; they pass athwart us in their vapor, and cannot make themselves felt. But sometimes they are made flesh; they breathe upon us with their warm breath; they touch us with soft, responsive hands; they look at us with sad, sincere eyes, and speak to us in appealing tones. They are clothed in a living, human soul, with all its conflicts, its faith and its love. Then their presence is a power, then they shake us like a passion, and we are drawn after them, with gentle compulsion, as flame is drawn to flame." Is not this exactly what our Lord meant when after speaking of the Word as the seed of the kingdom, said also that the children of the kingdom are the good seed? He could have meant nothing less than the truth becoming incarnate in human lives.

IT is in the perfect life of Christ on earth that this ideal is given to mankind. Veiled in the flesh, the divine glory burst forth, its rays tempered to the feeble

sight of sinful men. The throbbing heart of God must communicate with fallen humanity. Men said this is beautiful—this is holy. In this beautiful life they saw and recognized their own sinfulness, but they saw also, what men might be as the sons of God. Something within them responded to the love of God in Christ. It was in the sacred passion of the cross that the motive to holy living was supplied. "God commended his love to us, in that, while we were yet sinners, Christ died for the ungodly." The deepest note in holy love, is that it suffers for its object. A great painter who was at one time confined in a cell, painted on its dingy walls his conception of the conquering Christ. The central figure was white-robed, bursting asunder the prison gates, and to Him were stretched out welcoming hands from the first man to the last. But while His earthly life may supply the ideal, and His cross the motive, neither of these could become effective without the promised gift of the Holy Ghost. This is the secret of Pentecost. Men may be anointed with the same Spirit which possessed Him, and thereby enter into His passion for the lost of earth.

HERE then is our need. Programs, organizations, equipment—all of these are valuable when arising out of the love of God and urged on by its consuming passion. Without it they are but feeble substitutes for the power of the Spirit. Let the Divine Commission become something more than a noble idea—let it become incarnated and burn with a consuming passion as it did in the heart of our Lord, and men will cry out with Francis Xavier, who in the midst of toil and suffering prayed, "Yet more, O my God! yet more!" It was this same Spirit that burned in the heart of David Livingstone, when he sent his communication to the London Missionary Society saying, "I am ready to go anywhere, provided only it be forward."

Give us a passion like this for the lost, and the gospel of Christ will soon cover the land as the waters cover the sea. Was our Lord sincere when He asked His disciples to make learners of all nations? If so—and it were sacrilege to doubt it—then it can be done. Away with distressing unbelief under whatever guise! Let men arouse themselves and enter into the passion of Christ, and the sacred fires will soon begin to burn. Pentecost furnishes us with the secret. Let men tarry until they are endued with power from on high, and most of our present-day problems in the church will be instantly solved.

THE KNOWLEDGE OF THE HEART

THERE is in all nature a surge of life struggling to come to fulfillment; so also there is in the hearts of men, a longing which can never be satisfied apart from direct communion with God through the Spirit. To be sure the heart of man is depraved, but this *depravity* is the result of a *deprivation*—the loss of the Spirit of God by which alone man can maintain

his fellowship with God. Nor can this longing be eradicated from the heart. The deluded Soviet officials in Russia have attempted it by repressive measures, but they can never succeed. Stanley High reports in the *Christian Herald* that he visited a church in the outskirts of the city, which was crowded with men, women and children, although outside a blizzard was raging, and the church inside was but dimly lighted and with no heat whatever. He makes the prophecy that "after the government has done its worst and darkened or torn down every house of God in Russia, enough of this fire will be kept burning to relight one day the ancient altars of the nation's faith."

The ineffectiveness of merely intellectual argument against the deep heart-longings of men, is well illustrated in the story of Comrade Lunatscharsky, the Bolshevik commissary for popular education, who in a public address, attacked the "obsolete faith." After what seemed to him a successful presentation of his assertion that Christianity was the product of the capitalist class, but was now completely overthrown, he opened the meeting for discussion. A young village priest came forward, and was given five minutes in which to reply. He mounted the platform and turning to the audience said, "Brothers and sisters, *Christos Woskresse*—Christ is risen!" This was the solemn Easter greeting which was exchanged by Russians. Then came the reply from the audience as one man, "*Woistinu Woskresse!* Verily, He is risen," which was the usual reply and which Rev. John Mandtler our Russian pastor and singer interprets as meaning, "He surely is risen! Thus all the eloquence and boasted argument of the official was as nothing in contrast with the deep-seated convictions of the human heart.

EDITORIAL MISCELLANY

FROM the articles appearing in some of the official organs of the denominations, it is evident that there is an awakening to the futility of the so-called "religious education" without a sound basis in spiritual conversion. Christ Jesus came into the world that men might have life and have it abundantly. To attempt to make genuine Christians apart from the new birth is sheerest nonsense. One cannot educate a corpse. Those churches which have unduly stressed religious education to the neglect of conversion are being forced to recognize the hopelessness of their position. The gift of God which is eternal life comes only by faith in Jesus Christ and is communicated by the Spirit. Real spiritual converts are characterized by a hungering and thirsting after righteousness. With this as a basis systematic instruction becomes effective; without it, the church will be filled with worldly minded people—a condition which must ever prove disastrous to a spiritual organization.

According to Walter A. Jessup, president of the Carnegie Foundation for Teaching, there is a changed attitude among students. He says, "The student on the campus is no longer the blase, sophisticated student

of the twenties. He is a hard-working, serious-minded person who demands more of the college library, the laboratory, and the instructor than did his brother of a decade ago. He is increasingly a patron of the seminar, the serious lecture, the art gallery, the symphony concert. The student is deflating the 'rah-rah boy' of yesterday. He has a different attitude toward scholarship, research, athletics, fraternities and student activities. It is a fact that every serious-minded experiment on the part of educational institutions to attain a new level of educational effectiveness is now being met by the students with a serious-minded and intelligent co-operation."

The social changes which are taking place at the present time are startling. Take, for instance, the changes taking place in the work of women. A few years ago the home was regarded as the "woman's sphere"—now the number of women engaged in gainful occupations has increased from four and one-half millions to ten millions. The number of women engaged in the professions has increased from 400,000 to one and one-half million; while the number of married women engaged in both occupational and professional pursuits has increased in the last thirty years from 700,000 to three and one-half million. Such changes as these can but affect the homes of the nation. In the matter of professional work it has been discovered that while on the part of the man marriage tends to stabilize him, it has the opposite effect in the case of the woman. Her interests are divided, and the profession suffers in the interest of the home. This is, however, a wholesome attitude among women.

It seems that Christian people must develop a conscience with reference to the use of radio programs that are unchristian in form and effect. There can be no objection to good, clean, wholesome entertainment, but the light, frivolous, jazzy and sometimes irreverent and indecent programs should not be allowed to enter the sacred precincts of the home. If possible, bad programs are worse than bad books. In this connection, it is interesting to note that many are looking for something better in the way of radio programs. A private group in a certain section of our country has banned commercial advertising, and is broadcasting programs of an intellectual and esthetical nature. It is reported that one of these "colleges of the air" has 14,000 taking regular courses of instruction.

It will take the "ages to come" to unfold the kindness and love of God in Christ Jesus. When after the coming of Christ, the resurrection of the saints, the millennial ages and final judgment, the Scriptures inform us that the ages will stretch on and on, each with some new phase of revealed kindness and love. And yet we shall never be able to fully fathom the stores of infinite grace. And so with Toplady, the famous hymn writer, "the more the better."



Managing Editor's Page



A CLEAN WORK

A CLEAN rather than a big work." A correspondent again calls our attention to this old-time slogan, gently reminding us of the ever present dangers confronting a rapidly growing movement. We heartily agree with our correspondent that we may put more emphasis on numerical success than upon the smile and blessing of God. Also we realize the fallacy of burning incense to statistics. There may be in a few places such an eagerness to grow and a desire upon the part of some overly ambitious worker to increase his membership that the growth is made at the price of quality. But on the other hand there is the danger of discouraging the newly converted or those who have recently been brought in touch with the church through our failure to provide them with the protection that membership in the church would give. The babes in Christ, the weak and somewhat hesitant Christian and the stumbling child of God need the church. Surely church membership cannot be confined only to the strong and mature believers. To grow in any manner involves somewhat of a risk. The early church grew in spite of the many handicaps and it may be well to consider that many of Paul's letters were written because of some conditions in the church which were not as they should have been.

But the slogan, "A clean rather than a big work," is misleading. We cast no reflection upon the person who is supposed to have originated it, or at least who is responsible for its continued use. However, it implies that smallness guarantees cleanness, while growth or bigness assures of pollution. But Bible history indicates that even among the small group of the disciples there was a Judas, and we could hardly consider a class of twelve to be a big work. On the other hand, in the early church with three thousand saved on the day of Pentecost and others being added daily the apostles found Ananias and Sapphira. So the small and the big work had some corruption in it. Whether a work—small or large—remains clean will depend entirely upon whether leaders and members are willing to walk in the path of obedience to God.

This slogan has also been used as an excuse for indolence and lack of aggression. The worker who is looking for an excuse on which to place his failures or to blame the lack of progress has often said, "Well, you know, we desire a clean rather than a big work." When if that worker had been as conscientious and as industrious as the average merchant, professional man, or employed individual he could have had both a clean and a larger work. We would change this slogan to read, "A clean and a growing work." The active church,

the obedient church, the soul-burdened church, the progressive and believing church, will be somewhat like a flowing stream which keeps clean through progression. Stagnation breeds pollution and death. Growth is an indication of life.

There seems to be no cause for great alarm because of the increase in our membership. It has been a rather normal growth of about ten per cent each year. Each church should have no difficulty in assimilating this number of people into its life and program. On the other hand when we consider the large number of seekers reported at our altars, the many evangelists and the numerous revivals, conventions, campmeetings and assemblies that are held, is it not strange that our growth has been no larger? We are prone to believe that often we have been too slow to string the fish we have caught. Let us accept the slogan, "A clean and a growing work," and bring into the membership of our church all who are willing to meet our standards for membership and will loyally support our program.

* * * *

A correspondent inquires, "Is the Crusade for Souls based on a desire to glorify God, or is it that we might report larger numbers and boast of our material accomplishments?" This is a question worthy of most serious consideration. There may be as many answers to this question as there are local churches. The originators of the plan and those who have promoted it from Headquarters have no hesitancy in answering our good brother, that it is based on a desire to glorify God, to win souls who are lost in sin to our Lord Jesus Christ, to bring believers to seek and obtain the experience of entire sanctification, and to bring to our communities a genuine, spiritual revival. We believe that most of our pastors and churches have the same desire and that the results of the Crusade will be glorifying to God.

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CAMP MEETING SERMONS

This is the title of a new book from the pen of General Superintendent Chapman. It contains ten choice sermons which Dr. Chapman has preached on various campmeeting platforms. There are several messages on the doctrine and experience of entire sanctification, one on divine healing, another on the second coming of Christ. There is no more popular writer in the church than Dr. Chapman. We commend the message of this book to all of our readers. It is bound in paper covers, and sells for the small sum of twenty-five cents.

DELUGES OF PENTECOST

Basil Miller

II. PRAYER AND THE GREAT REVIVALS

BEHIND every deluge of Pentecost there have been volumes of prayer. Without prayer there have been no revivals. When man attuned himself to the will of God through prayer, the Almighty was not long in sending tidal waves of spiritual victory. God's conditions have been clearcut—man must "pray clean through" ere holy stirrings in the mulberry trees are seen. Never yet has Jehovah failed in answering by divine fire—fire which transforms souls, renews believers, quickens those dead in iniquity—when His Elijahs have touched heaven by the route of prayer.

The soul winners supreme have been praying men. Knapp bathed his spirit in prayer. Finney with groanings of the inner man prevailed before God. Whitefield was a prophet who early and late calloused his knees in prayer. Moody loved to pray so much so that he prayed personally for seven hundred and fifty thousand seekers.

The modern age, our crusades, our attempts at building revival atmosphere, will be hopeless until we reach the ear of God through prayer.

MOODY AND AN INVALID'S PRAYER

To many God gives the privilege of being mate for some mighty captain of souls. It is never theirs to stand in the limelight, rather in the shelter of some unknown position they labor, but in so doing they make possible the achievements of others who shake their ages for God. Back of the work of Moody stood such a soul. His Chicago tabernacle was not yet completed so he decided to go to London to see what the other preachers were doing. At Exeter Hall on the Strand, the meeting being thrown open for speakers, Moody arose and witnessed for his Master. A minister asked him to preach for him the next morning and night. The building was large, and the audience was unresponsive. Their faces were cold to the truth. At the night service the same was true. Half way through his sermon, the glory came upon the congregation, the atmosphere changed, and when the altar call was made, whole pews arose. When Moody left the next day for Dublin he told the preacher to carry on the meeting, and if necessary to wire him to return. As the boat landed a telegram came saying, "Come back at once."

Four hundred seekers found the Lord in a few days time.

It was not long until Moody discovered the source of this mighty victory. An old woman started in two years before to pray that he might come to their church. She had read of his work through *The Watchman*. For those long months she prevailed, and in God's unknown, mysterious manner, the famed evangelist was led to the church.

Moody said about this praying woman, "I had no

plans beyond this church (his Chicago tabernacle). I supposed my life work was here. But the result with me was that I was given a roving commission, and have been working under it ever since."

A million souls came out of that invalid's prayers.

PRAYING PROPHETS

Wesley testified that his converts came by the tens of thousands because of his prayers. Early in the mornings at four and five o'clock the sainted John would be on his knees. William Bramwell, famed revivalist of Wesley's days, arose at five every morning to pray—and every circuit where he labored was blessed with revivals. John Newton, better remembered because of his songs than his sermons, said that he never failed to have fruit in way of seekers after his sermons. His was a life permeated with prayer.

The night before Jonathan Edwards preached his memorable sermon on "Sinners in the Hands of an Angry God," in Enfield, Conn., a band of women of the congregation spent the entire time in prayer. Five hundred were converted as the result of that sermon, and this gave birth to the Great Awakening when some fifty thousand were converted.

The campmeeting revival of the first decade of the past century came about through prayer. It came "direct from God." All denominations joined in the "Concert of Prayer" in 1795, and revival echoes were soon to be heard which culminated in those miraculous camps. At this time Timothy Dwight started a revival in Yale University, which revolutionized the spiritual life of the students, and reached out until it touched one hundred and fifty New England churches. All of this came through united concerts of prayer.

Yonder on his knees you see Father Nash, while there in the pulpit stands the fiery Finney, pleading the cause of Christ. When the evangelist preached, Nash prayed; and together God gave them a half million souls. Finney also organized "prayer bands" in each revival. John Vassar, the book-selling soul-winner, was a man whose strength was to be found in his prayer life. God gave him thousands through the personal touch during the Civil War. Knapp, winning a hundred thousand in ten years, said, "I depend more on prayer, on prevailing supplication with God, than all the instruction that can be given."

In 1900 God placed it upon the heart of R. A. Torrey, then pastor of the Moody Tabernacle in Chicago, to pray for a world-wide revival. He gathered a group of his friends and students at the Institute to pray for this purpose. Hour after hour they remained on their knees. One day God seemed to indicate that Torrey himself was to undertake the work. The next week came a call to Australia for revivals; then Japan began to bid for his services; and before

two and a half years more were finished, Torrey had literally circled the globe in revival work, and had won a hundred thousand souls. When he was ready to begin his campaign in Australia there were some two thousand prayer bands throughout the nation, the city where the meeting was conducted, and even in England, calling upon God for a mighty floodtide of spiritual victory.

When Billy Sunday held his great revival in Pittsburgh before ever a single sermon was preached there had been four thousand prayermeetings conducted in interest of the coming campaign. God must somehow honor such faith.

In the mighty harvest of souls in Ireland in 1859, when all Ireland was stirred, and even Scotland and England were moved, the revival really began in an old country schoolhouse where *four young men prayed through to complete victory.*

It was on Monday, more than three centuries earlier, June 1, 1630, that young John Livingstone, an ordained preacher, delivered a sermon at the Kirk of Shotts, and much to the amazement of all present more than five hundred were converted by means of the message. Little wonder that such results followed this frail attempt, for on the night previous the congregation prevailed in an all night prayermeeting.

PRAYER THAT REACHED A MILLION SOULS

The financial crash which occurred on October 14, 1857, tore the era of prosperity from the grasp of America. Economic hope was gone. One man for days went to his church for prayer. Jeremiah Lanphier daily broadcast an invitation for others to meet him every noon in the upper room of the Old North Dutch Church in Fulton Street, New York City. For days he prayed alone. Finally another man joined him, then the number increased to six. It jumped to twenty, then a hundred, and finally the meeting house could not hold the throng of pray-ers.

The news and impetus spread rapidly to other churches and theaters, and everywhere volumes of prayer went up, clamoring as one man said for God to save their souls and restore their credit. They started singing and sang until their hymns rang everywhere in the streets of the city. At the docks the stevedores and seafaring men knelt for prayer. The prisons took up the challenge. It is said that six thousand people daily attended some twenty noonday prayermeetings.

The news flashed everywhere. Free of charge the telegraph companies at given hours carried thousands of prayerful messages. Newspapers ran extra editions delineating the results of the prayermeetings. The spirit of these supplication services reached Boston, Philadelphia, and finally it ran out as far as Omaha, where all along the line hundreds of people were daily continuing in prayer. In most of these cities all business was suspended during the hour of these prayermeetings.

One day a Chicago merchant took out his watch and said, "It is almost twelve o'clock, also time for

prayermeeting." He invited his client, a country-looking lad, to go with him, and a glorious sunrise burst in the lad's heart. He wrote his mother, "Pray that this work may go on until every knee is bowed." That country lad was none other than D. L. Moody. Multiplied thousands were converted during the first four months of these prayermeetings, and during the year the total ran nearly to the million mark.

When one adds to this million souls won the second million won through the ministry of D. L. Moody, who himself was converted through those prayermeetings, the tremendous power and results of Lanphier's prayers are realized. This was a golden chain of prayer that wrapped itself around the heart of the world.

PREVAILING PRAYER

The keynote to these mighty pentecosts which have shaken the centuries was prayer, prevailing, supplicating prayer. When an hour did not achieve the results, they prayed all night, as at Ensfield and Shotts. When one noonday meeting did not break through, they prayed for a month, a year as in New York City, and Chicago under Torrey. They believed in concerted prayer, and called all the churches to prevail mightily before God, and out of it came those campmeeting revivals which marked the first part of last century. They united multiplied hundreds of prevailing Christians until everywhere, daily, the voice of prayer ascended to high heaven.

Out of such knee-work came those tremendous tidal waves of spiritual awakenings.

There is no other route by which men may stir a community, awaken a nation, drag sinners back from the chasm of destruction, save that of prevailing prayer. Our Crusade for Souls, so nobly undertaken by two thousand churches, will break through to victory only as we pray the heavens open, the glory down. God is no respecter of those who would pray, be she an invalid as the lady who prayed Moody's "roving evangelistic commission down," or a stalwart business man as Lanphier. God will hear the man who prays through, all the way through until the glory falls.

LOVE

LON R. WOODRUM

*Misunderstood, and oft maligned,
Love suffers long and still is kind.
It envies not its foes a bit,
Is not puffed up by pride a whit,
Seeks not itself to praise and please,
Seeks not its own but others' ease.
Love thinks no wrong, at sin it grieves,
All things it bears, endures, believes—
Though language cease and prophets fail,
Though knowledge fade like vapor pale,
Though worlds should fly from space above,
God shall not die—AND GOD IS LOVE!*

(Dedicated to Mrs. Dora Patterson, who suggested the theme.)

EVIDENCES OF THE EXPERIENCE OF CHRISTIAN PERFECTION AS GIVEN BY JOHN WESLEY

Olive M. Winchester

WHILE many admit the teaching of Christian perfection as a constituent element in the ministry of John Wesley, there is some diversity of opinion as to the content of this experience as set forth by him. There is more agreement from the positive side than there is from the negative side. One of the vital questions that arise is the relationship of this experience to sin. Some would limit it to voluntary sin and deny the fact that it has as its very foundation experience the cleansing from sin that the love of God may rule and reign within. While this aspect may not have been as fully developed in Wesley's teaching as with some later writers, yet there would seem to be ample evidence that Wesley fully maintained a cleansing as well as the filling of the heart with love.

CLEANSING FROM SIN

When we turn to the Journals and other writings we find definite references to sin as inward as well as sin as outward or sin as an act. In a passage quoted in a previous article, one of the characteristics of the testimonies of those whom Wesley examined was, "That they felt no inward sin, and to the best of their knowledge committed no outward sin." Again we find him quoting the testimony of those who stated that they had been saved from a root of bitterness. Here in both cases sin is described in such a way that it can refer alone to sin in the heart.

In another place Wesley specifically denominates this sin as inward and also gives some of its outward drives. Speaking of his return to London on one occasion he observes, "Many have, and many do, daily experience an unspeakable change. After being deeply convinced of inbred sin, particularly of pride, anger, self-will and unbelief, in a moment they feel all faith and love; no pride, no self-will, or anger: and from that moment they have continual fellowship with God always rejoicing, praying and giving thanks." Again he notes regarding a society in Dublin. "Two gave a plain, simple account of the manner wherein God had cleansed their hearts; so that they now felt no anger, pride, or self-will; but continual love, and prayer, and praise."

After a period of dearth in the preaching of the doctrine of Christian perfection due more especially to the excesses of some connected with the London society and then another revival, Wesley states, "But the peculiar work of this season has been, what St. Paul calls, 'The perfecting of the saints.' Many persons in London, in Bristol, in York, and in various parts both of England and Ireland, have experienced so deep and universal a change, as it had not before entered into their hearts to conceive. After a deep conviction of inbred sin, of their total fall from God,

they have been so filled with faith and love (and generally in a moment), that sin vanished, and they found from that time, no pride, anger selfish desire, or unbelief. They could 'rejoice evermore, pray without ceasing, and in everything give thanks'."

On another occasion we find Wesley writing to some fifty clergymen of the Church of England urging that they form some sort of a union, those who agreed on three fundamental points:

- "1. Original sin.
- "2. Justification by faith.
- "3. Holiness of heart and life; provided their life be answerable to their doctrine."

On other points Wesley gave great liberty, but he regarded these as the very essentials, and among them we note that of original sin.

Relating the personal testimony of a young woman, Wesley notes, "I was much refreshed by hearing the experience of Mary G—, once a determined enemy to the doctrine of perfection, opposing it with great eagerness and many reasons, but now a happy witness of it. During her hottest opposition, she never could rest in any known sin: and this at length made both pride and anger so exceeding bitter to her, that she could have no peace till she was fully delivered from them."

Still another personal testimony he gives. A young woman tells how under a burden of prayer she obtained deliverance. She states, "In a short time all my trouble was gone, and I did believe all my sins were blotted out; but in the evening I was thoroughly convinced of the want of a deeper change. I felt the remains of sin in my heart, which I longed to have taken away. I longed to be saved from all sin, to be 'cleansed from all unrighteousness.'" Farther on she describes how she entered into this experience. "I felt an inexpressible change, in the very depth of my heart; and from that hour I have felt no anger, no pride, no wrong temper of any kind; nothing contrary to the pure love of God, which I feel continually. I desire nothing but Christ; and I have Christ always reigning in my heart. I want nothing: He is my sufficient portion in time and in eternity."

With the passages cited we can clearly see that in the evidences of Christian perfection the cleansing from sin was dominant. There are many other passages that might be quoted, but these are sufficient to prove the point. We also note the special sins which Wesley regarded as the most characteristic of this inbeing of sin, that is, pride, anger and self-will. Along with the account of sin in the heart we found also some statements regarding the positive phases of the experience, but these should be considered further.

THE GRACE OF PERFECT LOVE

In some of his letters we find these very specific definitions of the doctrine. Writing to one party he says, "By perfection, I mean, perfect love, or the loving God with all our heart, so as to rejoice evermore to pray without ceasing, and in everything to give thanks. I am convinced every believer may attain this." Again a similar statement: "By Christian perfection, I mean (as I have said again and again) the so loving God and our neighbor, as to 'rejoice evermore, pray without ceasing, and in every thing give thanks.' He that experiences this, is scripturally perfect."

In controversy with one who was strongly opposing the teaching on Christian perfection Wesley wrote, "By Christian perfection, I mean, (1) Loving God with all our heart. Do you object to this? I mean, (2) A heart and life all devoted to God. Do you desire less? I mean, (3) Regaining the whole image of God. What objection to this? I mean, (4) Having all the mind that was in Christ. Is this going too far? I mean, (5) Walking uniformly as Christ walked. And this surely no Christian will object to. If anyone means anything more, or anything else by perfection, I have no concern with it."

In still another letter we have the doctrine set forth as in these other cases and then some of the infirmities of the flesh noted. "The plain fact is this," he writes, "I know many who love God with all their heart, mind, soul, and strength. He is their one desire, their one delight, and they are continually happy in Him. They love their neighbor as themselves. They feel as sincere, fervent, constant a desire for the happiness of every man, good or bad, friend or enemy, as for their own. They 'rejoice evermore, pray without ceasing, and in everything give thanks! Their souls are continually streaming up to God in holy joy, prayer and praise. This is plain, sound, scriptural experience: and of this we have more and more living witnesses. But these souls dwell in a shattered, corruptible body, and are so pressed down thereby that they cannot exert their love as they would, by always thinking, speaking, and acting precisely right. For want of better bodily organs they sometimes inevitably think, speak or act wrong. Yet I think they need the advocacy of Christ, even for these voluntary defects; although they do not imply a defect of love, but of understanding. However that be, I cannot doubt the fact. They are all love; yet they cannot walk as they desire."

Again we find Wesley issuing the call to a backslider. "Where are you now? full of faith? looking into the holiest, and seeing Him that is invisible? Does your heart now glow with love to Him who is daily pouring His benefits upon you? Do you now even desire it? Do you now say, (as you did almost twenty years ago):

*Keep me dead to all below,
Only Christ resolved to know;*

*Firm, and disengaged, and free,
Seeking all my bliss in thee?*

With these various references we can see what are the basic factors in the experience of Christian perfection from the positive side. First and primary is that of love, love to God and then love to one's neighbor. Then there is the attitude toward life of joy amid all its trials and temptations, joy in God and in Christ, accompanying this are other attitudes, the attitude of prayer and praise. These attitudes may be continual in our life while the expression of particular prayer and praise is at definite periods, at periods daily in our private devotions, and in the assembly of the children of God together at the appointed times. As we study Wesley closely we find he also relates this experience to the bodily infirmities and handicaps resulting therefrom. How graciously did the Spirit of God guide this great leader in setting forth this wonderful message of a fullness of perfect love!

A WISE FATHER

Often we hear it said that if parents force their children to go to church they will create in their children a distaste for the church. The fact about the matter is that but few children in our generation are really trained in church going habits. We might go a step farther and say that too few children live in homes in which a proper example is set them. In looking over the files of an old newspaper we came upon the following story:

A boy did not want to go to church, but his Christian father kindly but firmly insisted that he should. "As long as my boy sits at my table he must sit in my pew," he said. That father is now in the grave, but the son today sits in his father's pew and is a main supporter of that church. The father's rule is a good one: "As long as my boy sits at my table he must sit in my pew." As long as our children are at home with us, we should use the authority God gives us to train them according to His will.—*The Watchman-Examiner.*

"A man is made a Christian by being made a new creature, and by being divinely sanctified by the baptism with the Holy Ghost. Why do we so insist on repentance, and to believe God, to consecrate ourselves, if these do not make us Christians? Simply to put ourselves properly in the hands of God so that the Holy Ghost can do the mighty work. Men would seek the baptism for power, for usefulness, for greater peace and joy; but each man must feel the need of the cleansing blood for his own deliverance, for the sake of his own soul. . . . The first great work of the baptism with the Holy Ghost is to make men holy."—DR. P. F. BRESEE.

EVIDENCES OF ENTIRE SANCTIFICATION

E. E. Wordsworth*

ANOTHER teaching that is abroad in the land is that we are sanctified, or baptized with the Holy Ghost when we speak in tongues, or to put the matter in their own language, "The baptism with the Holy Ghost is evidenced by speaking in tongues." Those proclaiming this error continually point us to the day of Pentecost, the case of Cornelius and his household, the Ephesians and the Corinthians, yea to Christ himself when he cried out on the cross with a loud voice saying, "Eli, Eli, lama sabachthani" (Matt. 27:46). On this passage and right here we wish to quote Dr. Daniel Steele, the eminent commentator. "A phrase in the Syro-Chaldaic language as then spoken in Judea, and usually by Christ himself." On another occasion when Christ came to the house of the ruler of the synagogue he employed the same language. The damsel within was dead, "And he took the damsel by the hand, and said unto her, Talithi cumi; which is, being interpreted, 'Damsel, I say unto thee, arise.'" Note that on this occasion the language is plainly interpreted for us by Christ himself. Then it was not gibberish or unintelligent utterances. The same is true of the case of the man that was deaf and had an impediment in his speech. Christ said, "Ephphatha, that is, be opened." It was not jargon, but the commonly understood language of the people.

PERFECT LOVE SUPERIOR TO TONGUES

A thorough discussion of the gift and function of tongues demands a more exhaustive treatment than we wish to present here. But Dr. Daniel Steele says some very pertinent truth on Acts 2:4, "Speak with other tongues." "In other languages than their native, and which they had not known before. They spake in the various living languages of foreign and distant nations (v. 5-11). This was a sign that the testimony which they now began to bear was intended for all nations and all men (note chapter 1:8) and that it was the office of the Spirit to restore the unity of language, which was confused at Babel (Gen. 11:1-9) and thus gather the scattered nations into one holy and harmonious Christian people."

Furthermore, tongues at best is only a gift and should not be confused with grace. One can speak with tongues and wholly lack divine love. "Though I speak with the tongues of men and of angels, and have not charity [divine love], I am become as sounding brass and a tinkling cymbal" (1 Cor. 13:1). Here Paul employs a proverbial expression—"sounding brass" and tinkling cymbal"—which means to be without life and feeling.

GIFTS NO SUBSTITUTE FOR GRACE

The word "unknown" as found in the tongues chapter (1 Cor. 14) was supplied by the translators, but unfortunately in this case instead of giving illum-

ination it has beclouded the minds of men. The word "understanding" is the key word to this difficult chapter. Please read the entire chapter with this word in mind. Also note verses 27, 28 which set forth several regulations for speaking in tongues, namely, (1) There must always be an interpreter. (2) Only one to speak at a time. (3) Not more than three in any meeting. (4) If there is no interpreter present strict silence is commanded.

Rev. Samuel Chadwick, speaking of gifts in the church at Corinth, says, "In the Corinthian church they became a fruitful source of rivalry, jealousy and disorder. Those possessed of one gift claimed priority in importance and precedence in order. The root of the difficulty lay in the fact that carnal people were in possession of spiritual gifts, and used them for carnal ends. Spiritual gifts are no proof of spirituality. The New Testament nowhere makes spiritual gifts the sign of holiness." And we recall that Christ said in his Sermon on the Mount, "Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity" (Matt. 7:22, 23).

It must then be clearly evident that no gift or gifts can be a proper substitute for grace in the heart, and is not nor can be evidence of the baptism with the Holy Spirit. Stephen, and mark you well that he lived after Pentecost, did not speak in tongues and yet we know that this proto-martyr reached heaven. "But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God" (Acts 7:55).

In the only three bona fide cases of tongues that we have in the Bible, namely, at Pentecost, the Ephesian disciples, and the house of Cornelius, it should be noted that a very significant word is used by the Holy Spirit in each case, Acts 2:4, "Speak with other tongues" Acts 10:46, "Speak with tongues." Acts 19:6, "Spake with tongues." Webster's dictionary defines the word speech as follows: "The faculty of uttering articulate sounds or words; expression of thought in words; act of speaking; particular language or dialect; formal discourse in public; oration; talk; address; utterance." And the pentecostal upper room waiters, the Ephesians, and the house of Cornelius received a *speaking* blessing, not jargon, incoherent utterances, gibberish.

If speaking in tongues is the evidence of the baptism with the Holy Spirit then we unchristianize the saints of God who have claimed said baptism in the last nineteen centuries, and among them a veritable host of eminent leaders such as the great Luther, the mighty Knox, the martyred Ridley, Cranmer, Latimer, the great-souled Wesleys, the intrepid, God-anointed

* Evangelist, Seattle, Wash.

Booth, the flaming evangelists such as Caughey, Finney, Moody, Torrey, Chapman, Whitefield. Who dares to rise up and say that these men did not have the baptism with the Holy Ghost? To this writer it would be almost blasphemy to challenge their walk with God.

TRUE EVIDENCES

We would suggest in closing this article what are some of the distinctive evidences of the baptism with the Holy Ghost or entire sanctification: (1) Freedom from all unholy tempers such as carnal pride, envy, strife, self-will, unholy anger, jealous, fleshly ambition, ostentation, position-love, selfishness. Or in other words, the entire cleansing of the moral nature from sin. (2) Being filled with the Holy Spirit. (3) Spiritual endowment with Holy Ghost power. (4) The possession and manifestation of divine love to God and man. (5) The full graces or fruit of the Spirit, namely, "love, joy, peace, longsuffering, gen-

teness, faith, [fidelity] meekness, temperance, [divine controllment]." (6) Easy victory over all sin without long and painful struggle. (7) A fixed purpose in all things to please God like Enoch. (8) An insatiable desire to tell others of the grace you have found. (9) The inward assurance in the heart daily that you are wholly and forever the Lord's. (10) The conscious indwelling of the Comforter.

My friend, do not seek any of the gifts, "For he giveth to every man severally as he will," "As it hath pleased him" (1 Cor. 12:11, 18). There is "a more excellent way" and that is the way of divine love in the soul. With the apostle I would humbly pray for you, "That your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offense till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the praise and glory of God" (Phil. 1:9-11).

HOLINESS AND THE DIVINE PURPOSES

H. O. Fanning

But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth (Acts 1:8).

WHATEVER may or may not be said concerning that holiness which can subsist with little attention to the use of the means of grace, without the family altar, the midweek prayer-meeting; with meager reading and study of the Bible, little private devotion, and little concern for the glory of God in the salvation of the lost; the objective of which seems to be the personal salvation of the one who has it, the world is not being profoundly impressed by it. It may result in the salvation of those who have it, and for this we devoutly hope and pray. But it is not fulfilling the purposes for which our Lord baptized His disciples with the Holy Spirit. That there may be instances—because of peculiar conditions—in which sanctification results in little more than the salvation of the ones brought into the experience, we may all admit. But that this is not the general or ordinary purpose of our Lord in bestowing this grace, is too obvious to require discussion or proof. Our Lord's own words, the facts in the case, and the certain collapse of such a program if made universal, furnish all needed proof.

Our Lord's purpose in the sanctification of His disciples, was that they should become instruments in His hands for the salvation and sanctification of others, who would in turn become instruments in His hands for the salvation and sanctification of still others, and so the work go on with cumulative power and force to the end of the world. Whatever may or may not be said of the church that expends its energies in seeking the salvation of its own members, and has

little disposition to seek the salvation of the lost in the community in which it is located, and little power and success in efforts to reach them, it is not normally fulfilling the divine purposes in its existence. Manifestly the design of our Lord in establishing His Church, was not merely that it should have power enough to accomplish its own salvation, but that it should have power enough to accomplish the salvation of others, and that in the world of our day, and in the midst of the conditions existing in our day. That it should be a power in the world everywhere throughout the age. That it should have power to overcome the difficulties, surmount the obstacles, and meet the competitions of the times victoriously. That we should go forward conquering and to conquer until His return to reckon with us for our stewardship of His grace. Our being here at this particular time is not the result of accident. We are here in the providence of God for the fulfillment of specific purposes in the carrying out of His plans for the age in which we live. Our most important business, both as individuals and as a church, is that of finding our places in His plans, and filling them.

"We can no more evolve it (inbred sin) by discipline and culture and good works, than the Ethiopian can change his skin, or the leopard his spots. We might as well undertake to grow briars and thorns and Canada thistles out of our fields by sowing wheat among them, as to attempt to grow sinful appetites, and lusts, and tastes and tendencies out of the soul by cultivating counter graces."—DR. LOWRY.

A CALL TO VENERATE THE VENERABLE BEDE

The American Bible Society appropriately suggests a wide reading and rereading of the Fourth Gospel at the time of the significant Scripture anniversary soon to occur and herewith described.

George Wm. Brown*

M A N Y school-boys have wondered how the Venerable Bede got his name. His death at sixty-three demonstrates that to be venerated a man does not need to grow a flowing white beard and seam his countenance with the furrows of eighty winters.

Bede was the most learned man of his age in Britain, and perhaps anywhere. But that is less than half. He was both honest and modest. He did not square off and tell the universe how to run itself, as is the temptation of small souls endowed with superior knowledge. He lived long, long before the dawn of the age of modern science, but he had the true scientist's reverence for facts. He knew that all his ideas were not his own, and he faithfully gave credit to those from whom he derived them. And he constantly strove to keep within his facts. He has properly been called the father of English history for he had the historical sense highly developed though living in an age of ignorance and crude magic.

But best of all, he used his knowledge for the benefit of others, and especially for common folks. He spent his last days translating one of the Gospels into the vernacular of his period. This is the first time any portion of the Bible got written into English. Nor was any serious attempt made to go on with this work for more than six centuries. Wycliffe was born about six hundred years after Bede died, and Tyndale did not appear for more than a century and a half later.

This fact gives point to the call from the Bible societies in English-speaking lands today to read and reread the Gospel of John, which was the one chosen by Bede for this early achievement in translation. May 27, 735, marks a double Bede anniversary; on that day he completed this translation, and on that day he died, 1,200 years ago. This work was his last labor. In excessive weakness of body he struggled through the last portion of the task. His clerk told

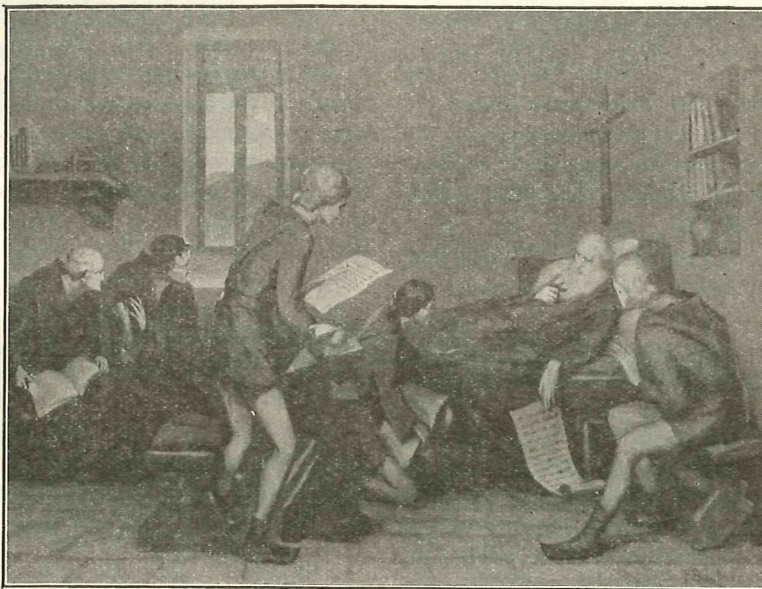
him that they had come to the last sentence. On through that he went. The clerk said, "Now, it is finished." "Finished, indeed!" said the good man, turned on his couch, murmured the Gloria, and died.

Bede's Latin was good. He knew some Hebrew. He had access to a good library, good as libraries went in those days and on his far frontier of the world. This was centuries before the art of

printing was invented. Bede devoted his whole life to his learning and his writing—labors, as he said, undertaken for the benefit of his brethren. He wrote history, volumes of it. He prepared a grammar. He wrote a treatise on music. He put knowledge within the reach of those who could use the only language of scholarship then known. And at the last he set about getting the Bible into the vernacular of the humblest.

It will be refreshing to every present-day reader, in the light of all this, to take in hand this familiar portion of the Bible on which Bede worked. None of those who sit down in response to the call to read anew the Gospel of John will follow the language which Bede himself used, for the English of today has no speaking acquaintance with the English of Bede's day. Furthermore, the Bede text is no longer within reach; no copy is known to exist. The loss is somewhat sentimental, for only the rarest scholar of today would be able to read a verse of it. The student in high school and college has a hard enough time making head and tail of Chaucer, and Bede lived six hundred years before Chaucer.

Bede never traveled. In all of his life he moved not more than a few miles from the place of his birth. The same is true of Immanuel Kant, one of the profoundest thinkers of all time. Men like him and Bede make it clear that provincialism is a disease of the mind, a blight of the soul, and not the accident of travel or the lack of it. This Bede anniversary may well be celebrated by all in a reappraisal of the essen-



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* General Secretary of the American Bible Society

tial values of life. There are acres of diamonds in the dooryard of each of us.

There will be some speculation as to why Bede chose the Gospel of John for his first essay in translation. To a less discriminating spirit than his it may seem to be the least suitable of the four Gospels for presentation to a rough and ignorant populace such as that by which he was surrounded. May it not be that it was precisely because life of the times was so drab that Bede chose John's Gospel? The same Jesus appears here as in the other Gospels. He walks the same streets, trudges along the same dusty highways, ministers to the same hunger and misery. But in John's Gospel this pre-eminent life rises above its surroundings as in none of the others. The transcendent significance of life is depicted.

Is it not likely that Bede sensed this, and hastened

first to put this interpretation of the life of Christ before the starved and suppressed spirits about him? He wanted religion to mean to them the fullest possible emancipation. He would have them know that narrow confinement and drudging duties need not stifle the soul in men. He had experienced the truth in himself, this man who had never traveled, had never held high office, had never been lord or bishop of anything but of himself and his own exalted purposes.

With this insight each and all may well respond to the call to read anew John's Gospel, for reading it means communion with the most exalted spirit of the ages, and encourages just now acquaintance with a great soul, worthily venerated because he caught the spirit of Jesus, lived, wrought out his mission, and died in the power of that spirit.

CIVIC AFFAIRS

J. W. Montgomery*

NAZARENE pastors everywhere are coming to face the problem of how far to go with civic activities. With increasing congregations and ever widening influence in their cities this problem will grow.

Of course the pastor is responsible for his influence as a citizen as well as a Christian leader. He should know how to be a living example of human kindness, and should spare no means in his efforts to lift the community in which he labors to a higher moral plane.

On the other hand he should not forget his heavenly calling. The ministers of the first century refused to spend their time serving tables. They furnished a plan for such work. They suggested that a certain number of men "filled with the Spirit" be selected to look after these important matters, while they gave themselves continually to prayer and the ministry of the Word of God.

When a minister permits his interest in civic affairs to absorb his mind and time until he neglects his prayer life, preparation of his sermons and his pastoral visitation he is drifting from the task to which God called him. It is not long until he will be "cashing in on his contacts" and accepting money for services other than that rendered as a gospel minister. Once he reaches this point he will begin to build himself into a fixture of the community, so that it is well-nigh impossible for God or man to inform him that it is time to move on to a strange city. He then becomes blind to his failures as a church leader, and will likely make shipwreck of himself and his church.

In most cases men drift into such condition as above mentioned quite innocently. They begin by making contacts that will increase the influence of the

church. It is generally long after they have become personally involved, and been robbed of much power with their own people that they are awakened to the fact that the "big men of the city" will never unite with their churches and help to bear the burdens week after week.

It is very true that occasionally the politician will write a check for \$25 to \$50 and apply it on some special interest of the church. We believe that such gift should be received in the right spirit, and with gratefulness to the man who is thus concerned with the welfare of the church.

But one should not overlook the fact that the day laborer who becomes converted, unites with the church and tithes his income regularly will put from \$125 to \$150 into the work each year, although his salary may be small. Beside he will bring his family to Sunday school and church week after week, and give to the church the full benefit of what influence he has. With him it is a matter of exchange after a godly fashion. He gives his best to the church and gets the best from it that the church has to give. Almost every one who gives to the support of the church expects to get something in return one way or another. Therefore it is a most unfortunate state of affairs when a minister reaches the point where he and his church are dependent upon those who do not personally enjoy the activities of the church to support it. We cannot outwit the principles of the old Book that says "They that preach the gospel shall live by the gospel." Surely we should be interested in civic affairs, but never to the extent of neglecting our work as ministers—that work is preaching the gospel, and directing the forces of the church so that the lost about us may be won to Christ.

* Superintendent of Northern Indiana District

THE QUESTION BOX

General Superintendent Chapman

Q. I received one of the "dime letters" from a friend, who, I am sure, meant well. But I do not feel free to pass it on. Am sending it to you. Please tell me what you think of it. Is it not a game of chance?

A. Yes, this "dime letter" craze is lottery, a game of chance and a direct appeal to stupidity. It has a rather interesting problem of arithmetic involved, but in substance it means that for every dime someone gains another must lose one. It would simplify the proposition if you could imagine the 15,000 persons, who are supposed to finally send you a dime, all gathered together in the park. Then let each one come forward and place a dime in a common pot. Then let one of the number take the pot and make away with it. One person would have \$1,500 and each of the others would be out ten cents. And no matter how much you complicate the arithmetic this principle holds right through—no one gets anything more than he puts in except when another gets less than he puts in. But we hear so much these days about schemes that will bring prosperity simply by juggling what we or someone else has or does not have that it is about time for someone to spring the "Cat and Rat Ranch" scheme that W. E. Shepard used to tell about. The only thing to do is to wait and pray that men's brains will finally clear, and in the meantime try to be content with the fruit of honest toil and legitimate trade.

Q. Please explain Romans 5:7, "For scarcely for a righteous man will one die: yet peradventure for a good man some will even dare to die." What is the distinction between a righteous man and a good man?

A. Hodge says, "The difference between the words righteous and good as here used, is that which, in common usage is made between *just* and *kind*. The former is applied to a man who does all the law or justice can demand of him, the latter to him who is governed by love. The just man commands respect; the good man calls forth affection." Thus Christ's love is commended as unparalleled in that He died for us who were neither good nor just, but sinners and aliens.

Q. I was once a fully sanctified Christian, and felt I had a message. But being advised by other Christians that I had not the ability for regular Christian work, I gave up. I once presented myself for foreign mission work, but was beyond the age limit. What should one do if he concludes that Christian work is not for him?

A. I believe the best thing to do is to settle down and be a good layman—work hard, pay your tithes, testify and pray, live a consistent life, help make up the "rank and file" of God's militant army, keep your faith, and make your way home to heaven.

Q. Please explain the difference between the soul and the spirit. If the soul is the natural earth life, as some tell us, is it proper to say that the soul is immortal? Or is the spirit the immortal part of man?

A. It is indeed difficult to clearly differentiate between the soul and the spirit, and this is indicated in that, as you suggest, most of us use the word soul when we mean spirit. It is the spirit of man that is immortal. And when we speak of the immortality of the soul we are using the word loosely for spirit.

Q. Please explain what is meant in Ephesians 6 by having your loins girt about with truth. Does it mean having your mind filled with the word of truth or does it mean speaking always what you know to be the truth? Also how is faith to be a shield and salvation a helmet, and why is the preparation of the gospel referred to our feet?

A. To have the loins girt about with truth is to have your heart and mind grounded in the gospel. Not merely ability to quote the scriptures, not merely the speaking of the truth ourselves, although these are implied and involved, but being so fixed in the knowledge and conviction that the gospel is true that nothing divergent or contradictory will be received. Faith is the shield in that it is the grace that preserves and makes all other graces active. Salvation is a helmet in that it is the protector of our lives against the battle-axe of temptation, etc. You must remember that the language of Ephesians 6 in describing the Christian's panoply is metaphorical and is not to be too much literalized. Therefore if the warrior's feet are wounded he cannot stand to fight, pursue in victory, or retreat if safety requires. Hence the necessity of having the feet shod enabling us to walk in the ways of obedience and thus being prepared for the kingdom of heaven.

Q. An inheritance, two-thirds of it in money and the rest in property, has been left to a family of children. E. and V. think the money should be invested in business and the increase tithed. C. and G. say it should be tithed before it is invested. What do you think is right in such cases?

A. I have to presume that those who have received this inheritance are grown, and that both the money and the property represents "increase" to them. And in this case the property should be appraised and both it and the money should be tithed before investment or other disposition is made of the remainder. You cannot presume that God would want His tithe invested in business or otherwise continued in the realm of economical uncertainty. Rather, we should judge that He wants it invested in His spiritual kingdom. If the property values are too great to permit of the immediate payment of the tithe, then the amount of the tithes should be charged up as a debt and paid later out of the nine-tenths which remains of "increase" after the current tithe is paid.

Religious News of the Week

Compiled by L. A. Reed

A new law has just been put into effect in Germany as follows: "Church or professional newspapers as well as papers intended for groups of subscribers with certain interests henceforth are forbidden." The law further states that any person "who cannot prove his Aryanship since 1800 is banned" as publishers. This means the crushing of the Protestant, Catholic and Jewish press. The government is giving the publishers from three to six months to "bring their papers into line." We look for more than a protest from this action. It might mean an upheaval. A later dispatch from Germany states that at a Nazi-sanctioned rally it was declared that God had "revealed himself to us" through Adolph Hitler.

Dr. Machen has been feeling the effects of the Presbyterian "frown," and now Dr. Harry Rimmer, pastor of the First Presbyterian Church of Duluth, Minn., is being called in question for his attack on the Presbyterian Board of Foreign Missions which he claims was "meant to be a kindly criticism." He also has criticized the foreign missionaries of the Presbyterian Church which has drawn a sharp letter from Dr. Charles E. Erdman, D.D., president of the Board of Foreign Missions. Further, he was advised not to hold revival meetings in the town at which the Hauptmann trial was taking place, but the fiery preacher refused the request of the Presbytery of New Brunswick.

An interesting paragraph from the *Alliance Weekly* of May 4 reads, "On February 10, Sir Thomas Moore and John Cardinal Fisher, who were beheaded in 1535 by the order of King Henry VIII, were formally declared martyrs at an impressive service in Vatican City. The two are to be canonized on either the third or fourth Sunday in May." Speaking at the ceremony, Pope Pius XI said, "I turn my eyes toward the country (England) and I repeat the wish, which is not only a prayer but a prophecy of the divine Redeemer, that there be but one flock and one shepherd." The desire of the papacy concerning England is nothing new. England for centuries was recognized as the bulwark of Protestant liberties, and the outstanding national foe of Rome. It is a very significant thing, however, to note that nearly all the British notables in Rome, including Sir Eric Drummond, British Ambassador to Italy, and Sir Charles Wingfield, British envoy to the Holy See, were present. The growth of Roman Catholic influence in England has been remarkable of late years, and is little understood by the majority.

The Chicago Mayor's plan for the establishment of a permanent World's Fair on the Coney Island plan is being opposed by the religious people of Chicago. Many strong and prominent groups are in this movement which opposes the plan to cheapen the memory of a successful world's exposition.

In Colorado five denominations seek closer cooperation, that is, Methodists, Presbyterians, Baptists, Congregationalists, and the Reformed Churches of the United States. Their headquarters have served notice that all financial aid to churches located in competitive fields will be cut off on Jan. 1, 1936, as the final date. It is hoped that some denominations in this group will trade churches, or form circuits with one pastor or even eliminate so that the number will be reduced, and those remaining will be strengthened.

Billy Sunday said recently, "The government says how many pigs a farmer may have, but it does nothing to limit the kegs of beer a brewer may produce. Eighty per cent of arrests for drunken driving in Colorado were found to be persons on government relief."

Paris expelled John Calvin but he came back later and stirred up a great religious revival. They are now making recognition of the 400th anniversary of the writing of the "Institutes of John Calvin." Most of the confessions of faith used in the Protestant churches, drew their doctrinal elements from this great document. One of the largest libraries in the world, the National Library of Paris, is recognizing this great event, and is really causing a resurrection of Calvinism in this late day.

The *Associated Press* informs us that approximately 12,000,000 Chinese are suffering from famine caused by drought. In eight provinces of China hundreds of thousands have been reduced to eating bark from trees, roots and even clay. People are flocking to the cities which causes an acute relief problem. Twenty thousand flocked into Nanking alone recently, and were all totally destitute. The Drought Relief Association is dispensing help given by both the Chinese governments and outside relief agencies.

Rev. A. McLeish in the *World Dominion* (former missionary in Rajputana, India) gives some figures comparing Africa with India, "There are 13 million Christians in the Dark Continent, about nine per cent of the population, or one Christian to about 10.5 people; in India there is one Christian to every 56 people. There are three times as many missionaries to a million people in Africa as in India; yet only 8 out of its 65 divisions are adequately occupied. South Africa is most fully occupied, and should no longer be regarded as a foreign mission field; its three and a half million Christians should evangelize the unreached portions. The great Moslem field in North India is the most needy territory in India.

THE SABBATH

Shall I worship God in my room today,
Read from His Word and in secret pray,
Or shall I go up to the cloistered hill
And find Him in tree and laughing rill?

His temple awaits, and I need to go
Where people are gathered and hearts will grow
In fellowship as we sing and pray
And learn more of Him, the Truth and the Way.

—WILLIE SOWELL ROBERTSON in
Christian Observer.

DEVOTIONAL MEDITATIONS

Mrs. Esther P. Bonham

Sunday—The Crusade for Souls

Pour out your heart before him (Psa. 62:8). Read Psa. 62:1-8.

Much has been said and written about the Crusade for Souls. But this Crusade had better never been started than to fail. And it will fail if we become indifferent now. If we continue to pour out our hearts before God something will be done, but that something may even yet upset our self-made plans. God may ask if we are willing to take some wayward girl into the home to help save her soul. Or He may want to know if we will give honest employment to some boy, verging on the brink of ruin, and help him to begin life all over again. Our prayers will at least bring new experiences to us that will jar us loose from our laziness, our conceit, and break our hearts, maybe, but give us new hearts instead.

We must not quit now. God has a record of each dollar that was given on Easter Sunday, and of the one that was not given. He is making notes of the prayers that are following, and of those that should follow and are not. If your zeal for the salvation of souls is cooling off, beware.

Monday—National Prosperity

O let the nations be glad and sing for joy (Psa. 67:4). Read Psa. 67:1-7.

"Blessed is the people whose God is the Lord." The NRA will not be needed when the righteous get their eyes on their Creator. "Put not your trust in princes." Officials have no control over floods, winds, and hail; but the God of Elijah has. He, and He alone, can restore prosperity to America. And we are doomed if we leave Him out and put our trust in the government for help.

Sing, O ye righteous, and be glad, for the Lord God omnipotent reigneth!

Tuesday—Begin at Home

Except a man be born again (John 3:3). Read John 3:1-13.

"Let us remember that our first and greatest work of repentance and reformation must be wrought, not in the heart of some far-off criminal and unbeliever who needs the Christian faith, but in ourselves." Then when personally equipped for service in winning souls, let us not, "in our anxiety to win many, overlook the individual and perhaps win none."

Wednesday—Words and Worship

God, I thank thee, that I am not as other men are (Luke 18:11). Read Hosea 14:1-9.

The Pharisee prayed "with himself." His followers today are legion. In action, if not in words, they brag to God of how well they live. They fast, so did the

Pharisee. They pay tithes, he did too. They are not unjust, nor extortioners; neither was he. But his heart was empty, and so was his prayer. Our righteousness must exceed the righteousness of the Pharisee.

The Prophet Hosea said, "Take with you words, and turn to the Lord: say to him, Take away all iniquity, and receive us: so will we render the calves of our lips."

"Let us offer the sacrifice of praise to God continually," with words straight from the heart, and utterly sincere.

Thursday—The Good of the Land

If ye be willing and obedient, ye shall eat the good of the land (Isa. 1:19). Read Isa. 1:16-20.

What a marvelous invitation God gave the human race when He said, "Come now, and let us reason together."

Past sins may be as scarlet, but He agrees to make them as white as snow. They may be red like crimson, He promises they shall be as wool.

"Cease to do evil," He entreats. "Learn to do well." Keep trying. For obedience, He promises the good of the land; for refusal to obey, a sword. It is for us, then, to decide whether we shall have His love and mercy or bring upon ourselves His wrath.

Friday—Reasonable Service

Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service (Rom. 12:1). Read Rom. 12:1-21.

What is our reasonable service?

Wm. H. Foulkes says, "To give our Master the best we have, and to let others have it for His name's sake, is our reasonable service."

In the whole-hearted discharge of our obligations to our Creator we will set aside definite periods of time for meditation, worship, and the study of His Word. We will give a fair share of our time and means to the maintenance of His house, and the preservation of His day. We will engage in various forms of social ministry for His name's sake—ministry which may lead us to the darkest corners of the earth. We will give, not grudgingly, but willingly, and not only of our means, but of our very selves, to the furtherance of His cause. And the splendor of our service shall not be marred by a reckoning of convenience and cost, but it shall be aglow with the reasonableness of sacrificial love.

Saturday—A Belated Invitation

Come thou with us, and we will do thee good (Num. 10:29). Read Num. 10:29-32.

When have you invited another to meet the Savior? Having entered into the rich and joyful experience of God's love, how eager are you to share your delights with others?

What about your groceryman? Or the politician who solicits your vote? Have you ever said to them, "This is our prayermeeting night, we want you to go with us?"

Such an invitation may be a turning point in some life. Dare you withhold it any longer?

The Home Circle

Conducted by Mary Ethel Wiess

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

"WHEN THOU SITTEST DOWN AND RISEST UP"

EDGAR L. VINCENT

A MAN I know has the habit of gathering his children about the home circle both morning and evening for Bible reading and prayer. I know why he does that. It is because of his intense interest in the welfare of his boys and girls. He knows what pitfalls lie about them on every hand and wants to put them on their guard.

One of the boys, however, now verging on young manhood, complains that he does not like so much Bible reading and praying. His impatient heart rebels against what seems to him an excess of the devotional spirit in the home. Can there be such a thing? Years ago I knew another lad who made exactly the same complaint about his father having family worship morning and evening. But I have lived long enough to hear that boy, now a man, say, "My father was the best man that ever lived." Seed sowed in those early days is ripening.

One thing may be suggested in this connection; and that is that every possible means should be taken to awaken and maintain interest in the Bible readings and prayers. This may be done by giving each one a verse to read and a simple prayer of his own. Underneath all must be a deeply reverent spirit on the part of father and mother, without which no "fruits of the spirit" can be expected. Such leading as this can never be overdone. It is strictly in accord with the early Bible injunction:

"These words which I command thee this day shall be in thine heart, and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house and when thou walkest by the way, and when thou liest down and when thou risest up. And thou shalt bind them for a sign upon thine hand and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house and on thy gates."

These are God's words. They stand sure from everlasting to everlasting.

A BONFIRE

BRINGS COUNTLESS MEMORIES TO BECKY

UM-M-M—M-M, I dunno, Lizzie. What *does* one do with a lot of leaves and trash and stuff in town like this? Well, just put it on the back end of the lot in the trash pile. Some day a colored man will come along and charge me fifty cents to haul it away. Anyway, I'm glad to get the winter

covers off all those roses and peonies. But in the country, what a nice time we would have disposing of all that stuff—a great big bonfire just at dusk. How we used to enjoy those bonfires.

We didn't really think much about it then—it was just part of the work of cleaning up. Spring and fall we did it—raked the yard and gathered out all the trash, and all the dead leaves; and gathered the old pieces of boards and sticks out of the chicken yard, and every kind of junk out of the barn. But for some obscure reason we usually waited until dusk to fire the heap—and I haven't a doubt that down in our hearts we loved to see the big blaze it made in the twilight.

Once a lot of the neighbors came running—thought our wagon-shed was afire, 'cause we had such a big blaze; but we were just aburning stuff, and so they all just sat down on the ground—Homer Brown and Lem Wade and August Heimberger, and Tom and I and Bessie and the boys, all sitting around on the ground watching the fire burn up, and then die down to a lot of hot coals. We talked about the most ordinary things—how much Ab Miller got for his spotted heifer, and whether it would rain before we finished getting our corn in, and if it was better to plant potatoes in the dark of the moon.

We sat a long time that night, just talking about such things. Every once in a while Bessie would get up and take the rake and stir the fire a bit, and it would blaze up again—but not for long. And Tom would always say, "Mind, Betsy, you don't get your dress-tail afire." But my, her little dress was so short it would have taken a big blaze to have reached it.

August Heimberger lived neighbor to us for a long time after that—and a good neighbor he was, too. Elsa, his wife, came and helped me every day that time Tom had pneumonia, and Gertrude and Gus, his children, played with Bessie and Jim from the time they were wearing short pants and pigtails. August was a good farmer, and made money, too. But it seemed like he never thought very much about taking out citizenship papers—he was just so busy being a good farmer and a good neighbor. But I lived to see the day when August wished he had taken out papers, and a lot of other things he never saw the necessity of doing.

Well, the World War came on. However Brown's boy went, and Lemuel Wade's two sons, and our Jim, and Ben Everson and Joe Tanner and Danny Simpson—Danny didn't come back. But Gus Heimberger had a young wife then, and two babies, and he didn't go. And August was kinda hard up from Elsa bein' sick so long, and he didn't just see his way to buy a lot of Liberty Bonds. Then folks got to whispering. Whispers are awful things, Lizzie. They spread faster'n talkin' out loud. One fellow said August was born in Germany. That was so. Another said he hadn't ever been naturalized, and that was so. But the next one said he was a spy; and that was when he lost all his friends, and if he just came into the

store to buy groceries, everyone would stop talking, and sit and watch him like hawks until he went out again. Once I stopped in to see how Elsa was, and she was crying. She didn't have a neighbor at all, except me. If it hadn't been for Tom, the men would've tarred and feathered him, and painted his house all yellow. Whispers are awful things.

I like bonfires, Lizzie. They do a clean job of it. But the best place I know for one is in folks' hearts—the Holy Ghost and fire. Burns up all the trash, and leaves them sweet and clean—if those folks during the war had had a good bonfire, they wouldn't have been so mean to poor August Heimberger. Seems like folks nowadays are contented to pile their spiritual trash on the back end of their lives, and kinda keep it out of sight a little—but Lizzie, I'm for good old eradication with the Holy Ghost and fire—burning up the old carnal nature, crucifying the old man and then cremating him—and smoking out the old hidden secrets and dark pages—guess I'm mixing my figures of speech a little—and leaving the heart as sweet and wholesome as sunshine and flowers and spring breezes blowing over a blue lake. Lizzie, call up a junkman right away. I can't stand that trash.

TELL ME SOMETHING TO READ

IT IS a rare week that someone does not say, "Tell me something good to read, outside my Bible and my church paper—I want something really good." There is so much reading matter in the world that is worthless, so much that is downright vicious, so much that savors of the very pit. But on the other hand, there is a great world of good books that we can gladly make friends with, and from them we can attain a training and a culture that, perhaps, was denied us in our early education. The books we are mentioning are not new. They have stood the test of a number of years, and are almost all to be found on the shelves of the public libraries.

A LANTERN IN HER HAND, by Bess Streeter Aldrich, will appeal strongly to every mother. If any mother thinks her lot is hard, it will help her to read of this high-bred, high-spirited pioneer girl, who loved and understood her husband so truly, and who went so bravely through all the hardships of a pioneer mother.

If you like biography, there are always the lives of the missionaries to inspire us. We know of no finer reading. Honore Wiltsie Morrow seems to have a gift for weaving a biography into a vivid story, and in SPLENDOR OF GOD she has given us the life of Adoniram Judson, the first Christian missionary to Burma.

The whole world lies before us in books of travel. Many of our missionaries have written worth while books; and again, sometimes a book written from the opposite angle will give us a view of the country that the missionary cannot give us. Such a book on Africa is the first book of TRADER HORN, who was a godless old man who traded for years and years with the na-

tive tribes, and knew their secrets. MOTHER INDIA, if you are not too sensitive to read of the sufferings of our Eastern sisters, will tell you much about that ancient land. THE LAST HOME OF MYSTERY, by Alexander Powell, completes the picture of India. Then there is always KIM, by Rudyard Kipling, in which we follow a little Irish boy through that mysterious country, and see a panorama of India unrolling before us.

But if you are tired of the sin and the darkness of the heathen lands, and wish something bright and entertaining in a travel book, follow Harold Speakman and his donkey through Ireland in his charming little book called HERE'S IRELAND. Your librarian will help you to select good books on any subject which you wish to follow closely. Why not inform yourself thoroughly about some one country, and become an authority on the subject? Perhaps you would enjoy learning the historical background of your own county or state? If your ancestors had a part in the settlement of your state, all the descendants would appreciate your research. There is an open door that invites you into a new world—and it is the door to your library.

ISN'T IT HARD TO BE NINE YEARS OLD?

HILDA RICHMOND

TWO boys and two girls were playing on the side lawn of Jimmy Blake's house—no, they were not playing at all—though the day was warm and sunny and there were plenty of things to do. None of them were happy although there was nothing passers-by could see to make them unhappy. Two frisky dogs were getting no attention and even a bird singing his best in the tree above them was not noticed.

"Isn't it hard to be nine years old?" burst out Jimmy. "Nothing ever happens at that age."

"Nothing but chores," said Rose Smith gloomily. "Here we are sitting waiting for the children's party to be over so we can go and get our little brothers and sisters and bring them home. The big boys and girls are off at a picnic and the little ones at a party, while there is nothing for us."

"I've got to go down town and get the groceries for Mr. Evans as soon as I take Betty home from the party," put in Joe who was Jimmy's cousin. "Yes, I know that I promised to help along with the rest of our Sunday school class, but I didn't think it would come so often. Nobody asks Lem to do chores and he can drive the car. It isn't fair."

"And it takes such a long time to grow up," sighed Ellen. "I don't want to be little like Lou Jane and go to baby parties with silly little games, but I'd like to be in college or high school and have the fun the older ones have. Just look at my big sister, Anne! In vacation she has the prettiest clothes and the best times and the most fun while I'm dressed in gingham and have no fun at all."

"Children!" called a voice from the house. "Time to go for the little folks."

The four rose from the grass and went gloomily

down the street to where the little children were beginning to get a trifle tired after their fun.

"You must not be in a hurry," said the hostess to the assembled bigger children who were there for their small relatives. "No, indeed! We have cake and ice cream for all so just sit down on the grass until we serve it."

That lifted the gloom a little, and presently Jimmy was saying to Rose that he hadn't had such a big piece of cake in ages. And then the ladies came back and refilled the plates so they were even more cheerful.

"Not so bad," said Joe cheerfully as he was helped to the pretty candies that followed the cake and ice cream.

"Hey, there, youngsters!" said a voice from the street. "We've come to take the little ones home, and then how about a trip around the lake for you older ones? Our picnic is over and we want to take you for a drive."

"I've got to get Mr. Evans' groceries, Lem, so I can't go," lamented Joe.

"We've attended to that," said Lem easily. "We'll take the little ones home and come back for you. You'll need your bathing suits as we're going to stop at the lake."

"My, how nice your big brothers and sister are to you," said the hostess. "You'll have a delightful time."

"Oh, they are always doing nice things like that," said Jimmy grandly, and then he turned red.

"And we don't have to worry a bit about a lunch for they always tuck in something nice for us," said Rose.

"Last week it was a long row on the lake and the best fishing ever," said Ellen.

The big automobile came sliding to the curb and they all jumped in laughing and chattering. "Say, it's rather nice after all to be only nine years old," said Jimmy happily. "I never thought of all the good things when I was complaining under the apple tree."

"Let's forget what we said and turn over a new leaf," said Rose. "I guess June is as good a time to turn a new leaf as the first of the year. Anyhow let's try it."

"Let's do," said the rest and after that it didn't seem so hard to be only the in-betweens for the big folks and the babies.

N.Y.P.S. TOPIC FOR MAY 26

STEPS TO BE SANCTIFIED

This lesson as outlined by Rev. S. T. Ludwig presents the following steps: (1) It is necessary that there be a clear state of justification; (2) That there is present a conviction of want; (3) There will be in evidence a heart hunger for more of God; (4) Study and meditation upon God's Word; (5) Obedience to the will of God; (6) A full and complete consecration is essential; (7) The last condition to be met is faith.

The Sunday School

M. Emily Ellyson

LESSON FOR JUNE 2, 1935

LESSON SUBJECT—Our Day of Worship (Psalm 100; John 4:20-24; Col. 3:15-17).

GOLDEN TEXT—*God is a Spirit, and they that worship him must worship him in spirit and in truth* (John 4:24).

INTRODUCTION

The origin of the Sabbath is to be found in Gen. 2:2, 3, which is a part of this lesson. But in that connection nothing is said about man or his keeping the Sabbath; it was plainly God's rest-day. It is not merely a Jewish custom, for it antedates the law, and we find its origin with God. However it did become a Jewish institution, and has been brought down to us through the Jews. But the Jewish age has passed away and with its passing the Jewish Sabbath also went. The rest-day of Genesis is the only Sabbath so-called, and the end of the Sabbath came with the dawning of the resurrection morning (Matt. 28:1). No other regular day of the week but the seventh day is spoken of in Scripture as the Sabbath and that day is only called Sabbath as the Jewish Sabbath. The author of Hebrews, fourth chapter, makes the Sabbath typical of spiritual rest for the people of God, which rest is attained by faith (Heb. 4:9, 10).

THE CHRISTIAN'S REST-DAY

We frequently hear people use the term "the Christian Sabbath." This is not biblical. Nowhere is the first day of the week called a Sabbath. If we are to observe the Sabbath it must be the seventh day. But while the Sabbath came to an end, the rest-day did not. The rest-day is carried into the new dispensation but with the legal or Jewish aspect left off. The Christian's rest-day is our day of worship. It is impossible for all the world to be at worship on the same day, or at the same time, for while it is day in one place it is night in another. It is not so much a certain day as it is a certain time, and one-seventh of our time should be held sacred for worship. It is not so much what day of the week, as it is six days of work and then a seventh of rest and worship. The psalmist calls upon "all the earth," that is, all men to praise God. And why not? God's goodness is seen everywhere in all lands, and why should not all races of the earth acknowledge Him, the only true God and shout His praises? In this psalm the author is speaking of temple worship when he speaks of entering "into his courts with praise," but the exhortation is applicable to all places of worship, and gladness and thanksgiving, and praise is the proper spirit of worship. Joyfulness manifested in a noise—shouting—and singing as we come before His presence, indicates abound-

ing joy. Well the heart was made to be joyous, and the world will never be normal until its inhabitants can shout and sing God's praises from hearts made new, and filled with the *joy of the Lord which is our strength.*

TRUE WORSHIP

Jesus was on His way to Capernaum after celebrating the feast of the Passover at Jerusalem. We learn from the immediate context of the second division of the printed portion of the lesson, that the reason why He was seated on the well was to obtain a bit of rest, "being wearied with his journey" (v. 6). This well was at the foot of Mount Gerizim where was located the Samaritans' place of worship. Alone there in that historic spot, doubtless in communion with His Father, His solitude was broken by the approach of one of Samaria's ill-famed daughters. Her life was a tragedy when viewed in the light of conversation between the Master and this much married woman. But it was to this tragic character that the Lord preached some of His profoundest truths, the truths concerning true worship. True worship is not confined to place and time. "True worshippers—ideal worshippers—shall worship the Father in spirit and truth." The Samaritans did not accept all of the Scriptures, and because of this their conception of God was incomplete, and *they worshipped they know not what.* The Jews accepted in full the Old Testament, and had preserved divine revelation. *They worshipped that which they knew,* and He who brought salvation was of the tribe of Judah. Hence "salvation is of the Jews." But, even so, there must be more than a knowledge of Scripture in order to worship truly the Father. The worship that satisfies Him is "in spirit and in truth" for "God is a spirit, and they that worship him must worship him in spirit and truth." The hour had come because the Messiah had come, He to whom all Scripture pointed. Neither mountains, cities, nor temples are any longer essential to true worship, for intercourse with God is spiritual. Our attitude in worship is that of reverence, a yielding of all our powers to the Father to be directed according to His will, and we are:

*Content to let the world go by,
To know no gain or loss:
My sinful self my only shame,
My glory all the cross.*

This attitude springs from the heart, it is sincere, not a fawning for favors, but a recognition of divine sufficiency and human insufficiency and sincerity loves and adores the Giver of all good.

INDICATIONS OF TRUE WORSHIP

The "peace of Christ" will rule in your heart and life. The "word of Christ" will dwell in you richly, manifesting itself in wise helpfulness to others, and exuberant joy of heart and the principles which are to regulate Christian conduct, whether in conversation or action, will dominate the entire life. Even as we sing, our sacred hymns will be more than mere ditties, they will be freighted with truth, and will *admonish*

the congregation, and elevate thought, inspiring one to holy living. Our music will be stately as becometh the place of worship. In fact our day of worship in all we do will honor the God who made so wise a provision for our physical, mental and spiritual advancement.

Good Samaritan Chats



BELOVED SAMARITANS:

In my last Chat we made a run from St. Bernice to Indianapolis, Indiana, and spent the day. In the afternoon we made a run to Seymour where Brother and Sister W. C. Morris are the fine pastors. Here four churches united—Seymour, North Vernon, Columbus and Crothersville. Brother Morris secured the First Methodist Church for our service. Dr. Cross is the good Methodist pastor, and we had as fine a crowd of people as walk the dirt. Brother and Sister Morris are most excellent people. They served five years as missionaries in India, and of course they would have the missionary spirit. We had a lovely time with them.

On Friday morning we drove to another city, some twelve miles away, to look for a location to put on a gospel tent meeting. We got back to Seymour in time to have lunch with the Morris family, and they have such a lovely family. Their oldest son is a young Nazarene preacher and is now in charge of one of our churches.

On Friday afternoon we made a run to Columbus where Brother Samuel Walls is the good pastor. He had secured the First U. B. Church, and we had a great crowd for the afternoon, and a most lovely service. Dr. W. A. Settle is the fine U. B. pastor, and he was love and kindness personified, a perfect Christian gentleman. He showed us every kindness.

From Columbus we drove to Shelbyville where Brother Fred Bouse and his good wife are the splendid pastors. The Morristown church joined in with Shelbyville, and we had folks to peddle, and one of the most lovely services. In this service we had a number of good friends from Indianapolis and other churches. Brother and Sister Bouse have worked at least a half dozen miracles, but here is the big one: Four years ago when they took charge of the Shelbyville church there was a church debt of seven thousand dollars, and it looked as if they would be compelled to lose the property, but in four years they have paid that debt down to four hundred dollars. There is a twentieth century miracle, and the most of that done during this awful depression. Hats off to the old boy that can do a job like that. After preaching we drove back to Indianapolis and had a fine night's rest.

Saturday morning we got off a big lot of mail, and after dinner we drove out to the home of Sister Mattie Wines, four miles east of Greenfield. We had a lovely chat with her and Mrs. J. W. Short of Bethany, Oklahoma, and her daughters. After a good supper with them we drove back to Greenfield for the night service. Here Brother Harry Hagaman is the fine pastor, and he is simply up to date, and as fine a young man as you will meet in a year of travel. At Greenfield, Mohawk, Stringtown and Shirley all met with us, and we had a great crowd in the large city hall. We had hundreds of fine people to preach to, and a mighty fine service.

After preaching Saturday night at Greenfield, we made a run of some seventy miles to Richmond, in order to be there early on Sunday morning for Sunday school and preaching. Here we have one of the fine pastors of the great Nazarene movement, Brother I. F. Rodeffer. On Sunday morning we had 630 in Sunday school. Well, this church shows you just what can be done. A few years ago Brother U. E. Harding and old Bud went there and joined Brother Charlie Ellsworth and put on a campaign and bought the old First Methodist Church. It took two or three days to clean it out, and clean it up so that we could preach in it, but we bought the church and had a fine convention, and organized a church with more than twenty members. Last year Brother Rodeffer had an average attendance in his Sunday school of four hundred, and this year it is running over four hundred, and he has today a church second to none in the great Nazarene movement.

There are today tens of thousands of splendid churches locked up, and it is up to the old Nazarene boys to go into these cities and lease the vacant churches and put on holiness campaigns, buy the church buildings and organize good Nazarene churches and make them life saving stations. It can be done, and we are the old boys to do the job. Let's do the thing, and do it at once, for we are well able to do the job. There is not a scrub in our bunch, nor a lazy man in the crowd, and not a monkey-man in our ranks.

After a fine dinner in the home of the Rodeffers we made a run to Hagerstown. Here Brother Enos Haggard is the splendid pastor, and he had a great crowd out for the afternoon service. We also had many fine visiting pastors to help boost, and all hands can make light work. Brother Glenn Miller from New Castle where we were to preach on Sunday night was also present. From Hagerstown we drove to New Castle and had supper with the Miller family, and then to the church. By seven o'clock we had scores of people turned away, and we preached to more than seven hundred people. Brother Miller is having an attendance of between four and five hundred in his great Sunday school.

Just a few years ago when Brother U. E. Harding lived in New Castle, we put on a meeting here in the courthouse, and not a Nazarene family there except the Hardings. Well, today, New Castle is a kind

of a world wonder in the Nazarene world, so we see what can be done when men and women desire to do the job for God and Bible holiness.

After preaching to that great crowd at New Castle until almost ten o'clock we made a run into Indianapolis, and had a fine night's rest, for we had had a most fearfully busy day on Sunday, April 28, which was the last Sunday on the district.

On Monday we drove to Connersville for the night service. Here we have a great work and a mighty fine pastor, Brother Charles Carmony. He placed extra seats in the church until he could pack in about five hundred. Of course they had to be stacked up like cordwood, filling up every vacant spot, and then they stood clear around the wall from one end of the church to the other. It was a sight how they piled into that old church. We had with us a number of fine, visiting pastors: Brother Johnson from Princeton, Brother Fred Bouse from Shelbyville. Also, the Stones Chapel and Cambridge City churches met with Connersville, and that gave us a great crowd. We have outgrown our old property here and they will soon have to build a new church so as to accommodate the people. If you put out the honey pan, you will have the bees, and if you hang out the salt gourd you will have the sheep, and Brother Charley keeps out both the pan and the salt. After a great service we drove back to Indianapolis and had one more good night's rest.

On Tuesday afternoon we were with the Winter Ave. Church of Indianapolis, where Brother R. M. Banning is the pastor. We had a fine crowd, many preachers, and a lovely service. After the good service we drove back to the district parsonage, and had a good supper, and then drove out some twenty miles to Mooresville. Here Brother Leonard Whitley is the fine pastor. He felt that his church would not take care of the crowd, and had secured the Friends Church. We had a fine crowd out and a mighty good service. Brother Roy A. Copeland is the good pastor. He is such a beautiful brother, and showed us every kindness in the world that one brother could show another. We had such a fine service; a real, old-fashioned shouting service. After preaching we drove back to the city.

This Chat covers from Thursday, April 25, to Tuesday night of April 30, so the readers will know where we are and what we are doing. To the best of my ability I tell you we are cleaning up the devil's patch. Brother Jesse Towns is making one of our great District Superintendents.

In love,

UNCLE BUDDIE.

If God sends thee a cross, take it up and follow Him. Use it wisely lest it be unprofitable. Bear it patiently, lest it be intolerable. If it be light, slight it not. If it be heavy, murmur not.—QUARLES.

News of the Churches

SPECIAL NOTICE—*To All Church Reporters: We are always glad to receive the reports from our local churches and evangelists, but it is necessary that those sending in the reports sign their names, as no reports will be accepted for printing without a signature. However, if the reporter does not desire to have his name printed, he may so state and the name will be omitted.*—MANAGING EDITOR.

Telegrams

Niles, Ohio—Pittsburgh District Assembly now in session. (May 10) Dr. Goodwin brings great inspiration; Jarrette and Dell Aycock, special workers; wonderful evangelistic services, many seekers. District Superintendent Jones overwhelmingly re-elected on first ballot of 429 votes. Splendid numerical and financial increases; record attendance. Glory of God on the scene.—H. H. Marvin, Reporter.

San Francisco, Calif.—First Church greatest revival in church history, continued extra week. R. V. DeLong, evangelist; Brother and Sister S. K. Clark, special singers. Many received victory, goodly number joined church. Love offering for pastor. Entire church stirred and graciously blessed.—J. G. Taylorson, Pastor.

Beaumont, Texas—Closed outstanding revival with Professor A. S. London and wife, Holland London and wife; 240 seekers, 21 members received. Largest crowds we've seen here. Sunday school attendance records broken, 63 new pupils added in two Sundays. Church greatly encouraged; harmony prevails.—W. O. Fisher, Pastor.

Centerville, Iowa—Crusade revival with Evangelist J. P. Wolpe victorious despite rainy weather. We had record breaking crowds; Sunday was a marked day, 293 on time in Sunday school breaking previous record. Over three hundred for morning worship; glorious closing, thirty at the altar last day; seven new members.—E. D. Wolfe, Pastor.

Visiting Eastern Assemblies

It was the privilege of the Managing Editor to visit the Annual Assemblies of the New England and the New York Districts. We are always blessed by our contacts with our brethren and we especially enjoyed the fellowship of our eastern brethren. There were numerous indications of progress in both of these districts. Rev. Samuel Young who had completed his first year as Superintendent of the New England District, brought an encouraging report. He was re-elected with a large majority on the first ballot.

Dr. J. Howard Sloan, who has had years of successful experience as a Superintendent, was re-elected to lead the New York District during the coming year. The New England Assembly was held on the campus of the Eastern Nazarene College at Wollaston, Mass. This college has a splendid enrollment—the largest in its history, we were informed. They have an able and efficient corps of instructors. President R. Wayne Gardner is planning largely for the coming year and has made some strong additions to the faculty. Rev. E. G. Anderson, the financial secretary, reported that some substantial reduction had been made in the indebtedness during recent years. The New York Assembly was held in the Richmond Hill church, of which Rev. G. Howard Rowe is pastor. This church is located in greater New York City. General Superintendent Goodwin was the presiding officer in these assemblies. We had the privilege of presenting the Crusade for Souls program. Both districts were enthusiastic in their response. Plans were laid for aggressive Home Mission work in both districts. We are looking for great things from these districts during the coming year.

O'Donnell, Texas—Our church has recently closed a very successful revival meeting with Rev. James A. Gray, and Song Evangelist Buford Burgner, as the special workers. A number of seekers prayed through to victory, and six new members united with the church. The work of the evangelists was much appreciated. We have labored with these good people for almost three years, and we believe God is leading us on to greater victory.—Mrs. Pearl Keeton, Pastor.

Zone Number Four of the Missouri District held a Sunday School Zone Rally at Lodi, Missouri, on April 14. In the absence of the district leader, Brother Charles James of Des Arc president. The Piedmont, Des Arc, Annapolis, Flat River and Lodi churches had a good representation present. Special talks on the subjects of "The Sunday School" and "Personal Evangelism" were given by District Superintendent Welsh, Rev. R. D. Wood, pastor at Esther, and Rev. M. E. Daggett of Des Arc.—Billie Seal, Zone Secretary.

Okemah, Okla.—We have just closed the first week of a revival campaign with Evangelist L. M. Payne of Bethany. The attendance and interest are increasing with each service, and Brother Payne is preaching the old-time gospel with power. Brother Payne is also conducting a financial campaign for us in connection with the revival, and this is meeting with marked success. We are planning on moving the church building to a more suitable location, painting the building inside and out, and purchasing new pews

—with little or no indebtedness. Brother Payne has some open dates for the summer and may be addressed at Bethany, Okla. We are glad to recommend him.—C. C. Dipboye, Pastor.

Rochester, Mich.—Our church has recently closed a revival meeting with Evangelist and Mrs. C. T. Corbett as the special workers, and their work was much appreciated. The attendance during this meeting was the best the church has had in years, and the results were encouraging. Brother Corbett is a booster for every department of the church. We are coming to the close of another assembly year with victory. Our District Budget is paid in full, the General Budget in advance, and local obligations are being met regularly. The Sunday school and N.Y.P.S. departments are making progress. The pastor has been given a call to return for another year.—Paul S. Thomas, Pastor.

Portsmouth, Ohio, First Church—Our church is making progress along every line. Both General and District Budgets paid two months in advance. The Easter Offering was \$135.09. Dr. J. G. Morrison gave us a stirring message on "Missions" on Easter Sunday morning. All local bills are paid; and the HERALD OF HOLINESS is going to every Nazarene home, and into the homes of many of our friends. Our radio broadcast is making new friends for the church, and bringing in the crowds. Twenty-five new members have united with the church since the assembly. Our pastor, Rev. R. B. Frederick, has received a three-year call, with a raise in salary.—Hazel Thompson, Church Secretary.

The Dalles, Oregon—We had a month's meeting this spring with Evangelist F. B. Bacon and wife. There were little visible results, although the workers toiled and prayed very earnestly. During Easter week the N.Y.P.S. put on a week's campaign with William Vaughters, a boy preacher from First Church, Portland. There were several professions. Some gains have been made during the year, and the church is encouraged. Financially, the struggle has been hard.—Jos. N. Speakes, Pastor.

The Knoxville Zone of the Tennessee District held a joint W.M.S. and N.Y.P.S. Rally on the afternoon and evening of April 14, at the Reidtown church. Good delegations were present from the Knoxville and Loudon churches. District W.M.S. President Mrs. G. W. Smith, and District N.Y.P.S. President Miss Ruby Lee Dees, were present and brought inspiring messages. Other messages were brought by Rev. M. E. Perkins, zone president, and Rev. R. C. Morsch, pastor of the Knoxville and Reidtown churches. The evening service was preceded by a prayer and praise meeting, after which Sister Olive Rife, pastor of the Loudon church, brought a stirring message. Music was furnished by Miss Dees, quartets from Reidtown and Knoxville, and the Reidtown Juniors. The next rally will be held in July at Loudon.—Reporter.

Miss Maude Cretors, returned missionary from Africa, writes of her recent trip in the interest of Missions. She left Los Angeles on March 15 and visited several points in Arizona, speaking in Peoria and the North Side Church in Phoenix. Leaving there, she visited her old home town of Oswego, Kansas, speaking to the W. M.S. of the Methodist and Baptist churches, also to the students of the high school. Her next visit was at Coffeyville, Kansas, with Pastor N. B. Herrell and wife, where she was the speaker in a missionary convention from Thursday over Sunday. The new church at Winfield, Kansas, was her next speaking point, and from there she visited relatives in Skedee, Oklahoma, speaking in the Methodist church. She then visited relatives at Pawnee and Tulsa, Oklahoma, and spoke in the church at Henryetta where Rev. Arthur Morgan is the pastor. Easter Sunday was spent at Ottawa, Kansas, giving two services to Pastor E. D. Howard and his fine people. Brother and Sister Howard are prospective missionaries. Sister Cretors then spent several days at Rest Cottage, Kansas City, Mo., where she enjoyed a much needed rest. She found the workers happy and busy in their work, and most of the young women saved. She had the Sunday night service in the Armourdale Church, Kansas City, Kansas, where Rev. and Mrs. W. H. Hardin are the pastors. She writes from Grand Rapids, Michigan, where she is in a missionary meeting with the pastors, Dr. and Mrs. W. G. Heslop; she is leaving there shortly for points west.

Evangelist C. C. Sellards was a recent visitor to the Publishing House. He reports a good revival meeting at Paris, Ill., with Pastor Mrs. Mertie H. Melton. There were a number of seekers at the altar. Brother Sellards has some open dates due to cancellations, and those desiring his services may address him at Clifton Hill, Mo.

Boulder, Colo.—Our church has recently closed a good revival with Evangelists R. E. and Dorothy Bridgwater of Hutchinson, Kansas. The meetings were well attended, with a goodly number of seekers at the altar, most of whom prayed through to victory. The revival closed with a large crowd and a victorious altar service. We expect to receive a class of members into the church soon. The work of the Bridgwaters was appreciated. Our Sunday school has been making a steady growth and is the largest it has even been. District and General Budgets are both paid. The pastors are completing their sixth year and have been recalled for the seventh year. The Lord has been answering prayer in healing people. We are praising Him for old-fashioned revivals.—A. L. and Elsa Hipple, Pastors.

Concord, N. C.—We are this week beginning our second Crusade campaign with Evangelist Johnny Rhame, assisted by Tommie Younce as song evangelist. We have a great field here for the Church of the Nazarene, and ask the prayers of the saints that we may have victory.—David K. Wachtel, Pastor.

Irvine, Ky.—Our church has recently closed one of the best revivals in its history with Evangelist J. E. Gaar of Des Moines, Iowa. He is a preacher of the old rugged truth of full salvation. We praise God for victory.—A. E. Kelly, Pastor.

Delta, Colo.—Our church has recently enjoyed a gracious refreshing in a Crusade revival with Evangelist Glenn Griffith of Colorado Springs. The unctuous and biblical preaching of Brother Griffith resulted in many seeking the Lord. The work of the evangelist was greatly appreciated, and his ministry is a blessing to all departments of the church. Special

prayermeetings are still being carried on to help those who are yet seeking the Lord. We are closing our third year as pastor and have been giving a unanimous call to return for the fourth year.—L. A. Ogden, Pastor.

Evangelist G. Chester Morgan reports that this has been by far the best assembly year of his life. He writes, "We have conducted eighteen revival meetings, prayed with sixteen hundred seekers at our altars, and more than 150 new members have been received into the church. We have boosted for every department of the church, and secured 140 subscriptions for the HERALD OF HOLINESS. On with the Crusade for Souls."

Yuba City, Calif.—We have just closed a Crusade revival with Evangelist O. M. Channel as the special worker. His spirit of sacrifice and whole-hearted devotion to God, together with his intercessory praying made inroads into the enemy's territory. Four adults prayed through to definite victory, and sixteen children were converted in the splendid children's meetings. Two new members united with the church. We are encouraged to press the battle to win more souls.—Misses Christine Snelling and Gertrude Hamm, Pastors.

Palestine, Texas—We are thanking God for his help in our building program. We have almost completed a beautiful, smooth rock, veneer church building, with a new five-room parsonage on the adjoining lot. We expect to have the new buildings completed by June 1, and on June 7 we are planning to open in the new church with a N.Y.P.S. Zone Rally. We are making some good new contacts, and have several fine prospects for church membership. We are praying for a real revival in the campaign beginning June 9 with Evangelist C. C. Burton.—S. W. Nesmith, Pastor.

Calgary, Alberta, Canada—We are just beginning our new assembly year. Our former pastor, Rev. L. E. Channel, was elected District Superintendent at the recent assembly. A fine farewell was given him and his family and a purse of money presented them. Rev. E. S. Mathews, who served as District Superintendent for five years, began his pastoral work with us on Easter Sunday. We had a good Crusade Sacrifice offering. Rev. A. H. Kauffman, returned missionary, was with us all day Sunday, April 28. We had three fine services, with a generous missionary offering. The spiritual tide is rising in our church. We are planning for a revival meeting May 12 to 26, with Rev. W. Noble King and Professor W. W. Tink as the special workers.—Secretary.

Evangelist Z. T. Thacker writes that he is in his seventh revival meeting since last reporting. At the present time he is holding a revival at Rice Station, Ky., and having a good time. He writes, "We organized a church here several years ago, and we are now completing a new church building."

Be a Man

And Other Poems

By D. V. Johnstone

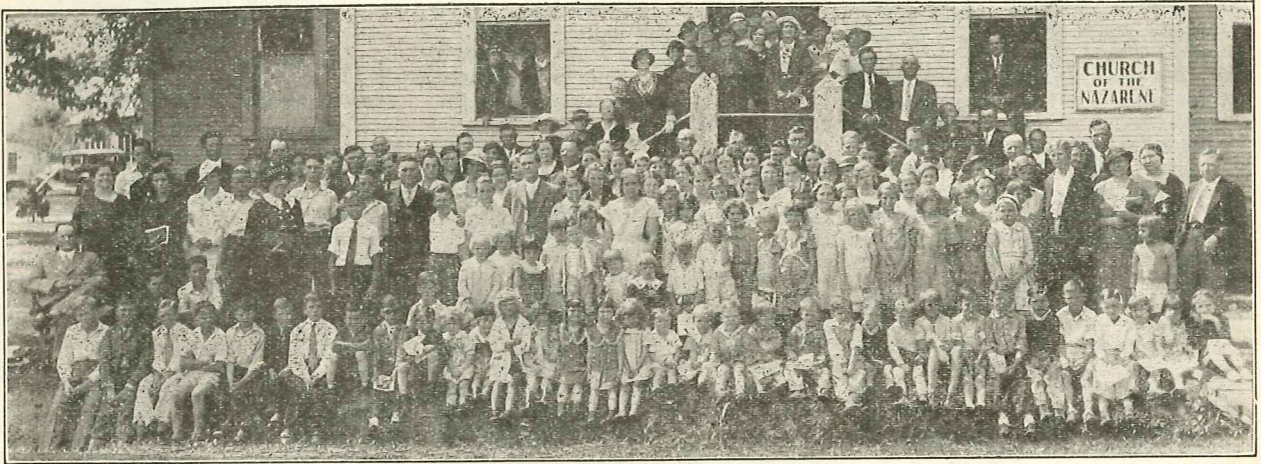
Rev. D. V. Johnstone, pastor of First Church of the Nazarene at Minneapolis, Minnesota, is loved by his many friends for his geniality, his humanness and his gift of versification. Seldom if ever is he with a group of fellow preachers that he does not entertain with several of his latest poems.

At the request of many of his friends he has brought out a book of his poems—forty-five of them. The volume is well bound in black cloth boards with gold title stamp. Brother Johnstone's friends will be delighted to get this book of poems. Those who want something acceptable as a gift item will find nothing more suitable than this book of ninety-three pages in its attractive binding.

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LUFKIN, TEXAS



The above picture was taken at the special Sunday school rally on March 31, the closing Sunday of a gracious revival in our church, with Evangelist C. M. Whitley and wife of Electra, and Professor Kiefer of Muskogee, Oklahoma, as the special workers. There were 190 present

in the rally. God is blessing the work here, and all departments are making progress. We are keeping all bills—general, district, local—paid to date. There is a fine interest in the Sunday school, N.Y.P.S. and W.M.S. We are making some improvements on our property, and

new members are being added to the church. Glad to state that Rev. Allie Irick is improving in health, and we hope he soon will be able to preach the Word again. We are in for the Crusade for Souls and full salvation.—Mrs. Emma Irick, Pastor.

Baltimore, Md., First Church—We recently enjoyed a gracious series of meetings under the ministry of Rev. Winfred R. Cox of Greensboro, North Carolina. A number of souls were brought to God, and led into the experience of entire sanctification. Our own people were quickened and blessed, and given a decidedly higher tone of Christian life because of this meeting. Rev. Murray Morford of Hanover, Pa., directed the singing to the delight of all. On the last Sunday of the services Evangelist Cox brought his local church membership to our church, and has since been received as an elder in the Washington-Philadelphia District.—J. Glenn Gould, Pastor.

The Oakes Zone of the North Dakota District held a N.Y.P.S. Rally on April 12 at the Oakes church. Dr. D. Shelby Corlett was the special speaker for the afternoon and evening services. The day sessions were especially well attended. District Superintendent Taylor and District N.Y.P.S. President H. H. Nevin visited the Zone Meeting with Dr. Corlett. They were a great blessing to the rally. Rev. Mark Jensen brought the morning message, and the Lord came graciously near to our hearts. The next rally will be held June 21.—Helen Heimke, Zone President.

Sioux City, Iowa—A revival held in our church recently with Evangelist J. P. Wolpe was a time of special blessing and refreshing. In spite of bad weather the attendance was good. Eighty-one sought the Lord, and a number of these obtained the experience of entire sanctification. On the last Sunday morning Brother Wolpe gave his life's story, and the power and

presence of God were keenly felt. There were about 250 present, and twenty-five seekers knelt at the altar of prayer. During the day forty-four sought God, most of whom found victory. The work of Evangelist Wolpe was much appreciated and we recommend him highly. The pastor's salary has been increased five dollars a week. We are in the Crusade to win souls, and to be an aggressive church.—J. E. Kiemel, Pastor.

Chicago Heights, Ill.—Our church has just closed a real revival with Evangelist Harold C. Johnson and wife as the special workers. The attendance was the best in the history of the church, and much prejudice was broken down. There were more than 150 seekers during the meeting, many new friends were made, and some new members will be received into the church. All previous Sunday school attendance records were broken on the last Sunday with 364 present. God is blessing this church spiritually, financially and numerically. All local expenses are paid to date, with the District and General Budgets paid almost in full. The Crusade is on!—L. E. and Eva Smiddy, Pastors.

Mineral Wells, Texas—We have just closed a very wonderful revival with Rev. Emma Irick, pastor of our church at Lufkin, as the evangelist. Rev. Allie Irick was with us and enjoyed the mineral baths, which proved helpful to him. By God's help he was able to preach for the first time since his paralytic stroke sixteen months ago. We are grateful to God for sparing Brother Irick, and pray that he may soon return to the great field of holiness evangelism. There were forty-two professions, either for pardon

or purity, during the meeting; with nine members received into the church. Finances came easily and the workers were well taken care of. On the last night of the meeting Sister Irick raised \$127 to apply on a car for the pastor. Budgets are overpaid to date.—John L. Knight, Pastor.

Kansas City, Mo., First Church—On Sunday, May 12, Pastor L. A. Reed asked the congregation for four thousand dollars as a year's giving to a new church edifice. After a brief message the people pledged \$5,060 in forty-five minutes. At the evening service approximately \$600 more was added, and the pledges are still coming in. It looks like the amount will exceed \$6,000 or thirty-three per cent more than the pastor asked for.—Reporter.

Rev. George P. Woodward, artist-evangelist, reports that the past assembly year has been the busiest, best, and most victorious period of his life. He assisted by leading the song service and illustrating songs in one revival and in three camp-meetings had charge of the children and young people's work. In twelve revivals he was given complete charge, and in addition to illustrating a song, he illustrated his message with three pictures each night. God has blessed this avenue and drew 811 different souls to the altar; with about 150 children at the altar in the children's meetings. His largest meeting was in the Evangelical church at Mt. Carmel, Pa., in which the attendance never dropped under four hundred after the starting days, and reached 619 on the last Sunday night, with a total of 162 at the altar. He has the coming year slated in full, and is believing God for one thousand souls.

Evangelist E. Arthur Lewis reports that he has just concluded one of the most glorious campaigns of his whole evangelistic career with the Church of the Nazarene at Escondido, Calif., of which Rev. J. A. Kring is the pastor. The campaign lasted seven weeks. For over a week a chain of prayer continued without a break. Group prayer meetings were held almost daily in various sections of the city during the entire seven weeks revival. The meeting was characterized by indescribable scenes of divine glory sweeping the congregation. Brother Lewis writes that on one Sunday night he could not preach because of God's unmistakable presence. His next meeting is at Richmond, Virginia, during June.

New England District Assembly

We recently closed our District Assembly which was held at our beautiful college at Wollaston, Mass. General Superintendent Goodwin presided, and we of New England indeed thank God for this godly man of our own soil. He conducted the business in a very able manner and gave inspiration to every preacher and layman who attended. The blessing and power of God were felt upon the people as Dr. Goodwin expounded unto us the Scriptures, and several times the great building where we were assembled resounded with the shouts of praise.

The reports of pastors were encouraging to the hearts of all. Under the leadership of our beloved District Superintendent, Rev. Samuel Young, our pastors and people have taken a new hold on the task which is ours. There was a sub-

stantial increase in membership on the district, as well as a much brighter outlook financially. Several new churches were reported, also a number of our churches have obtained new buildings.

The Crusade for Souls was presented by General Superintendent Goodwin, District Superintendent Young, and our dearly beloved Dr. H. F. Reynolds. New England will do her best to come to the front in this Crusade for Souls, as she has always done in every undertaking of the church. Our General and District Budgets were not only underwritten by the churches, but the pastors made a covenant with God to go back to their churches and by fasting and prayer put the burden upon the hearts of their people until the budgets are raised in full.

A number of visitors from other districts were present for a part or all of the sessions. Dr. D. Shelby Corlett, Managing Editor of the *HERALD OF HOLINESS*, preached for us, and God came on the scene as this young man broke to us the Bread of Life. Evangelist E. E. Wordsworth preached a great message on "Holiness." Rev. Mrs. S. N. Fitkin, General President of the W.M.S., was with us and exhorted us to support the missionary cause as never before. The Bohannon Evangelistic Party, the E.N.C. Ladies and Male Quartets, Madame Calvert, Professor S. D. Williamson, and Rev. B. Ward all brought special messages in song. Among other visitors were Dr. and Mrs. J. Howard Sloan of the New York District; Rev. Paul Hill of East Rockaway church; Evangelist L. Milton Williams and Rev. and Mrs. J. Glenn Gould of Baltimore, and General Superintendent Emeritus Dr. H. F. Reynolds. We enjoyed the presence of all these folks.

We of New England intend to pray more, and work harder for the church and the kingdom than ever before.

Reporter.

Impressions of Our Midwest

By a New Englander

No, not all of our Nazarene Midwest, but what is probably a very representative and strategic portion, the Chicago Central District, as viewed in their last Preacher's Meeting in March. District Superintendents Montgomery from Northern Indiana and Henson from Arkansas, Pastor Jones from Oskaloosa, Ia., and many other visitors helped to give a larger field for impressions.

This was our first opportunity to see our brethren at work in any section of our country outside the three eastern districts of our Educational Zone, except at General Assemblies, where we are more apt to discover each others' differences of opinion and sectional biases rather than find the great underlying unitive thought and passion for souls and truth that is driving us on in greater attempts for God and holiness.

We have been amused on many occasions by the reactions of those visiting our New England District gatherings for the first time, as they have looked for the cold, stiff, starchy conservatism of the East that they had heard about but could not find.

Perhaps I offered the same amusement as I viewed and commented upon the underlying basic, steady, patient conservatism beneath the drive, push and enthusiasm of our Midwest. Probably each section of our church has certain peculiar characteristics that make for strength, progress, achievement and perpetuity that it would not want to surrender. It is the blending that is going on under our general officials and national evangelists and our occasional exchange of services that is steadily increasing our all-roundedness of vision and passion.

District Superintendent Chalfant is a striking example of this blending process in bringing together the "pep" and drive of the Midwest and the so-called conservatism of the East. Perhaps one would have to look a little more to find the conservative side, but it is there to be found. We will never forget, after he had shown us the many well devised banners, with their clear, definite, aggressive slogans, his statement, "We have got to have all of this. I believe in this, but all of this won't amount to anything unless God comes upon it."

We tried in our weakness to bring what we could of what we had absorbed of the vision of our Dr. Reynolds, for a Worldwide Crusade for Souls, together with the lingering memories of our sainted Dr. Bresee's slogan, "Get the glory down," and what little the Lord had given us on the general theme of "The Glory." And to His praise, a goodly degree of glory came down. Especially upon the Cook County Preacher's Meeting the Monday before the district program.

It would seem as if the Chicago Central District were doing wonderfully well with their great city and suburban prob-

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lem, and were making splendid beginnings in their newer efforts.

We found our, "old and tried" friends, Rev. H. V. Miller and his assistant, Rev. H. G. Gardner, realizing to the full their responsibilities to the strategic Chicago First Church of this great district. While they reported that it was very rare not to have from two to fifteen seekers and large congregations every Sunday night, their vision of need and possibilities in this greatest city of our Midwest was intensely burdening their hearts for a great revival toward which they felt the Preachers' Meetings was making a considerable contribution.

After listening to Dr. Chapman's splendid and sage practical talks to the preachers and his clear, illuminating and inspiring doctrinal messages each evening we understood better the blending process that is going on between the different geographical sections of our church.

For many reasons, we believe that as our Midwest goes so will go our church. We are impressed that she will go well if every section keeps step with the vision and passion of our Midwest.

We came back to New England feeling that if we were not a better and more efficient man for God, great would be our condemnation, for great had been the light through very precious Christian fellowship.—E. E. A.

Notes from Argentina

Friday, March 29, was Prayer and Fasting day at the mission on Gaona Avenue. Mr. Ferguson was requested to take charge. They commence at ten a.m. and continue until three p.m. These monthly meetings are for the churches in the capital city, Buenos Aires. The churches in outside towns have their separate meetings. There were present—coming and going—thirty people. The largest representation was from the Gaona congregation. The churches from Loreto and Behring Streets were represented. The presence of the Lord was very manifest. It was a real joy to meet with those here who love and serve the Lord. The regular monthly meetings have been held for a number of years. They meet unitedly in one of the churches each month by turn. The meeting in February was held in Behring Street; in April (last Friday) it will be held in Loreto Street, D. V.

Yesterday, April 3, was the Prayer and Fasting day out at Villa Ballester, a town of about 40,000 people by recent census. It is on the Central Argentine Railroad about twelve and one-half miles from Buenos Aires. They have an organized church of about fifteen members. The pastor asked that I take charge. The hours were from one to four p.m. The attendance was good. Their united heart cry is that God's cause may go forward.

RIGHT TO HOLD PROPERTY

We are in the midst of dealing with the problem of legal right to hold property in Argentina. On Monday, March 25, we had a meeting of the workers and discussed the advisability and necessary steps to be taken in this matter. Statutes were drawn up and after being approved by the workers, a special session of the Assembly was called on April 6. At this

meeting the statutes were approved and an act passed constituting the body, electing officers and authorizing the officers to take the necessary steps toward securing the proper authority to hold property. Do remember us in prayer. We feel so much the need of divine wisdom.

SPECIAL MEETINGS

We arrived in Buenos Aires on February 20. On the night of February 23 husband spoke in Merlo. We have spoken over thirty-five times in eleven different halls and over thirty-five have bowed for prayer at the mourner's bench. I am more than ever convinced that God is willing to hear and answer prayer.

Special meetings are announced for two of the halls here in the city during Easter week; two prayermeetings each night this week, praying for a revival. If new victories are won, they must be won through mighty prevailing prayer and faith. Thank God, He is able!

LULA H. FERGUSON.

Two Weeks Around Our Publishing House

For a number of years I have stopped for brief visits nearly every time I passed through Kansas City. But I was never so impressed with the great work that is being done there as I was during the time of our meeting recently at Kansas City First Church.

This great Publishing House is a heart that pumps tons of literature through the various channels of our church. Two of the large presses were turning out a new song book at the rate of sixty-four songs every second. Other presses were printing the HERALD OF HOLINESS, Sunday school literature, sermon books, etc. It is indeed an inspiration to see this flood

of literature going forth to bless a poor, needy world.

I have seen many great factories that employ a large office force and various kinds of workers, but the more than threescore that are employed at the Publishing House constitute one of the most efficient groups I ever saw anywhere. In spite of the enormity of their task they seem to always find time to be courteous to visitors at Headquarters.

The thing that was the greatest revelation to me was that Brother Lunn told me they put thousands of dollars back into the church every year. They pay ten thousand dollars into the cause of missions annually. They also put ten thousand dollars into the cost of publishing the HERALD OF HOLINESS every year. That is the answer to the question of how such a good paper can be published for one dollar a year subscription price. Our paper fully merits all the boosting it gets from our people. We should redouble our efforts to keep the subscription list where it belongs. Above all this; one-third of all the yearly profits go into a fund to care for our aged ministers. I believe all our ministers and laymen should buy all their books and Bibles from our Publishing House, as the profits that accrue from the sale of such go into most worthy channels.

It was a great pleasure to address the Publishing House force and the Headquarters staff of workers on Tuesday at chapel. They stood by us with their prayers and attendance during the revival in a very loyal manner, and thus helped to make the attendance consistently good throughout the meeting. The fellowship of Brother Reed and all his people was indeed a pleasure. The memory of the gracious salvation scenes at the church

A New Booklet

The A B C's of Holiness

By D. Shelby Corlett, D.D.



This booklet, just off the press, contains questions and answers on the doctrine and experience of Entire Sanctification.

The material is divided into eight parts:

- (1) The Nature of Sin.
- (2) The Provision of Redemption.
- (3) "Sons of God."
- (4) "Ye Are Yet Carnal."
- (5) Called Unto Holiness.
- (6) Meeting the Conditions.
- (7) Sanctified Wholly.
- (8) Holy Living.

We are sure that this booklet will be accepted with enthusiasm by our people and church. It is just the thing to hand to new converts and those seeking the experience of holiness. Many people not members or regular attendants of our churches have distorted ideas of what we teach. This little book will explain, perhaps better than anything else, just what we believe and teach regarding holiness.

Single copy 10c; 12 copies 75c; 25 or more at 5c each.

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and the noble work of our great Publishing House will linger with us for a long time.

All Nazarenes everywhere have just reasons to thank God for our Publishing House and the people who work so faithfully in carrying on its work.

EVANGELIST OTHO SCHWAB.

ANNOUNCEMENTS

NOTICE—I have some time for evangelistic work during the months of July and August. Anyone desiring my services as evangelist or singer may write me at 236 Walnut St., Aurora, Ill.—Helen Peters.

NOTICE—Having resigned my pastorate last year and entered the evangelistic field, I am now making up my slate for summer and fall. I have served for many years, both as pastor and evangelist. Address me at 490 Stockbridge Ave., care Mrs. C. W. Rich, Buffalo, N. Y.—Evangelist I. F. Metcalf.

NOTICE—I will present my Sermon in Song in our church at New Castle, Ind., Rev. Glenn Miller, pastor, on Sunday night, June 9. Any other pastor or church desiring my services while in this section, may write me care 634 18th St., New Castle, Ind.—Floyd W. Kline, Gospel Singer.

NOTICE—After June 13 I will again be engaged in evangelistic meetings along Bible holiness lines; prefer laboring in this zone to lessen traveling expenses. Write me at Route 2, Estill Springs, Tenn.—Evangelist W. H. Crawford.

NOTICE—We are entering the evangelistic field as song evangelists, pianist, young people's and children's workers; available for revivals during the summer months. We will come for expenses and freewill offerings. Until May 29 address us care Bethany-Peniel College, Bethany, Okla.; after that at 204 North 4th, Beatrice, Nebr.—Misses Neva Bell Bohlke and Margaret Bracken.

BORN—to Rev. and Mrs. John Wallace Ames, pastors at Leicester, Vermont, a son, Guy Linwood, on May 8.

—to Rev. and Mrs. Aubrey Hood, of Blytheville, Ark., a daughter, Barbara Jean, on March 24.

—to Rev. and Mrs. Ralph A. Carter, pastors at Terre Haute, Ind., a son, Ralph Gerald, on May 5.

NOTICE—The Florida District Crusade Convention will convene at Tampa, Fla., in the First Methodist Church, at Florida Ave. and Tyler St., June 11 to 13. Rev. J. H. Drake, 213 W. Curtis St., is the entertaining pastor. Practically all departments of the district will be represented. This convention has proved to be one of our great spiritual feasts.—J. E. Redmon, Superintendent.

NOTICE—Evangelist R. E. Bridgwater of 1014 N. Plum, Hutchinson, Kansas, informs me that his wife will not be able to go with him in revival work this summer on account of her health. He is therefore open for calls as song evangelist. He is one of our best song evangelists, and no one will make a mistake in calling him. If any pastor wants a song leader and singer for his meeting, give Brother Bridgwater a call.—A. F. Balsmeier, Superintendent Kansas District.

PRAYER IS REQUESTED by a Nazarene sister (Mrs. J. W. Medlin) in Nebraska for her nephew in St. Louis, Mo., that he may be healed and converted, as the doctors have given him up to die; by a sister in California for the salvation of her backslidden husband and son, also other unsaved loved ones.

CAMPMEETING NOTICES

June 14 to 23. Boone-Stony County Holiness Association Camp, Boone, Iowa. Workers: Joseph H. Smith and G. B. Williamson, evangelists; Bates Sisters, singers; Mrs. G. A. McLaughlin, children's and young people's workers. For tents and other information write J. S. Doggett, Ames, Iowa.

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

July 19 to 29. Campmeeting, Sebring, Ohio. Workers: Joseph H. Smith, Andrew Johnson, N. B. Vandall, Janie Bradford, Mrs. E. J. Leonard. For information write to R. L. Bush, Secretary-Treasurer, Box 45, Sebring, Ohio.

CAMPMEETING CALENDAR

May 31 to June 9. Iowa Holiness Ass'n. Camp, University Park, Iowa. Workers: T. M. Anderson, W. G. McIntyre, N. B. Vandall, Mrs. H. M. Coats, Ivez Batchelor. Write, Mrs. Hattie Riddle, Secretary, Lacona, Iowa.

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

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.

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. Colorado Nazarene Camp, Denver, Colo. Workers: Bud Robinson, T. M. Anderson. Write, Melza H. Brown, Secretary, 503 Delaware, Denver, Colo.

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Fall Assemblies

Michigan (Vicksburg Campground).....
.....July 31 to August 4
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 Western Oklahoma (Ponca City).....Sept. 25 to 29
 Southeast Atlantic.....October 23 to 27
 Florida.....Oct. 30 to Nov. 3
 Georgia.....Nov. 6 to 10
 Alabama.....Nov. 13 to 17
 Mississippi.....Nov. 20 to 24

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 Southern California (Pasadena).....June 4 to 9
 New Mexico (Portales).....June 13 to 16

Fall Assemblies

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

J. B. CHAPMAN

Office, 2923 Troost Ave., Kansas City, Mo.

Spring Assemblies

North Pacific.....May 22 to 26
 Northwest.....May 29 to June 2
 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

North Pacific—At Olympia, Wash., May 21 to 26. Rev. Willard B. Hall, Pastor, 220 East 25th St. Assembly to be held at First Christian Church, 7th and Franklin Sts. General Superintendent Chapman.

Northwest—At Spokane, Wash., First Church of the Nazarene, West 712 Nora Ave., May 29 to June 2. Rev. F. R. McConnell, Pastor, West 712 Nora Ave. General Superintendent Chapman.

Northern California—At Stockton, Church of the Nazarene, Corner Park and Hunter (214 E. Park St.), May 29 to June 2. Rev. F. Arthur Anderson, Pastor, 214 East Park. General Superintendent Williams.

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, 506½ North 30th Street. 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.

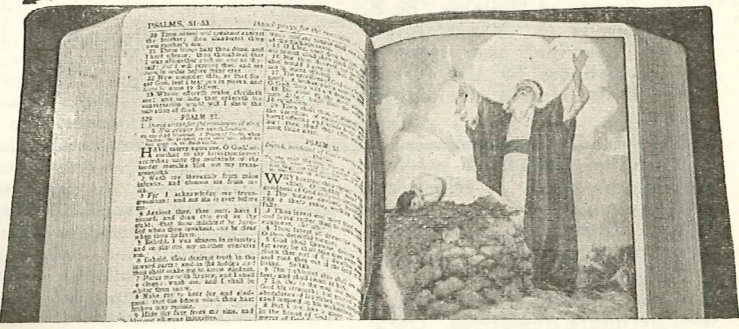
Michigan-Ontario—At the District Camp Grounds on Indian Lake, near Vicksburg, Michigan, July 31 to August 4. Vicksburg nearest railroad point. Assembly address, care Rev. V. L. Ward, Route 3, Vicksburg, Mich. General Superintendent Goodwin.

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

EVANGELISTS' SLATES

Gilbert and Sylvia Anderson, Preacher and Singers, 314 Seventh St., Fairbury, Nebr.
 Olivet, Ill. (Camp).....May 27 to June 2
 Otterbein, Ind.June 3 to 23
 Mack Anderson, 2923 Troost Ave., Kansas City, Mo.
 Chandler, Okla.May 14 to 26
 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

E. J. Arthur, 120 S. Cherry St., Kenton, Ohio
 D. D. Axline, Trinway, Ohio
 Open Date.....May 12 to 26
 Jarrette and Dell Aycock, 2923 Troost Ave., Kansas City, Mo.
 Lansing, Mich. (North St. Ch.)
May 21 to June 2
 F. B. Bacon and Wife, 3963 Second St., Riverside, Calif.
 Leo Baldwin, Bethany, Okla.
 Open date.....May 12 to June 28
 Bernice Bangs and Vivian Chaffee, 2122 North 128th St., Seattle, Wash.
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 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
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 Barnes Sisters, Song Evangelists, 301 E. Washington St., Lisbon, Ohio
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diligently what time the star appeared.

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

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

22 But when he heard that Ār-chē-lā'us did reign in Jū-dā'á in the room of his father Hēr'od, he was afraid to go thither; notwithstanding being

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After Holiness, What? By T. M. Anderson. Sound advice and safe counsel for those who have just entered into the experience of holiness, also very helpful to those who are older in the sanctified life. **1.00**

The Beauty of Holiness. By B. F. Haynes, D. D. A masterpiece on the doctrinal and practical side of holiness by the former editor of the Herald of Holiness. **.25**

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Harold E. Bomgardner and Wife, Song Evangelists, Burr Oak, Kans.
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Peabody, Kansas June 2 to 16

Herace A. and Florence Booker, 432-13th St. S. E., Canton, Ohio
Detroit, Mich. May 19 to June 2

A. E. Boso and Wife, 101 Catharine St., Lockland Sta., Cincinnati, Ohio

James E. Brasher, Crestview, Fla.
Milligan, Fla. May 26

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

C. C. Burton, Delmer, Ky.
Pt. Land, La. May 27 to June 9
Palestine, Texas June 9 to 23
Blossom, Texas June 27 to July 7

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, Nauvoo, 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.
Bluefield, W. Va. May 15 to June 2
Assumption, Ill. June 4 to 24

Vernon Caywood, Singer
Wichita, Kansas May

H. Chaney and Wife, 15 South 10th St., Duncan, Okla.
Knowles, Okla. June 2 to 16
Open Date June 17 to 30

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Grand Forks, N. Dak. Apr. 22 to May ?

C. T. Corbett and Wife, 110 Edith, Dayton, Ohio
Kenton, Ohio May 13 to 26
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

Ernest Coryell, Viborg, S. Dak.
Nampa, Ida. (No. Side Naz.) .. May 12 to 26

C. B. and Jewel Cox, 14 Hudson Ave., Franklin, Ohio
Toronto, Ontario May 22 to June 2
Mansfield, Ohio June 9 to 23
Owens City, W. Va. July 8 to 21

Winfred R. Cox, 712 Silver Ave., Greensboro, N. C.
Capitol Heights, Md. May 5 to 26
Bluffton, Ind. June 12 to 80
Lansing, Mich. July 7 to 21

Stella B. Crooks, 237 W. 61st St., Englewood Sta., Chicago, Ill.
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M. E. and Nina DeVoll, 400 F Ave. West, Cedar Rapids, Iowa
Bloomfield, Iowa May 8 to 26

H. N. Dickerson, 2608 Newman, Ashland, Ky.
Coshocton, Ohio May 14 to 26
Mt. Vernon, Ohio May 27 to June 9
Anderson, Ind. June 11 to 23
Auburn, Pa. (Camp) June 28 to July 7
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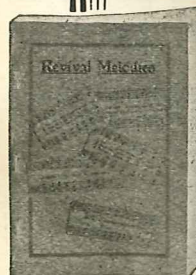
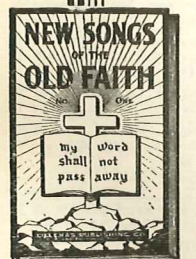
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- W. B. Dunkum, 1853 Hemlock St., Louisville, Ky.
Roxboro, N. C.May 12 to June 2
- Brance and Wynona Edwards, Song Evangelist and
Pianist, Box 1206, Bethany, Okla.
Bristow, Okla.June 9 to 23
- Edwards Evangelistic Ladies' Quartet
Spokane, Wash. (Dist. Assem.)
.....May 26 to June 2
Spokane, Wash. (South Side)June 9 to 23
- E. W. Elliott, Preacher and Singer, 503 Delaware,
Denver, Colo.
- Harry Fagan, Blind Singer and Pianist, R. F. D. 1,
Carmichaels, Pa.
Worthington, Pa.Apr. 21 to May 25
Open DatesAfter 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 DatesAfter July 7
- W. A. Fisher and Wife, Song Evangelists, 940
Strouse Ave., Nashville, Tenn.
Gallatin, Tenn.June 2 to 12
- Bona Fleming, 2952 Hackworth St., Ashland, Ky.
Cincinnati, Ohio (Camp)May 27 to June 2
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, TexasMay 21 to June 9
Red Rock, TexasJune 12 to 30
- Fred T. Fuge, 369 Perry St., Fostoria, Ohio
Niantic, Conn.May 12 to 26
Detroit, Mich.June 2 to 16
- C. B. Fugett, 2613 Newman St., Ashland, Ky.
Olivet, Ill. (Camp)May 23 to June 2
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
Memphis, Tenn. (1st Naz.) May 19 to June 2
Open datesJune 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.
- Ben L. Gash, 813 Mentor Ave., Wichita, Kansas
Peabody, KansasJune 2 to 16
Grenola, KansasJune 23 to July 14
- Mrs. Morris Gill, Evangelist, 2923 Troost Ave.,
Kansas City, Mo.
- The Gospel Team, 309 East 9th St., Wellston, Ohio
Wellston, OhioMay 23 to June 16
- Otto M. Grace, 303 Barnhart St., Marion, Ohio
Bethel, OhioMay 19 to June 2
Loudenville, OhioJune 9 to 23
- Glenn Griffith, 510 W. Yampa St., Colorado Springs,
Colo.
Denver, Colo. (1st Church)May 9 to 26
Elphs, Colo.May 30 to June 9
Canon City, Colo. (Dist. Assem.) June 12 to 16
- T. C. and Rhoda E. Grigsby, Piedmont, Mo.
Olivet, Ill. (Camp)May 23 to June 2
Dexter, Mo.June 9 to 30
Iberia, Mo.July 7 to 21
- Harry Grove, Jr., Evangelist, 2923 Troost Ave., Kan-
sas City, Mo.
Open Dates
- Chas. E. Haden, 1112 Breckenridge St., Owensboro,
Ky.
Huntington, W. Va. (1st ch.) May 10 to June 2
Cedar Grove, W. Va.June 3 to 23
- Lee L. Hamric, 1341 S. First St., Abilene, Texas
- W. W. Hanks, 2340 Central Ave., Ashland, Ky.
Louisville, Ky. (Greenwood Church, 3426
De Arcy Ave.)May 14 to 26
Wellston, O. (Tent—Gen. Del.) June 4 to 16
Camden, N. J.June 18 to 30
- Whitcomb and Maridel Harding, Bethany, Okla.
Lansing, Mich.May 21 to June 2
Henderson, Ky.June 7 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, Bethany, Okla.
Open Dates July
- 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
Bellville, Kans. (Wesley M.E.)May 6 to 25
Open DatesAfter May 25
- Mrs. R. Hinman, Pianist and Children's Worker,
Waynesburg, Pa.
- Roy L. Hollenback, Cambridge City, Ind.
Olympia, Wash. (No. Pac. Dist.
Assembly)May 22 to 26
Klamath Falls, Ore. (2150 Orchard)
.....May 30 to June 16
Mt. Shasta, Calif. (Gen. Del.)July 7 to 21
- The Hoot Brothers, Olivet, Ill.
Galesburg, Ill.May 12 to 26
HomeMay 27 to June 9
St. Louis, Mich.June 16 to 30
- Misses Vera Howerton and Vera Carter, 2234 N.
Arkansas, Wichita, Kansas
Wichita, KansasMay 20 to June 9
Grenola, KansasJune 23 to July 14
- A. L. James and Wife, Evangelist and Singer, 621
W. Grand Ave., McAlester, Okla.
Stigler, Okla. (Gen. Del.)May 16 to 26
No. Little Rock, Ark.
(110 West 21st St.)June 2 to 23
- Howard W. Jerrett, 14883 Hubbell Ave., Detroit,
Mich.
Minneapolis, Minn. (Rader Tabernacle)
.....May 26 to June 9
Winona, Minn.June 16 to 23
- 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, Spring-
field, Ill.
Whiting, Ind.May 14 to 26
West Chester, Pa.June 9 to 23
Mansfield, Ohio (Camp)June 24 to July 7
- 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
- Lum Jones, Ada, Okla.
Ada, Okla.May 14 to 22
- Robert G. Jones, Tilden, Ill.
Havana, Ill.May 9 to 26
Pana, Ill.June 2 to 23
Olney, Ill.June 24 to July 7
- Donna Key and Ila May Wooten, Evangelist and
Singer, Ford, Kans.
- E. W. Kiemel, Sylvania, 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.
Portales, N. Mex.May 9 to 26
Canon City, Colo. (Dist. Assem.) June 12 to 16
- L. H. Kindred, 1117 W. 7th, Des Moines, Iowa
Cedar Rapids, IowaMay 19 to June 2
- Floyd W. Kline, Gospel Singer, Columbus, Ga.
Louisville, Ky.May 18 to 27
Cincinnati, OhioMay 28 to June 7
New Castle, Ind.June 8 to 10
Savannah, Ga.July 14 to 29
- Ottis Knippers and Raymond Parker, Gospel Singers,
Lawrenceburg, Tenn.
Kokomo, Ind.May 13 to 26
Mt. Vernon, OhioMay 27 to June 12
Decatur, Ill. (1st ch.)June 13 to 30
Toledo, OhioJuly 1 to 14
- Joy and Mary Latham, Wilmore, Ky.
Edward Lawler, "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.
Portsmouth, OhioMay 12 to 26
Lexington, Ky. (Kenswick)June 2 to 16
Cordova, Ala.June 23 to July 7
Calera, Ala.July 8 to 21
- E. Arthur Lewis, 1770 Cotner Ave., W. Los Angeles,
Calif.
Richmond, Va.June
- V. H. Lewis Evangelistic Party, 130 E. Campbell,
Hutchinson, Kansas
Farnam, Nebr. (Lone Star Ch.) May 12 to 26
- LeRoy A. Lindsey, 230 Leon St., Syracuse, N. Y.
Lowville, N. Y.May 12 to June 2
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
Indian Head, Md.May 16 to June 2
Waynesburg, Pa.June 4 to 16
- Joseph L. Logsdon Jr., 1212 Bresee Ave., Pasa-
dena, Calif.
Woodville, Calif.Beginning May 1
- A. S. London and Wife, 2923 Troost Ave., Kansas
City, Mo.
Coffeyville, KansasMay 26 to June 9
Bethany, Okla. (S. S. Enrollment cam-
paign)June 12 to 23
- Holland London, 2923 Troost Ave., Kansas City, Mo.
Port Arthur, TexasMay 14 to 26
Coffeyville, KansasMay 28 to June 9
Jerusalem, Palestine, in care of Nazarene
StationJune 13 to Aug. 27
- Claude H. Long and Sisters, 3335 West 29th Ave.,
Denver, Colo.
Jackson, Mich. (1st Naz.) May 20 to June 8
Bay City, Mich. (1st Naz.)June 9 to 15
Wilkinsburg, Pa. (1st Naz.)June 16 to 30
- H. H. McAfee and Wife, Box 534, Lakeland, Fla.
- Lawrence J. and Mary E. McAllen, Preachers, Sing-
ers and Chalk Artists, 126 N. Beaver, New Castle,
Pa.
Butler, Pa.May 19 to June 2
Danbury, Conn.June 9 to 30
Trenton, N. J.July 7 to 21
- J. B. McBride and Wife, 2923 Troost Ave., Kansas
City, Mo.
Dallas, Texas (Gen. Del.)May 19 to June 2
Emporia, Kans. (Gen. Del.)June 9 to 23
Perkins, Okla. (Gen. Del.)June 25 to July 5
Okarche, Okla.July 7 to 21
- R. H. and Edna McCart, Preacher, Singers, Pianist,
4100 Quitman St., Denver, Colo.
Kirwin, KansasMay 16 to June 2
Pittsburg, Kans. (904 E. 4th)June 9 to 23
- Marvin P. McCoy, Lawyer-Evangelist, Edinburg, Texas
Edcouch, TexasMay 18 to 30
Brooksmith, TexasJune 30 to July 15
Cross Roads, TexasJuly 15 to 30
- McKinley Sisters, Song Evangelists, Route 1, Green-
field, Ind.
Owensville, Ind.June 9 to 30
Bowling Green, Ind.July 7 to 21
- J. A. McNatt, 2923 Troost Ave., Kansas City, Mo.
Fredericktown, Mo.May 13 to 26
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 DatesAfter June 16
- I. C. Mathis, 2923 Troost Ave., Kansas City, Mo.
Houston, Tex. (1st Church)May 14 to 26
Nashville, Tenn. (1st Church)June 2 to 16
- Prof. Paul and Helen Mayfield, Singers and Musi-
cians, 3510 Weisser Park Ave., care Rev. J. W.
Montgomery, Ft. Wayne, Ind.
Clay City, Ind. (27 Forest Ave.)
.....May 13 to June 2
Marion, Ind. (1327 W. 3rd Ave.) June 9 to 23
Caro, Mich. (Camp)June 27 to July 7
- W. E. Melton and Wife, 2210 38th St. N.W., Wash-
ington, D. C.
Donaldsonville, Ga.May 12 to June 2
Cuthbert, Ga.June 3 to 23
Capitol Heights, Md.July 7 to 28
- L. C. Messer, Gospel Singer, 2923 Troost Ave.,
Kansas City, Mo.
Raymondville, TexasMay 20 to June 2
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 CampJuly 18 to 28
- 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.
Nashville, Tenn.May 20 to June 2
Bentonville, Ark.June 3 to 23
- James Miller, 1114 King Ave., Indianapolis, Ind.
Ames, IowaMay 12 to 26
Tulsa, Okla. (1st Church)June 2 to 16
Wilmington, N. Y. (Camp)June 23 to July 7

- O. C. Minglehoff, Douglass, Ga.
Derry, N. H. May 12 to 26
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.
Muskogee, Okla. (612 Elmira St.)
Open Dates May 20 to June 2
Oberlin, Kansas June 3 to 16
Rogers, Ark. June 17 to 30
- John E. Moore, Song Evangelist, 2923 Troost Ave.,
Kansas City, Mo.
Olivet, Ill. (Camp) May 23 to June 1
Nashville, Tenn. (510 Woodland St.)
. June 2 to 16
- G. Chester Morgan, 445 McNally Court, Alliance,
Ohio.
Bradford, Pa. (Gen. Del.) May 19 to June 2
Floyd, Iowa (Gen. Del.) June 3 to 16
- J. Herbert and Pansy Morgan, Preachers and Singers,
1052 River Ave., Indianapolis, Ind.
Olivet, Ill. (Camp) May 26 to 31
Carthage, Ill. June 2 to 30
Open Dates July
- Oliver and Ruth Morgan, Evangelist, Singers and
Musician, 630 Division St., Indianapolis, Ind.
Canton, Ohio (1st Church) May 19 to 26
Olivet, Ill. (Commencement) May 27 to 31
Kalamazoo, Mich. (1st Ch.) June 2 to 16
Mansfield, Ill. (Tent) June 17 to 30
- Harry W. Morrow, 6342 Kimbark Ave., Chicago, Ill.
Freeman, S. Dak. May 13 to 26
St. Louis, Mo. (Gen. Del.) June 2 to 16
Manville, Ill. (Camp) June 23 to July 7
- 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., Ta-
coma, Wash.
Duncan, Okla. May 26 to June 9
- R. O. Parry and Three Sons (Firebrand Trio), 932
N. New St., Bethlehem, Pa.
Egg Harbor City, N. J. May 13 to 26
Open Dates May 27 to June 21
Park Lane, Va. June 22 to July 7
Open Date July 8 to 28
- Daniel E. Patrone, Evangelist and Violinist, 119 E.
Washington St., Lisbon, Ohio
Ephrata, Pa. (Naz. Tab.) May 13 to 26
Kehee, Ky. May 27 to June 9
Somerset, Ky. June 10 to 23
Sandusky, Ohio June 24 to July 7
- Walter Patterson, Box 975, Bethany, Okla.
Open Dates May
- Eddie E. Patzsch, 492 E. Main St., East Palestine,
Ohio
Paterson, N. J. May 12 to 26
New Ringold, Pa. (Evang.) June 2 to 23
No. Reading, Mass. (Camp) May 27 to July 7
No. Dartmouth, Mass. (Smith Mills Camp)
. July 12 to 21
- B. H. Pocock, 133 Parkman Rd. N. W., Warren,
Ohio
Open Dates After May 12
- Wesley Pruden, 4723 West 26th St., Little Rock,
Ark.
Hobart, Ind. May 12 to 26
Open Date May 27 to June 9
Vivian, La. June 12 to 23
- H. G. Purkhiser, 2923 Troost Ave., Kansas City, Mo.
Olivet, Ill. (Camp) May 23 to 26
Carthage, Mo. May 29 to June 9
Aurora, Mo. June 12 to 30
Open Date July 1 to 21
- 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.
Hastings, Mich. May 19 to June 2
Open Date June 9 to 30
- Clifford G. Rife, Singer and Chalk Artist, 1501
Madison Ave., Indianapolis, Ind.
Indianapolis, Ind. (S. Side) May 12 to 26
Auburn, Ind. June 16 to 30
Loudon, Tenn. July 5 to 21
- O. F. Ring, 409 Prospect St., East Liverpool, Ohio
Open Dates After May 12
- T. N. Robinson and Wife, Singers and Musicians,
601 E. Third St., Charlotte, N. C.
Norfolk, Va. (Berkley Sta.) May 12 to 26
- Clyde B. Rodgers, Song Evangelist and Chalk Ar-
tist, 535 N.W. 8th St., Miami, Fla.
- J. A. Rodgers, 484 W. North Ave., East Palestine,
Ohio
Indianapolis, Ind. (So. Side) May 13 to 26
Elkhart, Ind. June 2 to 16
Canton, Ill. July 7 to 28
- Ferry Road, 948 Anderson St., Bristol, Tenn.-Va.
Memphis, Tenn. (care Rev. Beckum,
Pastor) May 12 to 26
- Columbus, Ohio (Home Mission Meet-
ing) June 9 to 30
Greenville, Tenn. (Camp) July 7 to 21
- E. L. Sanford and Wife, 533 Shelby St., Lexington,
Kentucky
Glasgow, Ky. May 1 to 25
Cincinnati, Ohio May 28 to June 6
Sharpsburg, Ky. June 7 to 29
Huntington, W. Va. July 1 to 25
- J. D. Saxon, Greenbrier, Tenn.
Berne, Ind. May 19 to June 3
- George and Kay Scriber, Preacher, Singers and Ac-
cordianist, Box 417, Boulder, Colo.
Pasadena, Calif. (34 Glorietta) May
Pasadena, Calif. (Dist. Assem.) June 5 to 9
Canon City, Colo. (Dist. Assem.) June 12 to 16
Open Dates After June 16
- Otho and Billie Schwab, 2923 Troost Ave., Kansas
City, Mo.
Marksville, La. May 15 to 26
Shreveport, La. May 28 to June 9
Marion, Ohio June 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.
Gorham, Ill. May 20 to June 2
- 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, Osh-
kosh, Nebr.
Scottsbluff, Nebr. May 26 to June 9
Buffalo Lake, Minn. (Camp) June 14 to 23
Berger, Texas June 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
Steubenville, Ohio May 12 to 26
Alliance, O. (Holiness Conv.) May 27 to June 2
Sebring, O. (Holiness Conv.) June 3 to 9
Ravenna, Ohio (Tent) June 16 to 30
Meadville, Pa. (Tent) July 5 to 21
- Smith-Shirley Evangelistic Team, Preachers, Singers
and Musicians, 917 W. Genesee St., Lansing, Mich.
Detroit, Mich. (Bethel) May 20 to June 2
Mancelona, Mich. June 3 to 16
Flint, Mich. (West) June 17 to 30
- 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
Wilkinsburg, 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.
Plainfield, Ind. (care Rev. Edw. Paul)
. May 19 to June 2
Indianapolis District June
- Chas. A. Strait and Wife, 816 W. Lapeer St., Lan-
sing, Mich.
- B. D. Sutton and Wife, Evangelist and Singers, 2923
Troost Ave., Kansas City, Mo.
Webb City, Mo. May 22 to June 9
Emporia, Kansas June 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.
Taylorville, Ill. May 21 to June 3
Ashley, Ill. June 4 to 25
No. Reading, Mass. (Camp) June 28 to July 8
Pawtucket, R. I. July 9 to 21
- E. C. Tarvin, California, Ky.
Roxana, Ill. May 20 to June 2
Lincoln, Ill. July 14 to 28
- E. E. Taylor, 116 Ivy St., Nampa, Idaho
Tuttle, N. Dak. May 21 to June 4
Dallas, Wis. June 20 to July 7
- E. G. Theus, Box 982, Bethany, Okla.
Raymondville, Texas May 20 to June 2
Austin, Texas (Central) June 4 to 16
Ft. Worth, Tex. (1st Ch.) June 18 to 30
- Fred Thomas, 689 Milwaukee Ave., Elkhart, Ind.
Ft. Recovery, O. (Gen. Del.)
. May 21 to June 2
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
- John Thomas, Wilmore, Ky.
A. J. Tosti, 365 Carroll St., Youngstown, Ohio
Cliftondale, Mass. May 12 to 26
- J. C. and Dorothy Tryon, 446 Vassar St., Wichita,
Kansas
Savre, Okla. May 6 to 26
Alva, Okla. May 27 to June 16
- L. M. Tucker, 146 A So. 9th St., Cambridge, Ohio
- E. E. and Ora J. Turner, Greensboro, Ind.
Olivet, Ill. (Camp) May 24 to 28
Huntingburg, Ind. (Tent) June 9 to 30
- N. E. Tyler, Floydada, Texas
Open Dates
- G. D. and Agnes Urschel, Evangelists and Singers,
Olivet, Ill.
Olivet, Ill. Camp (Home) May 23 to June 3
Ashland, Wisc. June 7 to 23
Mercer, Wis. June 30 to July 14
- N. B. Vandall, Evangelist, 303 Brittain Rd., Akron,
Ohio
Open Date May 15 to 26
University Park, Iowa May 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
- Basilio T. (Bill) Vargas, Filipino Evangelist, 376 W.
Pine St., Canton, Ill.
- H. F. Vogt, 334 Pacific St., Camas, Wash.
Open Dates May 1 to 26
Winnipeg, Man., Canada (395 Beverly St.)
. May 30 to June 9
- Harold L. Volk and Wife, 1025 So. 4th St., Canon
City, Colo.
Great Bend, Kansas May 13 to 26
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, 3560-11th Ave. E., Columbus,
Ohio
Delaware, Ohio May 19 to June 2
Cincinnati, Ohio June 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.
Norfolk, Va. (Box 143, Berkley Sta., Naz.
Ch.) May 12 to 26
Louisville, Ky. (1st Ch., Gen. Del.)
. May 29 to June 16
Birmingham, Ala. (Box 1928)
. June 30 to July 14
- K. S. White, Bethany, Okla.
Bethany, Okla. May 8 to 25
- C. M. Whitley and Wife, Box 413 E. Cleveland,
Electra, Texas, care M. J. Swindall
Vernon, Texas May 31 to June 16
Kingston, Okla. July 7 to 21
- C. B. Winland, Mt. Vernon, Ohio
Zanesville, Ohio (Tent) June 2 to 16
Manchester, Ohio (Tent) July 7 to 21
- J. P. Wolpe, 7524 Kenwood Ave., Chicago, Ill.
Charlton, Ia. (Gen. Del.) May 13 to 26
Olivet, Ill. (Camp) May 27 to 30
Muscatine, Ia. (301 Stewart Rd.)
. May 31 to June 9
Atlantic, Iowa June 14 to 30
Oskaloosa, Iowa July 5 to 21
- Lon R. Woodrum, 3740 Bell St., Kansas City, Mo.
Lubbock, Texas May 19 to June 2
Sikeston, Mo. June 9 to 23
Warren, Ind. June 30 to July 14
- George P. Woodward, Artist-Evangelist, 122 W.
Barnard St., West Chester, Pa.
Pocoon Lake, Pa. May 20 to June 2
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.
Richmond, Ky. May 13 to 26
Bedford, Ind. June 2 to 16

BIBLE CONVENTION IN PERU

Ira N. Taylor*

A GROUP of our Nazarene workers composed of Brother and Sister Walworth, Mrs. Taylor, our daughter Naomi, and myself, and two of our Peruvian workers, started for a three-weeks trip into the Andes. The purpose of the trip was to hold a Bible convention and a revival meeting in a place central to a number of our Nazarene churches. The trip was a great experience for us. The most thrilling of all experiences was the sense of the presence of God with us. We found everywhere people ready to hear the gospel message. Thank God for the priceless privilege of presenting Jesus and the demands of the gospel to a hungry-hearted people. This is certainly a ripe harvest field. The door of opportunity is wide open to us. There are also communistic elements working in the large centers especially. Now is our time to work. With the church back of us, we will take the land for Christ.

We arrived at our destination in the early afternoon of the third day in a heavy shower of rain. In spite of this the word of our arrival had passed along the line, and a goodly number of the native Christian people were out to meet us, accompanying us the last part of the way.

The convention was held in the house of the man who has been perhaps our outstanding Christian in this section. Converted from a life of drunkenness and sin, he has been for years staunch and true, at times undergoing severe persecution for the cause of Christ. He has suffered imprisonment and maltreatment at the hands of his friends, and even his relatives. His own mother, backed by a fanatical priest, aided in his imprisonment, and in the cruel methods used on him while there to make him recant. However he lived to see his mother beautifully saved and to take her stand for God. This brother's home is a demonstration of Christian fruitage in a land where the home has little sacredness. Four of his daughters have been in our school; two are here now. They are upright in character, and are fine Christian workers. He backed the convention and is doing his best to get a primary school in his own house. It is part of our vision for the future here to plant self-supporting, elementary schools thus in the centers of our work, manned by teachers trained in our own central school at Monsefu, and there well-grounded in the Christian life. Pray much for us that God may help us in this matter, and pray that this very year we may get two schools established with license (in spite of Romanist opposition), and with the right teachers. The need for schools is great. A large number of our people cannot read or write, and they are so hungry for the Scriptures. Potential workers of real merit are among these mountain young people if we can cultivate them, and open the Word of God to them.

The brother, whose name is Baltimero, had built his home with the idea of providing a place for religious services, and for a schoolhouse as

* Nazarene Missionary in Peru.

well. Half the lower floor is used as a chapel, the rest being living quarters and kitchen. Sleeping quarters are upstairs. In the chapel there were only a few benches, and the people just sat in the straw during the service. Afterward they rolled up in their ponchos and had a good bed right there in the chapel.

Morning prayermeeting was announced to be at dawn, but they had so little to do to get to church, that many of them started prayermeeting long before daylight.

On Thursday of the convention week we had a recess of day meetings, and all who could walked to a service at Tosten, a little country church some eight or ten miles distant. There a small room was packed to overflowing, mainly with brethren. One of our fine young pastors, Esperidion Julca, brought the message on "Why have you left your first love?" Four earnest seekers were at the altar, one being saved for the first time.

We greatly enjoyed the convention; busy from early morning until late at night, we felt that it was all worth while. Bible study, talks to workers and doctrine, were as well received as devotional messages. Altar services were fruitful without exception, I believe, nearly a hundred claiming the victory. Despite rainy weather and slippery trails there was good attendance, many coming a full day, or even two days travel. The Lord surely did bless and we felt that the whole work took a move up the line. The people by many words and kindnesses showed their appreciation and their enjoyment of the Bible conference.

On our return we went by Santa Cruz, near which place Brother Winans and Sister Esther Winans nearly gave their lives for the gospel. We were shown the exact spot where they were beaten and dragged along the trail, and otherwise maltreated by the fanatical zealots. In Santa Cruz we had a service. The house was packed; also the street outside, clear to the opposite sidewalk. Not only that, but we had an interested, respectful audience. During our special songs and testimonies quite a few had tears in their eyes. Some afterward said they would like to see a Protestant work there. Santa Cruz has a name as a radical political and religious center, so we felt this to be a real victory.

We got home just three weeks after we had left. Here we rested for a week and picked up the loose ends of the work, and straightway went to another convention and revival. This time it was to a church quite near, and we went with Brother and Sister Winans and the Peruvian workers. Here, as in the other places, we felt that the Lord was our leader and helper. There were some reconciliations, a number of new conversions, and a fine group of young people whose enthusiasm was stirred to push ahead in the work. Now we are at home again ready to get to work in earnest on our plans for the coming year of school.