

HERALD of HOLINESS

OFFICIAL PAPER, CHURCH OF THE NAZARENE



VOL. 24, NO. 25

KANSAS CITY, MO., SEPTEMBER 7, 1935

WHOLE NO. 1221

Fellowship with Christ

ONE of the greatest privileges of the Christian life is that of having fellowship with Christ. The Apostle John stated his purpose in writing his first letter to the Church which was: "That ye may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ." Such fellowship was not a mere figure of speech, it was real—"We have fellowship," he declared. To have fellowship means to have something in common, to meet on some common basis in the sharing of mutual experiences and the mutual lending of oneself to others. To fellowship Christ we must have something in common with Him. Through His incarnation He has shared our human experience; through our regeneration we share His divine nature. Through the indwelling and cleansing work of the Holy Spirit we are brought to an intense, close, personal attachment with Jesus. He is not someone afar off, but He is our life, our ever present Friend and Companion; the One with whom we may have closest fellowship. Two people may live in the same house, may even be married, and yet they may be a great distance apart, so far as fellowship is concerned. People live in God's world, partake of His blessings and benefits, yet never realize that through Christ they may have fellowship with Him. There are those who are members of Christ's Church, who have partaken of the benefits of grace, who have not realized in any great degree the blessedness of fellowship with Christ. We may lend ourselves to fellowship with Him. We may cultivate a consciousness of His presence and a recognition of His fellowship. We may become so intimate with Him as to take Him into our confidence, let Him in on our secrets, and share every experience of life with Him. We will find that He will give Himself in fellowship as we give ourselves to Him. "We have fellowship."—D.S.C.

HERALD OF HOLINESS

Official Paper, Church of the Nazarene

Published every Saturday by the Nazarene Publishing House, 2923 Troost Ave., Kansas City, Mo.

H. ORTON WILEY, D. D., *Editor*

D. SHELBY CORLETT, D. D., *Managing Editor*

Contributing Editors

H. F. REYNOLDS, D. D.

J. W. GOODWIN, D. D.

R. T. WILLIAMS, D. D.

J. B. CHAPMAN, D. D.

Subscription price—\$1.00 a year, in advance. In change of address, name the Post Office and State to which the paper has been sent, and the Post Office and State to which you wish it sent.

Entered as second-class matter at the Post Office at Kansas City, Mo. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized July 19, 1918.

PRAYER FOR SPIRITUAL PROGRESS

THE prayers of the Apostle Paul as found in his various epistles form an interesting subject for study. They seem to be cast in such a systematic and logical order as to indicate at once His approach to God and his method for the development of the spiritual life. They are a sort of a *scala sancta* or sacred stairway, upon the ascending steps of which the apostle places his knees and by faith ascends into increasingly higher altitudes of divine love and fellowship. The "Prayer for Spiritual Progress" found in the introductory verses of the Epistle to the Philippians may well be viewed as the normal standard of Christian experience, and the various petitions as steps in the development and growth toward maturity. He prays, *first*, that their love may abound yet more and more in knowledge and in all judgment; *secondly*, that they may approve things that are excellent; *thirdly*, that they may be sincere and without offense till the day of Christ; and *lastly* that they may be filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God. It may be readily seen that the prayer is for those who have been made partakers of the love of God, and the apostle is now desirous that this love be manifested in the life in a manner harmonious with its true nature. A study of this prayer will reveal, therefore, the manner in which perfect love should reveal itself, and consequently lifts up a standard of Christian living which every holy man and woman should seek to attain.

FIRST, he prays that their love may abound yet more and more in knowledge and in all judgment. The apostle is concerned that the hearts of his people not only be made perfect in love, but that this love express itself perfectly. He is not only concerned with right motives but with right actions. Holiness embraces both motive and act. Perfect love as an

experience of the heart is wrought instantaneously by the baptism with the Holy Ghost; but the manner in which this love is expressed is a matter of growth and development. The love of God shed abroad in the heart is to abound yet more and more in *knowledge* and in all *judgment*. The power of divine love in the life is shown by an increase in knowledge and good judgment—a keener insight into the needs of men and women, and more gentle and gracious ways of ministering to them.

Who has not been in company where someone persistently violated the laws of courtesy and propriety by such offensive remarks as "How old you are getting!" "I never knew before that you had a limp!" "How fast you are breaking!" or other similar impolite remarks which wound and even disgust the hearers. Dr. Carradine tells of a woman in the South at a holiness campmeeting who asked the evangelist if his teeth were false. He smiled and told her that they were genuine and rooted in the gum according to nature. Then she requested the privilege of feeling them with her fingers to have the proof of touch and thereby be able to settle a dispute among several of her friends. "We asked the brother," said Dr. Carradine, "if he submitted to the impertinence and he said, 'Yes,' Our rejoinder was that he should have brought the two rows of incisors down on that investigating digital, so that its owner would never have doubted his dental furnishing again, and also at the same time obtained a lesson on the wisdom of being polite and well bred which would have lasted to her dying day."

SECONDLY, he prays that they may approve things that are excellent. Love is discriminating. It instinctively seeks the real and the true, the beautiful and the good. Genuine love does not speak of the gifts and abilities of others in a disparaging manner. It is not envious nor does it behave itself in an unseemly manner. It cannot be content with the frivolous and the trifling things of life. It abhors that which is tawdry and cheap, superficial and spectacular. Instead, it builds a beautiful temple upon the foundation of truth, and finds its perfect expression in whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, and whatsoever things are of good report. There is a divinely given plan for the thought life of those who are perfected in love—if there be any virtue, and if there be any praise, think on these things. How much of sorrow and heartache, of wounded feelings and dejected spirits would be avoided, did the children of God carry out this divinely given plan!

THIRDLY, he prays that they may be sincere and without offence till the day of Christ. He is desirous that they be sincere in character and without offense in conduct. The word *sincere* has both a

Greek and a Latin derivation. The Greek word occurs only in this place, and is a picture word meaning "clear to the light." It is drawn from the custom of holding a bottle of honey up to the light to see if it is clear. When subjected to this test, the light must flow through it unobstructedly, so that it is what it seems to be—genuine through and through. The Latin word has the same meaning though the figure is different. It is derived from *sine cere* which signifies "without wax." It refers to the manufacture of furniture, where wax was used to fill pitch-pockets and cover up other blemishes. When thus treated the furniture looked well and was salable, but hard usage served to reveal the concealed defects. Honest dealers adopted the custom of writing upon their wares the words "sine cere" as an assurance of genuineness. This custom led the apostle to pray that the church might also be known as *sine cere* or without wax. He desired its membership to be so pure in heart and life that when subjected to the searching light of divine truth, there would be found in them no sinful obstructions to pure love; and that they would be so genuinely established in the grace of God that the hard usage of the world would discover no concealed insincerities.

LASTLY, he prays that they may be filled with the fruits of righteousness which are by Jesus Christ, unto the glory and praise of God. Here Christian character and experience reach their supreme height. This last petition sums up and includes all that has gone before it. To be filled with the fruits of righteousness is to be filled with perfect love to God and man, and to express this love in knowledge and judgment; it is to so discriminate between the true and the false, the cheap and the beautiful, the profane and the holy as to approve things that are excellent; it is to be sincere in character and without offense in the life, so that there are no blemishes and disturbances which would hinder the outflow of the Spirit of God, by the pen of inspiration. Nor is this a mere matter. Here is the high standard of experience and life set of ethics—these standards are reached only by Jesus Christ who is the life of God within the soul, and who alone can transform man into His own likeness.

CONSTRAINED LOVE

ST. PAUL gives us the secret of soul-winning. He says, "The love of Christ constraineth me." When actuated by divine love, it is remarkable the lengths that the true Christian will go to save others. J. Hudson Taylor, the celebrated missionary, was traveling on a river boat in company with a Chinese friend whom he was trying to lead to Christ. The next morning while in his cabin, he was startled by a cry and a splash and rushed on deck to find that his friend had fallen overboard. While the others stood about, he leaped overboard, in hope of saving him,

but the wind had driven the boat beyond the place and the drowning man could not be found. He tells the story himself. "Unsuccessful, I looked around in agonizing suspense and saw close to me a fishing boat with a peculiar dragnet furnished with hooks, which I knew would bring him up. 'Come,' I cried, as hope revived in my heart. 'Come and drag over this spot directly; a man is drowning just here!' 'It is not convenient,' was the unfeeling answer. 'Don't talk of convenience!' cried I, in an agony, 'a man is drowning, I tell you!' 'We are very busy fishing,' they responded, 'and cannot come.' 'Never mind your fishing,' I said, 'I will give you more money than many a day's fishing will bring; only come—come at once.' 'How much money will you give us?' 'We cannot stay to discuss that now! Come or it will be too late. I will give you five dollars.' 'We won't do it for that,' replied the men. 'Give us twenty dollars and we will drag.' 'I do not possess that much; do come quickly and I will give you all that I have!' 'How much may that be?' 'I don't know exactly; about fourteen dollars.' At last, but even then, slowly enough, the boat was paddled over and the net let down. Less than a minute sufficed to bring up the body of the missing man. The fishermen were clamorous and indignant because response to their exorbitant demand was delayed while efforts at resuscitation were being made. But all was in vain. Life was extinct."

It was this inner, constraining love, that led this heroic missionary to give all that he had in an attempt to save the life of his friend. But the missionary told the story, only to drive home the truth that Christians are responsible to God for the salvation of their brethren. "Were not those fishermen actually guilty of this poor Chinaman's death, in that they had the means of saving him at hand, if they had but used them. Let us pause ere we pronounce judgment against them lest a greater than Nathan answer, 'Thou art the man.' Is it so hard-hearted, so wicked a thing to neglect to save the body? Of how much sorer punishment, is he worthy who leaves the soul to perish, and Cainlike says, 'Am I my brother's keeper?'"

Oh, there is nothing so admirable, nothing which seems to us in our best moods so worthy of our seeking, and so rich in its possession as that holiness which is the summit of true perfection; not a holiness which is distant and frigid, but a holiness which makes the eyes more tender in their softened light, and the lips more affluent of genial speech, and the hand more helpful in its ready service, which makes an end in the human heart of its passions and selfishness, its moroseness and its meanness, which lifts man up to God, and brings God down to man; and which, should it become pervasive and universal, would make every soul a miniature heaven, and change our woeful earth into a Paradise regained.—BISHOP NINDE.



Managing Editor's Page



DR. CHAPMAN'S TRIP TO THE ORIENT

GENERAL SUPERINTENDENT CHAPMAN and wife are sailing to the Orient early in September to visit Nazarene mission stations in Japan and China. Our readers will be interested especially to know that Dr. Chapman will give an account of this trip through the columns of the HERALD OF HOLINESS. The first of this travelog series will appear in the latter part of September, and other articles will be printed as they are received throughout the fall months. There is no more popular writer in the church than Dr. Chapman, and this series will be of interest to all members and friends of the church. Pastors and HERALD OF HOLINESS secretaries might profitably use this travelog series as a talking point in securing new subscriptions and renewals.

* * * *

Sailing with Dr. and Mrs. Chapman are some new recruits for our mission field of India, Rev. and Mrs. Ralph Cook. The Cooks have been successful pastors on the North Pacific District for some years. He is District President of the N.Y.P.S. and has shown his ability as a leader in this capacity. Other missionary recruits sailing this fall include Rev. and Mrs. Everette Howard, formerly pastors at Ottawa, Kansas. This fine young couple are going to the Cape Verde Islands to take charge of the work which has been pioneered and maintained for a number of years by Rev. John Diaz. These are the first American missionaries sent to this field—Brother Diaz is a native of the islands—and will locate on an island adjacent to the one on which Brother Diaz has been living. Let us remember these young folks in our prayers.

* * * *

Texas Centennial Revival

During the year of 1936 the state of Texas is to observe its Centennial Anniversary. An Interdenominational Committee on Co-operation, composed of representatives from at least seven Protestant denominations, is arranging for a Texas Centennial Revival in connection with this celebration. R. N. Huckabee of Amarillo, Texas, is chairman of the committee. Dr. J. T. Upchurch of Berachah Rescue Society, Arlington, and R. R. Kirby, Sunday school superintendent of Dallas First Church, are the Nazarene representatives on this committee. The revival program calls for: (1) a united effort of all Christian people of Texas to observe all Texas holidays, such as San Jacinto Day, Independence Day, etc., in great Christian patriotic rallies to be held in all communities in the state; (2) a major effort is to be made to add

twenty-five per cent to Sunday school and church attendance during the month of January; (3) to participate in one of ten inspirational interdenominational, evangelistic rallies to be held in the month of February at strategic cities of the state; (4) that a revival be conducted in every local church in the state during the Centennial year; (5) that a continuous revival of religion be in progress in the city of Dallas during the period of the Centennial. All Texas Nazarenes will welcome an opportunity to assist in promoting this Centennial revival.

* * * *

Missionary Pioneers

A most interesting book has been published recently for mission study classes in all departments of our church, entitled "Missionary Pioneers and Our Debt to Them." This book has been written at the request of the Foreign Mission Literature Commission by Rev. J. Glenn Gould, pastor of First Church in Baltimore, Md. Its message is a brief summary of missionary pioneers in the lands in which our church has mission fields, also a brief account of the work done by our own Nazarene pioneers in each of these fields. It is as interesting as a book of fiction and is a real contribution to the missionary literature of our church.

* * * *

Going Forward

We have been impressed with the forward looking vision of our leaders in nearly every section of the country which we have been privileged to visit in recent months. The Eastern District Assemblies planned largely for advance, the schools are optimistic concerning their immediate future, the spirit of Crusade characterizes our district leaders. Quite recently we were privileged to attend the opening service of the 1935 Southern California District Campmeeting at Pasadena. There were about eighteen hundred people present at that opening service—no doubt the largest crowd to attend an opening service of this camp. District Superintendent Sanner, whose slogan is, "Let's Do Something," showed us plans for the erection of a permanent auditorium on the Pasadena College campus for campmeeting and other district gatherings. Such an auditorium has been needed for years, and we will watch with interest the progress made along this line. While visiting the Iowa District Assembly last week we noted a spirit of progression everywhere manifested. Dr. Chapman sounded the fundamental note for true progress when in his address to the Iowa Assembly he said, "We must go deeper in our devotional life if we would go forward in spiritual activities."

EIGHT CHALLENGES TO NAZARENES

General Superintendent Chapman

WE do not intimate that others are not challenged. They are, and we hope they realize it. But there is no Christian movement in the world that is better united, clearer in its purpose and better defined on the question of methods than the Church of the Nazarene. And there is not the slightest shadow of doubt that the gospel we have and hold is adequate to meet the needs of men without respect to their race, tongue, social standing or other condition. But we are challenged:

1. We are challenged to a deeper personal devotion and a fuller knowledge of the things of the Spirit. This age of materialism challenges us to make more of the things of spiritual religion than we have ever done. We must go deeper, because we must go farther.

2. We are challenged to heavier blows in behalf of "the faith that was once delivered unto the saints." This day of modernism and doubt challenges us to preach orthodoxy and faith with fuller scope and stronger emphasis. "Atheism, like death, has no degrees." Men seek to mix doubt with their faith and yet think to hold their faith. It cannot be done. We are challenged to proclaim and to preach, not to "share." We have an exclusive gospel that neither receives nor gives quarters. Christ is the only Savior, Christianity is the only way of salvation, and "without holiness no man shall see the Lord."

3. We are challenged to a more aggressive evangelism. This age of mixed purposes challenges us. All men need to be born again. There is no such thing as a natural, birthright Christian. All Christians are miraculously made. Every person in the world needs the gospel, not simply as a "way of life," but also as a way of salvation.

4. We are challenged to more definite and exclusive utilization of our time-honored and well proved methods. With us the mourner's bench is the most meaningful symbol of all church furniture—it stands for definite crises as opposed to indefinite processes. It means that conversion is instantaneous, and that entire sanctification is likewise instantaneous and subsequent to conversion. It calls for radical repentance and confession, and for bounded and defined consecration and appropriating faith for purity as well as for pardon. Salvation as "a process of education" challenges us to lay greater store by the demand for crises; for crises are the foundation of progress. There can be no growth until first there is life, and life implies birth, and more abundant life implies and involves the removal of indwelling sin.

5. We are challenged to a wider, fuller, deeper program of evangelism and home missions. We have about 2,500 churches, but these barely dot the map in outline. The great white areas of unoccupied ter-

ritories beckon us on and challenge us to double our diligence. If our districts prove to be too large for efficient propagation in new fields, we must have the courage to divide them and start again with new beginnings. We are challenged to venture out on new expeditions of faith and conquest. We must develop a strong district in Ontario, another in England, and one among the white people of South Africa. Soon we should be in Australia and New Zealand. The whole English speaking world is our natural home base, and we are challenged to strike in and claim what is rightly ours.

6. We are challenged by the opportunities of our wide reaching foreign mission fields. We are reaching out to new fields in India, in the recent purchase of a fine mission property in a section adjacent to our own. And this must be duplicated in other fields. We have sent replacements to our missionary force within recent months, but we must send reinforcements that will bring our working force up to a reasonable standard. By rights we should send out twenty-five new missionaries within the next fifteen months. But in order to do this we must increase our missionary giving, not in the form of some specialized gifts, but in the form of the adoption of larger budgets and harder work to fill these budgets full. The challenge is real in every instance. Russia has passed as a missionary opportunity. Germany and Italy have too many restrictions to make possible successful crusades. Fortunately we had our feet down and had a good working force among the citizens of Mexico before the restrictions on foreign preachers became so close. But Communism and chaos threaten practically every land where we are assigned missionary tasks. All this challenges us to an increase in missionary giving and in missionary praying and missionary sending.

7. We are challenged to more adequate plans for distributing our wholesome literature, and more devoted working of the plans. The efforts of cults in sowing the country down with their heresies, and the work of the secular press in loading the newsstands and center tables of the people with hurtful printed matter challenges us to distribute other tons of Bibles and books and pamphlets and papers and tracts. This challenge is real and pressing. Here too time challenges our opportunity. It is not long that a people read trash until they become trashy and do not crave literature of worth while content.

8. The near approach of the second coming of Christ and the end of the age challenges us to hotter zeal, and keener investment of all our talents. Many things indicate that the end is near. Not the end in China or India only, but the end for the gospel day. The Bridehood is about to be completed, and the Bridegroom is at the door. However this is no

signal for decreased activity or diminished success in winning men to God. Just the opposite, it is a challenge to go out into the highways and the hedges and compel men to come in to the marriage of the Lamb. Those who would weaken our faith and benumb our hands by the announcement of the near coming of Christ are reversing the logical effect of the glorious occurrence.

Like so many mighty Goliaths these conditions challenge us and our God. "Is there not a cause?" Shall we quail before these enemies of the God of Israel, or shall we go out with sling and stone to conquer for our God? I say, "Let us answer these challenges and win, for there is a God in Zion who will back us up and see us through." Our trust is in Him.

IF WE WOULD WIN SOULS

Mary Watson Fish

NO. 9. GENERAL SUGGESTIONS

THERE are a few general suggestions as to soul winning which the one engaged in winning others to Christ should keep in mind. Nevertheless the Holy Spirit's leading should always be followed regardless of any rules and regulations which man may think applicable. However, one must be absolutely assured that the Holy Spirit is leading in what is done and said. Otherwise grave results may follow. It is said that Christians do an outstanding amount of "consecrated blundering" in their personal service to God. Possibly this is true. However, the Holy Spirit never blunders anything. Therefore the assurance of the actual indwelling and leading of the Spirit is the only safeguard against producing wrong impressions with possible lasting harm in the minds and hearts of those with whom we deal.

One safe rule to follow is to deal with those of your own sex and about your own age. There are, of course, exceptions to this rule. One needs to be constantly looking to the Holy Spirit for guidance.

When it is possible, get alone with the one to whom you are speaking. It is often embarrassing to speak of such intimate inner emotions before others. No one likes to open his heart freely before those who are merely curious and possibly unsympathetic.

Another outstanding requisite of the soul winner is that his reliance be wholly upon God to work the miracle of salvation in the seeker's heart. No dependence upon self, personality, learning, persuasive ability, must be allowed. All dependence must be placed upon the power of the Holy Spirit and the Word of God. The seeker needs to know what God says. He is not so concerned with what we think. Neither is it so necessary for him to know.

It is not enough to merely read the Scripture passages aloud to the seeker. Give him your Bible and let him read aloud. The sound of his voice and the sight of his eyes may do much to impress him with the truth of God's Word.

Possibly one of the greatest mistakes made by soul winners, especially those new to the work, is that of using too many Scripture verses and too many words of his own. We fail to realize, sometimes, that while we are familiar with biblical terms and their meanings, to the unsaved our spiritual language is prac-

tically a "foreign tongue." The using of too many verses becomes confusing. Sometimes it is wise to hold to just one or two until light begins to dawn upon the seeking soul. Repeat the verse over and over. Ask questions from it. Let the seeker find and give answers from the verse until its meaning reaches the heart. However, there may be times when the piling up of Scripture along some given line of thought may have a powerful effect upon the seeker. His mind may be reached and his heart won by such a method.

The main point of the soul winner's conversation is that the seeker may find and accept the Lord Jesus Christ as his personal Savior. Also that he might accept before you cease dealing with him. Never be led astray from this objective by discussion of the claims of various denominations, the question of baptism, theories of future punishment, etc. Christ in the person's heart, after conversion, will lead him into the truth of all things which he desires to understand. Therefore the main issue is that he open his mind and heart and receive the Lord Jesus.

Be courteous, Be patient. Be kind. Remember that the "natural man receiveth not the things of the Spirit of God." Therefore be patient and kind when dealing with him; praying constantly that the Holy Spirit will open his blind eyes. Nothing is ever gained by becoming rude or resentful or ill-tempered, regardless of what is said to the soul winner. God says in 2 Timothy 2:24, 25, "And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will." These must be rescued from the "snare of the devil." The soul winner's duty is to help bring this to pass by his patient, gentle, forbearing manner in dealing with these lost ones.

Be dead in earnest. Only one who is absolutely sincere and in earnest can make a sinner feel the truth of God's Word. We read that Paul "ceased not to warn every man night and day with tears" (Acts 20:31). So earnest was he that we hear him saying in Romans 9:2, 3, "I have great heaviness and

continual sorrow in my heart, for I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh" (Rom. 9:2, 3).

Never argue. Heated conversations with anyone, is never Christlike. This must, therefore, come from the flesh. Galatians 5:24, tells us, "They that are Christ's have crucified the flesh with the affections and lusts." If some false belief hinders the true light from reaching the person's heart explain the error but refuse to argue.

Never be in a hurry. We live in a day of hurry, rush and speed such as was never known before in all the history of the world. Too often Christian workers imbibe, unconsciously, this same spirit of hurry when dealing with the unsaved. We think we must have immediate results. One Scripture passage left with a person, then dependence upon the Holy Spirit to bring home the truth, will often accomplish more lasting results than all our hurry and flurry for immediate action. Jesus bears out the truth of this in Luke 14:28-30 saying, "For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him saying, This man began to build and was not able to finish."

"Prayer changes things." Thus, when possible and when deemed advisable, get the seeker on his knees. Ask him if he would be willing to kneel now in prayer and give his heart to the Lord. It may be necessary to lead him in his prayer, but even so, his own voice in prayer is of great importance in clinching his decision.

Never leave one who has just confessed Christ before first outlining to him what he must do to succeed in the Christian life. From the Scriptures we find that he must praise and testify for the Lord Jesus at every opportunity. God says in Romans 10:9, 10, "That if thou shalt confess with thy mouth the Lord Jesus and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness and with the mouth confession is made unto salvation." Again in Matthew 10:32, 33, Jesus says, "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven." The new convert must find time to be alone in which to study His Word and pray to the Father. We read in Matthew 6:6, "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret and thy Father which seeth in secret shall reward thee openly." In 2 Timothy 2:15, we are told to "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." The one newly won to Christ must seek the society of Christian people. This really is vital. In Hebrews

10:24, 25, we read, "And let us consider one another to provoke unto love and to good works; not forsaking the assembling of ourselves together, as the manner of some is . . ." The convert must be baptized and partake regularly of the Lord's Supper. Jesus told His disciples to baptize all true followers in the name of the Father, and the Son, and of the Holy Ghost. Again in Mark 16:16, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." In 1 Corinthians 11:20-30, the rule for the Lord's Supper is given. We are told to partake of the Supper as Jesus says, "in remembrance of me," "For as oft as ye eat this bread and drink this cup, ye do shew the Lord's death till he come."

No truer words were ever spoken than these. "Idleness is the devil's workshop." As soon as possible after conversion the convert should find some definite line of Christian work. It is not to be expected that he is prepared to fill the more responsible positions of the church or Sunday school yet wise is the church which provides something which will be distinctly his service to Christ and to the church. Always there are the sick to visit, neighbors and friends to interest in the services, etc. In answer to prayer God will open some field of service to His trusting, prepared child. Giving of tithes and offerings is another necessity if the convert is to be truly happy. In 2 Corinthians 9:6, 7, God says, "But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity, for God loveth a cheerful giver.

Never feel that, after having won the person to Christ, all has been accomplished. This is the beginning. Follow him up. Keep in close contact with him and help and encourage him to do those things which you have been instructing him are so necessary to his spiritual growth. Temptations may overtake him which are more than he can withstand, being so young in the faith. This may discourage him to the extent that he feels all to be lost. Galatians 6:1, 2, tells us what to do in this case. "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfill the law of Christ."

"Holiness means a holy temple in which He dwells. Holiness fulfills the law. It is pure love in and filling a pure heart. It is the one thing of which the soul never tires, for it is the dawn of heaven. The heavenly Lover bought it with His own blood. It gives uninterrupted fellowship with the heavenly Bridegroom."—DR. P. F. BRESEE.

HEART-SEARCHING PREACHING

A. K. Bracken*

AT different times and from different people in recent months, I have heard a type of preaching criticized that seems to me a necessity in establishing people in holiness. Of one evangelist I heard the remark, "He is not the safe and sane type that is traditional with us, is he?" Again, the names of certain evangelists would be called and the statement would follow, "I would never want them to hold a meeting in our church." The complaint was that these evangelists would unsettle the faith of the people. I am personally acquainted with the evangelists thus criticized and have heard most of them preach repeatedly. As I see it, they preach holiness after the fashion of those who led me into the light of holiness and who enabled me to become established in the experience of entire sanctification. It would be hard for me to complain against them.

Then, at one of our District Assemblies, an humble, God-anointed brother preached with unction and fervor. I sat and enjoyed it to the full. It was a scriptural, sane, spiritual and searching message. Several were in the altar at the close of the sermon and among them was a very able and promising young pastor. Many were in consternation at this pastor's being in the altar, and the good brother who had preached was criticized for unsettling him. Now, if back of the sermon there had been a masterful and domineering personality, if it had been overmuch dramatized, and if there had been unfair and untrue tests applied, I, myself, would have resented it. But these elements were not present. True, it was searching, but are the tender plants of our experience so delicate that they will blast under a searching sermon? If so perhaps a hardier plant should be substituted.

More recently a student-preacher preached to a large audience on the subject, "Do You Know That You Are Sanctified?" Near a hundred people were in the altar at the close of the message. The student-preacher was criticized for unsettling the people, for several who were in the altar had been professing to be sanctified. No one would be quicker than I to resent subjecting people to unfair and untrue tests and twisting the Scriptures to mean what they do not mean for the purpose of getting people to the altar. But not a great deal of that is being done among our brethren of late years. Indeed I am sure that the above mentioned brethren are almost wholly free from such devices.

With this introduction I am led, in my own thinking, to ask, "Is there a place for heart-searching preaching in the ministry of the Church of the Nazarene?" To me there can be only one answer—"In-

deed there is." In fact this article is to say that the paramount need of the church at this hour is a baptism of Spirit-anointed, clear-cut, brain-prodding, soul-stirring, heart-searching preaching. In the past God has used such preaching to awaken the consciences of those dead in trespasses and in sins and to stir to a holy watchfulness His own children who are near to slipping. God will always use such preaching. At any stage or in any age, I believe the Christian Church is more periled by a lack of rugged, heart-searching ministry than by too "close" preaching. I think far more preachers yield to the temptation to make their ministry to deal in generalities, and to make it comforting and pleasing, than there are who make it too rugged.

The more rugged type of ministry will serve a number of useful ends. It will stir men from mental lethargy and spiritual ease. An American trait of mind and character is to assume that all is well. To take any other position is to be a pessimist and a joy-killer. Nevertheless it behooves us all to be awake to conditions as they are. Here is the point: The growth of the Church of the Nazarene has come to be its menace. We have swept crowds of members into the church who do not know our doctrines thoroughly and even many who are indifferent to them. Many do not know the rules of the church for in some instances they have been taken in without instruction concerning our rules. As a result an alarmingly large percentage of members do not enjoy the experience of sanctification. Let that percentage be increased but a little and the balance of power will be in the hands of the un sanctified. Frankly, I am of the opinion that our church is approaching a judgment day in the which she will decide whether, in the future, she is to be a holiness church.

Please permit me to say again, there are liberalizing forces at work in the church. These forces are not conscious, concerted nor large, perhaps; but they are larger than we like to admit. They would compromise the church at two points: first at the point of her doctrine and philosophy; and second at the point of her stand on sin and worldliness. They would compromise us on our attitude toward card-playing, shows, divorce and remarriage, gambling and other forms of sin and worldliness. But these liberalizing tendencies are now by no means in the ascendancy. The church has placed herself on record before the world—there is nothing even that she must restate. If all along the line we deal courageously with our problems, turn on the light through frank, Spirit-anointed, soul-stirring, heart-searching preaching, and then pray mightily, God will show us the way.

Without this type of preaching, people will unconsciously be swept into error. A pastor of one of our

* President, Bethany-Peniel College

churches reported to me that an evangelist of our denomination said before his people about as follows: "We do not need any preaching on hell. We have had too much of that already. The people have enough of that in their homes. What they need is something to boost and comfort them." Her statement got a number of amens. I doubt if this evangelist or many of her hearers were conscious that her statement was heresy. I narrate this unusual episode because I have a profound feeling that our people are not thinking deeply or critically concerning the great fundamental truths of the Word of God. Where there is not continually an outpouring of Spirit-filled, brain-prodding, soul-stirring, heart-searching preaching we are in constant danger from Tongues, Scienceism, Russellism, Adventism, Eternal Security, and Suppressionism and other dangerous isms.

Heart-searching preaching will quicken our sense of discrimination. To be able to discern, in any matter, the point of departure toward sin and worldliness is invaluable to those who would live godly. It would protect us against religious crooks. It would keep ministers from giving roundabout sanction to picture shows. It would increase the demand that ministers be of good reputation. It would make more infrequent our placing ministers, who have proved their unworthiness as pastors, in positions where they can prey upon unsuspecting homes. It would help us all to distinguish more clearly between the mere building

of congregations and the great and glorious work of building churches.

Then, heart-searching preaching will put us to the positive task of reading our Bibles, praying, obeying God in the seeking of holiness, of walking worthily with Him and telling to others His power to save and to sanctify. It will tend to make us believe with all our hearts that to which we now give mental assent. Dr. G. Campbell Morgan says it is an almost impossible task to get men to believe *in dead earnest* the things they actually believe. We are a believing church but we need to be more in dead earnest about what we believe.

God give to us Spirit-filled and tender hearts from which to preach our great gospel of holiness! And eyes that weep easily over the sins and sorrows of the people! Heart searching preaching by no means demands a harsh spirit. It does not mean, in a wrong sense, to be legalistic. It does not mean to abuse, peel and blister. Of all times in the history of the church this is the time for a tender-hearted ministry. But in a spirit of tenderness and love let us make our ministry intimately personal rather than impersonal and abstract! Let it be positive and not halting and half doubtful! Let it be characterized by enough of negatives not to compromise with sin and worldliness! Let it be heart-searching enough to produce sufficient self-examination to result in clear, definite, victorious, joyous experiences of grace!

ONE THING AND ANOTHER

Lon R. Woodrum*

ALADY gave me this story the other day: her brother, tangled up in financial difficulties, asked her for aid. She gave him \$5,000. But he failed anyhow, and committed suicide. She said to me, "Had I refused him help, I should have always blamed myself for his sad end. The money didn't save him, but the fact that I let him have it saved me!"

Many things are not as costly as they seem! How much misery and remorse some of us might have escaped had we been more unselfish at certain times. A clear conscience, no matter what we pay for it, is worth the price!

It seems the world has slipped into a new era. Countless things that have been important are being junked. Constitutions, conventions that once stood full in the light of the stage are bowing out. Many an old guiding star has whizzed away into inky night. Many ancient proverbs are meaningless now. Maxims, once solid as Gibraltar (or thought to be), are unsound as bubbles. Textbooks that used to be indispensable are being consigned to the scrap-heap. The world seems turning upside down. And most of us are dizzy!

* Evangelist, Kansas City, Mo.

Still some things are stable. Some elements are indestructible, they abide forever. Two and two still make four. The sun still looks down on the bewildered masses. The thirteenth chapter of 1 Corinthians is still good. Tongues, seers, prophets, things may change, but love is still on the job! Out of the whirl and grind of depressions and darkness faith, hope and love lift up their lovely heads—with love in the lead. Whatever happens, though this high-powered age crack up, love shall never lose its value. It is an old, old word, but one that never loses its power, one that is never worn out!

I sat in the office of a high school principal. He pointed to a stack of cards, saying, "Each card bears the name of a boy who has failed in his studies. My duty is to call each one in and reprimand him." Then he added, "But if you knew the history behind each card you wouldn't wonder. Most of these cases come from wrecked homes, divorced parents. Back of each failure scribbled on these cards is a failure in life on the part of parents."

The words fell like molten iron in the heart of the writer. How well do I know what it means for a boy to come from a broken home! O God, Thou knowest

the bitterness that throttled my young life, when I was too young to understand life—all because of no home worth the name. The blade of divorce that separated my father and mother sheared my soul apart from every pure ideal! Dear God, Thou knowest, that even though I have found a wonderful philosophy of life through Thy grace, still oftentimes the dark-

ness swoops down, and I find myself glaring at life with glowering brows! Thou knowest that no child can come out of the hell of a broken home and ever be completely happy on earth. In that soul shall be a void that Thou Thyself cannot fill!

"Behind each failure scribbled on the cards, a failure in life on the part of the parents!"

THESE LAST DAYS, BE PATIENT!

Roy L. Hollenback*

THIS is the gist of the exhortation James gives in the fifth chapter of his epistle. There is no doubt that the first part of this chapter is prophetic of the last days. James comprehends, as Paul does, the fact that in the last days "men shall be lovers of their own selves," and that this self-love will lead to the amassing of great fortunes on the part of some at the expense of others. They will keep back by fraud the hireling's wages, and unscrupulously pursue the "gain of oppressions." And, while the rich have "lived in pleasure and been wanton," by their oppressions and carnal connivings, they "have condemned and killed the just." Because the Master has taught them to "resist not evil," their victims do not resist them, believing that the righteous Lord will fully vindicate the injustice that has been done to them. And this, James says, is true. He assures the oppressed that "the Judge standeth before the door," and urges them to continue in patient endurance until the coming of the Lord. He assures them that their cries have gone up into the ears of the Lord of Sabaoth, and that in His own time judgment will be forthcoming.

It is no light sentence which is here pronounced upon these latter-day rich men. He says, "Go to now, ye rich men, weep and howl for your miseries that shall come upon you! Your gold and your silver is cankered; and the rust of them shall be a witness to you, and shall eat your flesh as it were fire. Ye have heaped together treasure for [in] the last days."

IS OUR MONETARY SYSTEM CONDEMNED?

I have been giving much thought to the meaning of this prophecy, and have become fully convinced that God has condemned the whole monetary system of this world to complete destruction. It is a thing that both Christ and the Bible writers seldom failed to pronounce an evil thing. Christ called it the "mammon of unrighteousness" and "unrighteous mammon"; while Paul's term, "filthy lucre," bears the same significance. It is very doubtful if Jesus ever touched money while He was upon earth; and He enjoined us to touch it very lightly and to hold it with a very loose hand. The whole economic structure of the world reflects the basest principles of depravity; selfishness being its very cornerstone, while covetousness and injustice permeate it throughout.

* Evangelist, Cambridge City, Ind.

While we must, under present conditions, necessarily accommodate ourselves to the use of money, it being our only expedient, even its legalized uses are often at variance with the divine standards. God never designated that men should exact interest of each other, or that human governments should be sustained by burdensome taxation. That this is true can easily be seen by a study of the economy which He established for the Israelites; in which there was no use of usury (interest), and there was a perfect leveling up of all accumulated inequalities in every jubilee year.

Now do not think that I am offering any panacea for our present economic ills, or that I would discourage the paying of "tribute to whom tribute is due." I do not think there are any sort of man-made revolutions that will greatly improve our present condition. My hopes rather lie in the other direction. I believe that every radical attempt made to change the present economic structure will prove to be a vain effort to hold together a system which God has doomed to destruction very soon; and that every change made will be a step toward a unified and universal system of finance which will be the antichrist's chief weapon of persecution during his reign. The NRA gives just a slight reflection of the possibilities of such a system; and shows how quickly the world would crown any man "king of kings" who would seem to be able to inaugurate an era of prosperity. They would make him, anon, a world-dictator; and many would be ready to go the limit of acclaiming him above the high heavens.

THE PATIENCE OF THE SAINTS

These conditions call for "the patience of the saints." It requires patience to be calm and complacent when we see these things materializing all about us. That is why Jesus said, "In your patience possess ye your souls." Others are losing both their heads and their souls, and are partly blaming the saints for the loss; but we who entertain that "blessed hope" can see beyond the perils and "fearful sights" which now abound, and anchor in the assurance that the coming of our Lord draweth nigh. We are to be patient because God is patient. The souls of men are "precious fruit" to Him, so with great long-suffering and forbearance He "waiteth for the precious fruit of

the earth, and hath long patience for it, until he receive the early and latter rain." He desires as much salvation fruit as He can garner from the earth. The early-rain harvest has long since been garnered, but only the Husbandman himself will know when the latter-rain harvest is finished. It is ours to patiently await its completion, and to co-operate with all the strength we have to finish the harvest's ingathering. At the same time, we should "pray" "the Lord of the harvest that he would send forth labourers into his harvest." This is no time to rest, or to ease up. These are the most precious days of all time, for the time is short, and only a few remain. Let us not be found in the "Slough of Despond," but fly to the work

of soul-saving with doubled energy. Increasing difficulties may try our endurance; persecutions may sound the depths of our devotion; but these will offer a new and better opportunity to show the genuineness of our professed martyr spirit. Ability to press the good fight of faith under favorable and unfavorable conditions is the greatest proof of our grace. If it should prove that we stand right at the end of the age, and that the world is being snared into the final tribulation, as it seems we must be, all the more reason we should not surrender to dejection of spirit, but look up and lift up our heads, for our redemption draweth nigh. "Be ye also patient, stablish your hearts, for the coming of the Lord draweth nigh."

PENTECOSTAL POSSIBILITIES

Paul S. Hill*

PENTECOST is one of those Old Testament feasts, which with all its fine ritual and type, finds its full meaning and fulfillment in the New Testament Church of Jesus Christ. With no diminishing or shrinking of its teachings in reference to "God's method with men" it is carried, full size, into the New Testament Church, and there, under the light of fullest revelation, finds its final interpretation in the teaching of Christ and the early Christians. All of its solemn and deep consecration and dedication, all of its teaching in reference to growth, in each and every part it finds full expression in the heart experience of the New Testament Church.

First, it was a dedication of the firstfruits. This stands to represent the consecration of the redeemed faculties of the converted soul. These firstfruits were not the leeks and onions of Egypt, but the firstfruits of the Canaan possession; not the sinful things of bondage, but the redeemed faculties of the soul set free by the grace of God; not the forsaking of the bad, but a consecration of the good, even the best, not in part but wholly. That gathered basketful of firstfruits represented all the future growth of the field, and stood to represent that full consecration of the entire life and belongings to God in holiness.

Second, it was a time of divine acceptance of the firstfruits, and of divine covenant to bless the future yield of the field. God covenanted to cleanse the vines from disease and pest and develop the fruitage until the fields of Canaan should be the source of wealth enough to make Israel the head of nations. How fully this beautiful and supernatural enlargement is carried over into the New Testament Church to find its full expression in the consecration of the disciples to their commission, their acceptance by the Lord in the covenant of grace, the purifying of their hearts by faith, and that mighty enlargement and development of gifts and graces so that through the Holy Ghost the Church of Jesus shook the world with the conqueror's tread. It is in this dedication of the re-

deemed powers of the Church, and in this divine acceptance, and in this supernatural development that the Church finds her wealth. It is not her finances nor her material possessions that enrich the Church but the fact that God has sent the cleansing wave to the vine of His planting, and has filled the heart of His Church with the power of the Holy Ghost.

There was no phase of Hebrew life that the feast of Pentecost did not touch. The vineyards, herds, flocks and all living possessions were represented by the dedication of the firstborn male. The first male child was set aside to be the Lord's very own, and had laid upon him the responsibility of representing the younger children in matters of religion and state. It is impossible to enlarge either the consecration of the divine security experienced by the Hebrew family who consistently observed this feast. To thus come into solemn and glad covenant with God brought them into a place of state and standing before God where, in the unfolding of the divine program, they were sure of enriched advancement.

Who can overdraw the picture of the New Testament Church purified from sin, fully dedicated to God, and filled with the power of the Holy Ghost? In such a relation all the Church's earthly possessions are fully consecrated, all her children are dedicated by their parents for the cause of the kingdom, all her cattle, herds and flocks are in the basket of dedication; all the vines and plants of the field belong to God. All the pestilence of sin—that like destroying worms on the vegetation, spot and wrinkle the fellowship of the Church—washed away by the cleansing blood of the Lamb; all the heart of Christianity filled with the power of the Holy Ghost; all the energy of the people of God directed toward bringing the world to Jesus. What a Church is the New Testament Church in its pentecostal fullness and equipment! We submit that there is enough of the divine plan and power in the pentecostal arrangement to win the world for Jesus. Onward with the God of Pentecost!

* Pastor East Rockaway Church, Lynbrook, N. Y.

SOME PROOFS OF CHRIST'S DIVINITY

W. W. Glenn*

This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness because the Spirit is truth. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one. And there are three that bear witness in earth, the Spirit, and the water, and the blood; and these three agree in one (1 John 5:6-8).

THE claims of Jesus Christ are preposterous if He is not the Son of God. He spake with authority, but what authority did He have if He did not come from God? Who is this Galilean Peasant that puts forth such claims as He does, if He is not the Son of God? What right has He to command men as He commands them, if He is not the Son of God? God the Father did not fail to give to man some unimpeachable proofs of Christ's divinity. There are both heavenly and earthly witnesses. Let us notice some of these proofs.

I. HEAVENLY WITNESSES (Verse 7)

God the Father Set His Seal to the Claims of Christ

First, in proclaiming him at His baptism (Matt. 3:17). Every one familiar with his Bible remembers reading the account of the baptism of Jesus when the heavens were opened and the Spirit descended upon Him and a voice from heaven was heard saying, "This is my beloved Son in whom I am well pleased." Here God the Father claims Jesus as His Son, notwithstanding the claims to the contrary of modern "religious leaders."

Second, in confirmation of His character at the transfiguration (Matt. 17:1-8). In the second verse of this passage it says, "His face did shine as the sun, and his raiment was white as the light." Here we see the glory of God unveiled and presenting Jesus in His divinity. So pure and holy was His character that His glory could not be hid! While the three apostles that were on the mount with Jesus were so carried away with the scene before their eyes, a voice was heard from heaven saying, "This is my beloved Son, in whom I am well pleased; hear ye him." Here again God the Father claims Jesus as His Son, and admonishes mankind to give ear and believe. Peter, in later years, in writing His Epistle refers to this incident saying, "We have not followed cunningly devised fables . . . but were eye-witnesses of his majesty for he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased." Thank God the Christian *knows* whom he has believed.

Another attestation to Christ's divinity by God the Father is shown in connection with Christ's resur-

rection, when all nature revolted at the awful crime and the sun refused to shine, the earth did quake, the rocks were rent and the graves opened. So awful was the manifestation of the mighty displeasure of God the Father because of sin, that the hard-hearted centurion cried out, "Truly this was the Son of God."

The Name Jesus Proclaims His Divinity

First, by the mighty works which He wrought. Some Jews were incensed at His claims of divinity and started to stone Him and He asked them for which of His works they stoned Him and they told Him they stoned Him not for His works, but for blasphemy because He made Himself God. Jesus answered them and said, "If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works that ye may *know* and believe that the Father is in me, and I in him." The mighty works of Jesus proved His claims to divinity. Jesus witnessed to these Jews that He was divine when He said, "My Father worketh hitherto, and I work." The Jews were incensed at this because He said, "that God was his Father, making himself equal with God." Then in John 14:11 we have these words from the lips of Jesus: "Believe me that I am in the Father and the Father in me; or else believe me for the works' sake." The works of Jesus prove His divinity.

Second, Jesus witnessed to His divinity through His own resurrection. He prophesied of His own resurrection to the Jews when He said, "Destroy this temple, and in three days *I* will raise it up" (John 2:19). Again we see He had power to lay His life down and to take it again for in John 10:17,18, we read, "Therefore doth my Father love me because I lay down my life that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again." Only God could do this, proving His divinity.

The Holy Ghost Witnesses to His Divinity

First, in the miraculous conception of His human nature—His virgin birth (Luke 1:35). We have better grounds for our faith in His divinity because of the supernatural in His conception than we would have if His conception came through the natural course of generation. He was thus untainted by hereditary sin. Thank God for faith that sees the supernatural in the religion of Jesus Christ.

Second, in the visible descent upon Him at His baptism (Luke 3:22). The Holy Ghost could not set His seal upon anything false. If Christ was not the Son of God, He was a rank impostor. If so, the Holy Ghost could not have set His seal upon Him as such. Therefore Jesus was all that He claimed to

* Pastor, Pahokee, Fla.

bc and the blessed Holy Ghost was able to set His seal upon Him as the Son of God.

Third, the Holy Ghost witnessed to His divinity in Christ's effectual conquest of the spirits of hell and darkness. He cast out devils by the *Spirit of God* (Matt. 12:28), and not through Beelzebub as the Jews claimed, giving proof of the same by saying, "And if Satan cast out Satan, he is divided against himself, how shall then his kingdom stand?" There was no case too hard for Him! You remember His disciples tried to cast out a devil from one while Jesus was on the Mount of Transfiguration, but could not. But when Jesus came down, He immediately cast him forth. Even the devils witnessed to His divinity when they said, "What have we to do with thee, Jesus, thou *Son of God?*" (Matt. 8:29).

Fourth, the Holy Ghost witnessed to His divinity in His descent upon the apostles at Pentecost, to furnish them power to preach Christ as the Son of God (Acts 1:4, 5. Acts 2:2-4). The Holy Ghost would not have empowered men to preach a falsehood, thus proving Christ's divinity.

II. EARTHLY WITNESSES (v. 8)

The Spirit of God

The Spirit of God witnesses to the divinity of Jesus through regenerated and sanctified personalities. The apostles as well as others, were born after the flesh. They came into the world endued with a corrupt, carnal disposition which is enmity toward God. They first had to be pardoned for outward transgressions. After they had been pardoned there still remained in their hearts the root of bitterness or inbred sin. This had to be eradicated. This was accomplished through the mighty baptism with the Holy Ghost and fire at Pentecost. The Holy Spirit thus regenerating and sanctifying men and women is a testimony to the divinity of Jesus Christ. Thank God, there is a great cloud of witnesses that have believed on Him as the Son of God and have been made new creatures in Christ Jesus and have been sanctified wholly by the mighty baptism with the Holy Ghost and fire, and their hearts made pure and filled with the Holy Ghost thereby having become living witnesses to the divinity of Jesus Christ.

The Water Witnesses to His Divinity

First, the water is typical of His own nature. He was holy, harmless, and undefiled. He satisfies and refreshes.

Second, the water is typical of His doctrine by which souls are washed and purified (John 15:3; Titus 5:3; Eph. 5:26).

Third, the water is an outward sign of an inner work of grace in water baptism.

The Blood Witnesses to His Divinity

First, in that it sealed up and finished the sacrifices of the Old Testament (Heb. 9:25, 26).

Second, in that it confirmed His own predictions and the truth of all His ministry and doctrine (John

18:36, 37). An impostor will hardly die for his own cause, but Jesus did.

Third, in that it lays obligations on His disciples to suffer and die for Him (John 16:2). It was the heroic dying of the martyrs that caused Christianity to spread so rapidly in the early days of the Church. The world had to admit that there was a reality in salvation when men would suffer torture and death, rather than recant.

Fourth, the benefits accruing and produced by His blood show Him to be the Savior of the world (Matt. 26:28). There is no other way of salvation, but by His blood. No one beside God has ever regenerated or sanctified a soul. Regeneration and sanctification come as a result of faith in the blood of Jesus Christ.

QUEST

Harry A. Nelson

On some lone hill, eternal
And finite surely meet;
Enhancing to supernatural
The glorious retreat
Where silver silence lingers
To touch, with gentle fingers,
The centuries so fleet.

From much incessant clamor
The soul petitions rest;
Too iridescent glamor
Becomes unwelcome quest.
The finest songs may weary;
Sustained delight grow dreary,
And surfeit deaden zest.

One longs to hold communion
Where quiet may be found;
Where peace can form a union,
Nor grieve the lack of sound,
With entities that sever
No flight in its endeavor
To clear the mortal bound.

To seek endearing graces
That flower of the soul,
One needs the distant spaces
Eternities control,
Where peacefulness reposes
Like waiting breath of roses
In scented aureole.

Then let me stand where heaven
Broods on a quiet hill;
Where stirs no sound to leaven
A harmful thought, or ill,
And let my soul discover
The everlasting Lover,
The Author of my will.

WITH THE GREEK NEW TESTAMENT

E. Wayne Stahl

THE VICTORS' SECRET

HERE is an old Christian song, full of beauty and melody, whose strains have strange power to put me almost into an ecstasy of gladness and wonder. Its chorus is, "Then palms of victory, crowns of glory, palms of victory, I shall wear." As I listen to its rich, resplendent music my heart is stirred as at the sounding of triumphant golden bugles. In it I seem to get reverberations of the shouting of the saved, as in heaven they stand before God's throne and anthem the praises of Him who brought them to that bliss.

But there are two versions of that dear old hymn. One of these begins thus, "I saw a wayworn traveler in tattered garments clad." The other has its commencement as follows, "I saw a blood-washed pilgrim in shining garments clad."

In this first version we have these lines concerning the "wayworn traveler." "The songsters in the arbor that stood beside the way, attracted his attention, inviting his delay. His watchword being 'Onward,' he stopped his ears and ran." But in the second version we have a lovelier picture; we read of the "blood-washed pilgrim," "No pleasure in sin's arbor could catch his eye or ear; *the precious name of Jesus was all he loved to hear.*" In other words, he had realized "the expulsive power of a new affection"; He could not hear the alluring voices of the world because he heard a sweeter voice in his soul, singing "the precious name of Jesus."

It seems to me that the first-named journeyer to the Celestial City had not gotten farther than justification in his experience; but the other had learned the victors' secret of supertriumph, and was numbered among the sanctified.

I think of the two sailings of Ulysses past the dangerous island, as the story is told by Homer. This island was inhabited by the sirens, beautiful, wicked women, who, as ships sailed by, would stand on the shore and sing so tunefully that the mariners would be constrained to land. Then those singers turned those men into hogs. Ulysses must sail by that deadly strand.

Realizing the peril, he had his sailors stuff their ears full of some substance that would prevent their hearing the fatal music. And he had himself tied to the mast. The vessel approaches the island, the women sing their songs as it glides past, the seamen with their barricaded ears hear not; and their fettered captain, despite his frantic efforts to release himself, escapes the danger too.

Another time they must go by that island. But now they have on board Orpheus, the sweetest musi-

cian of all the world. As the ship sails past and as the beautiful, wicked women sing on the shore, Orpheus plays his wondrous harp. And though the sailors have unstopped ears, and though Ulysses is not tied to a mast, the sirens' singing is not heard at all, for there is heard a sweeter music, that of the marvelous harp. "The expulsive power of a new affection" has again prevailed.

And this is the victors' secret. It is realizing that "greater is he that is in you than he that is in the world." It is experiencing the glorious fact that the melody of "the songsters in the arbor" of the world cannot be heard when we listen to the music of "the precious name of Jesus."

The Bible is the book of music; the Bible is the book of victory. What triumphant singing we often hear as we read its precious pages! Singing of the conquerors! In two "fifteenth chapters" of the Word we hear the jubilation. In the fifteenth chapters of Exodus Moses and the children of Israel stand on the shores of the Red Sea and in a sublime hymn celebrate their deliverance from the ferocious Egyptians. In the fifteenth chapter of Revelation we see another triumphant multitude (verse 2) standing beside (*epi* in the Greek) "the sea of glass having the harps of God." They hymn "the song of Moses" (the meek-est man) and the song of the meek "Lamb of God."

Who are these victorious melodists?

John has seen them in his apocalyptic vision as *tous nikontas ek tou theriou*; literally, the ones who win the victory from out of the wild beast.

The first form of *tous nikontas* is *hoi nikontes*, the conquerors or victors. It is a wonderful word, *nikao*, the participial form of which John uses in Rev. 15:2. It is a favorite verb of his; we find it frequently in his first epistle, and very often in the Apocalypse. In the second and third chapters of this last-named book it is the word that Jesus uses as He dictates to His amanuensis John the letters to the seven churches and gives the "overcoming" promises. *Nikao* is used in each of the verses where in the King James Version we have "overcome."

It is interesting to observe that these seven promises to the overcomers of Revelation, chapters two and three, are in an ascending series, beginning with life in 2:7 and ending with participation in Christ's thronedom in 3:21.

In this latter verse there are words that Jesus speaks which thrill my heart as it would be thrilled at the sight of "the waving of silver banners in the sun." The words are "Even as I overcame." In the Greek these are *hos kago enikesa*. We are to "win the victory" *anikesa*, even as Jesus did. "As he is so are we in the world." Glory to God forever!

My heart is running over with sacred glee as I think of this. But for fear I shall "run over" the space allotted me in the HERALD OF HOLINESS, I must defer to a future issue a further consideration of this, the believer's tremendous triumph.

DEVOTIONAL MEDITATIONS

Mrs. Esther P. Bonham

Sunday—God's Dealings With Us

I girded thee, though thou hast not known me (Isa. 45:5). Read Isa. 45:1-8.

Despite our indifference, our neglect, our turning from God, He never gives us up, never forgets us, is always loading us with benefits, and is ever offering us eternal life.

Dr. F. R. Meyer once said, "Through every chink God has endeavored to thrust in some knowledge of Himself. Sometimes by sunshine and rain, filling men's hearts with gladness, and sometimes with disappointments, but by every means trying to save some."

He girds us though we do not know Him, He loves us even though we are so unworthy of His love. His mercy is continued to us although we avoid Him and purposely reject Him. What would a friend do, treated as we treat God?

Monday—Ye Ask Not

Ye have not, because ye ask not (James 4:2). Read James 4:1-10.

Many try to get along without God's help. Leanness of soul results, and frequently there are financial reverses and physical ailments that might have been averted had divine guidance been sought.

Others ask, but never receive. Why? Their motives are wrong. They have no thought except to consume the answer upon their own lusts.

Let's learn to ask for the things we need. But before we ask, let us examine our hearts to see if we are asking amiss. And then, let's ask in faith. We can do that little toward receiving what we ask for. Faith comes before the answer. Anyone could believe in prayer after the petition had been granted.

Tuesday—Know My Thoughts

Search me, O God, and know my heart: try me, and know my thoughts (Psa. 139:23). Read Psa. 139:17-24.

What a prayer! The psalmist had just been declaring his hatred for God's enemies. And suddenly, with deep concern, he cries out, "Search me . . . know my thoughts. See if there be any wicked way in me." All our troubles start with our thoughts.

Dr. Amos R. Wells once wrote, "The most important thing about us is our thoughts, and those are the things about which most of us are the most careless. We could not think of going about with dirty and untidy clothes, yet we are most slovenly in our thoughts. We are ashamed of errors in our speech, or any display of ignorance; but if our thought is crude, mistaken, and ignoble, we do not care.

We often go to God for help toward difficult action, toward world prosperity, toward health and fame and pleasure; but how seldom we go to Him

to aid us in our thinking! Yet here is where we need help most of all."

Wednesday—He Cares

No man cared for my soul (Psa. 142:4). Read Psa. 142:1-7.

Stand on a street corner and watch the crowd go by. Enter some churches and wait until the services are over. As the last person files past you, like the psalmist, you will be ready to cry out, "No man cared for my soul." And it is during these depressing moments that we need to look up and remember that God is our refuge and our portion. No matter how sad and neglected we may feel, He is near. He will help when others fail, for He shall "deal bountifully with me."

He cares for the soul, even though it be sin-stained, and will bring it out of the prison of wickedness, that it may praise His name.

Thursday—Glancing Toward the Past

No man, having put his hand to the plow, and looking back, is fit for the kingdom of God (Luke 9:62). Read Luke 9:57-62.

After a man has been saved if he allows his mind to dwell on the things of the past, old cronies in sin, places of worldly amusements, the lusts of the flesh, that man will slip back into the old life before he realizes it.

*Wouldst shape a noble life? Then cast
No backward glances toward the past;
And though somewhat be lost and gone,
Yet do thou act as one newborn;
What each day needs, that shalt thou ask,
Each day will set its proper task!*

—SELECTED.

Friday—His Will Is Sweet

It was in my mouth as honey for sweetness (Ezek. 3:3). Read Ezek. 2:8-10; 3:1-3.

Ezekiel's experience may be ours. We draw back from some task God has appointed us until He must force us to obey. And then we find that His will, and the doing of it, is indeed as honey for sweetness.

If the tasks at first seem grievous, yet we undertake them and persevere through our loyalty to Christ, very soon the work becomes so joyous to us that nothing could induce us to abandon it. It is, indeed, "meat and drink" to do the will of the Father. Try it.

Saturday—Faith and Affliction

The Lord gave, and the Lord hath taken away (Job 1:21). Read Job 1:13-22.

What an example of faith surmounting affliction! As, one after the other, these messengers come, bearing their heart-breaking messages, Job at first is stunned, then well-nigh overcome, and at last triumphant in his faith in divine wisdom and justice.

We, too, will have our days of trial and suffering, but through it all we may look to Him who is all-wise and all-just, and know that He does all things well.

Religious News of the Week

Compiled by L. A. Reed

This year Dr. John R. Mott, the noted missionary leader, celebrates the seventieth anniversary of his birth; fiftieth of his conversion; and the fortieth of the World's Student Christian Federation.

This is not news but worthy of notice. Dr. G. A. Lichter of Toronto, Canada, tells this interesting story in one of our exchanges: "A traveler relates that in Shanghai, one day, he saw two coolies engaged in a heated argument in the midst of an attentive crowd. The combatants waved their arms, shook their fists and stamped their feet, all the time apparently hurling at each other the bitterest epithets that Mongolian brains could conceive, but never a blow was struck. When the traveler inquired what was the trouble he was told by one of the onlookers that the coolies were 'fighting.' When he expressed surprise at such a fight that could be waged so bitterly and yet without any physical violence the Chinese explained the matter thus: 'You see the man who strikes first is beaten because thereby he confesses that he has run out of ideas!'"

The *Presbyterian* states that Irish Roman Catholics are coming into Scotland and multiplying more rapidly than the natives. It further adds that no great reformation can take place in the religious climate of the Protestant Church of Scotland, which has been predominantly "liberal, critical and chilly."

The late Dr. Lapsley A. McAfee, a Presbyterian minister in California, has sent from his church 114 members as missionaries to foreign lands.

Thirty-two denominations have signed an agreement, for the first time in the history of the Protestant missionary work, to discontinue all competitive missionary activity. Announced by the Home Missions Council.

The W. C. T. U. sent out a questionnaire concerning liquor advertising to 796 newspapers. Replies were obtained from 423 that they do not "try to carry advertisements of distilled liquors and many of them refuse all kinds of liquor advertising." These papers have a daily circulation in this country of 2,951,262. Some of them are, the *Chicago Daily News*, the *Kansas City Star*, the *Des Moines Register Tribune*, and the *Washington Evening Star*.

"The number of Sabbath school students in the body of United English Methodism has been reduced by more than 65,000 and the number of teachers by over 5,000. Moreover the losses for this single year are in line with the succession of losses running back several years. Since the World War there has been a loss of 25,000 teachers and 372,671 scholars, the startling fact being that the loss of scholars during

the last three years is 1,500 more than the loss for the previous thirteen years. Church membership shows an equally perplexing fall."—*Christian Union Herald*.

The educational world is wondering what will occur when the 350 American teachers return from Russia where they have been in attendance at the University of Moscow summer sessions. Forty Russian professors are conducting twelve courses. We wonder if they are expounding Russian Communism and if so how gullible will our teachers be, and what will they repeat to our children when they get home?

With boys in our CCC camps as young as sixteen years, one can realize the heartlessness of the brewers' new raid on youth, by learning that authority has been given by Washington (sanctioned by the President), for the sale of beer at the Post Exchanges of the Civilian Conservation Corps camps. A letter addressed to the President protesting such sale was answered by Robert Fechner, Director of Emergency Conservation Work in Washington, D. C., defending the action and stating that "beer is not considered to be an intoxicating beverage."

From the Associated Press comes the news that "representatives of the three leading branches of Wesleyanism (Aug. 16) voted approval of a plan to merge the Methodist Episcopal Church, South, and the Methodist Episcopal Church, and the Methodist Protestant Church into one body. To be effective, the plan must next be ratified by the general conferences of the three churches. It will be presented to the Northern and Southern units of the Methodist Episcopal Church next May and to the Methodist Protestant Church conference in 1938. The approved plan involves approximately 8 million members and more than one billion dollars in church property. The merged church would become the largest Protestant denomination in the United States.

Some people claim that Communism is growing in the United States but at the recent Third International Meeting in Moscow, the following statistics were given and reprinted in the *New York Times*: "1. The membership of the Communist Party in this country now numbers 30,000 (about 1-4166 of our population). 2. Forty per cent of the members are American born. 3. There are 2,500 Negroes in the party."

After his completion of his present world tour as International President of the Christian Endeavor, Dr. Daniel Poling will return to the pastorate.

From the *Alliance Weekly* comes the startling paragraph: A group of London Anglican clergy are reported to be spreading the cult (Spiritism) among their congregations, stating that they have been urged to this work by the messages of an archbishop and bishop who have "passed over." Twenty or more of these men have formed the "Order of the Preparation for the Communion of Souls" with the rural dean as president. Seances have been held in a London church, and, it is claimed, messages from the "other side" have been received.

The Sunday School
M. Emily Ellyson

LESSON FOR SEPTEMBER 22

LESSON SUBJECT—James—A Great Christian Leader (James 1:1-17).

GOLDEN TEXT—*Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him* (James 1:12).

INTRODUCTION

There are three different men in the New Testament by the name of James, but the James of our present lesson is the Lord's brother. The other two are prominent, one of them being the brother of John, and son of Zebedee, and the other the son of Alphæus, who is also known as James the Less, the son of Mary (Mark 15:40). It is thought that the James of this study did not become a Christian until after the resurrection of Christ. He became bishop of the church at Jerusalem. His epistle was a pastoral letter, sent by him as head of the church at Jerusalem. It is not addressed to any particular person, church or nation, but "to the twelve tribes which are scattered abroad." Even before the destruction of Jerusalem, Jews were to be found in "every nation under heaven" (Acts 2:5). Probably all the tribes were represented in this broad diffusion of the people.

LEADER AND SERVANT

As a great Christian leader and outstanding figure, James bears the characteristics that belong to those who are truly great. First he does not record himself any higher than a "servant" which reveals two things, the spirit of the man, and the correct idea of what constitutes true Christian leadership. His statement is sublime, "A servant of God and of the Lord Jesus Christ." He might have ascribed himself a brother of the Lord, or president of the church, or bishop, but instead he ascribes himself what really every leader in the church is, "A servant of God and of the Lord Jesus Christ." But such a servant is called for service to men in accordance with the will of God. Every true minister believes himself to be a servant of men. His calling is to render a life of service to others. "Ourselves your servants for Jesus sake," and again, "I am made all things to all men that I may by all means save some." To be a *faithful servant* is to hold the grandest title that can be conferred on anyone, for it is the good and faithful servant who hears the *well done* of the Master and receives the reward of entering "into the joys of their Lord." All service is usually attended with suffering, and this was just as true of the Jews "which were

scattered abroad" for the scattering was accomplished by persecution for their faith. These scattered ones were without the benefits of the home church, hence the epistle of pastoral instruction from James.

INSTRUCTION FOR CHRISTIAN LIVING

Live a life of joy even under adverse circumstances. We are told that the word temptation is more properly translated affliction, persecution and trials. These are to be endured joyfully, because the results that follow bring spiritual increase, when one makes proper adjustment in relation to them. By these faith is tested. The Christian should live a life of patience, because without patience, endurance is impossible, and peace and rest of soul, as well as spiritual development in all its various phases, are dependent upon patience having its *perfect work*. The product of patience is the completeness of character.

Wisdom is essential and may be had for the asking, must be "in faith, nothing wavering." Faith permits of no wavering. Where there is wavering, faith is imperfect, and "let not that man think that he shall receive anything of the Lord." But with perfect faith, without question or reproach, wisdom is given liberally for the asking. Christian living is tested by sincerity among brethren, and also a serene, calm brotherhood which adjusts itself to varying conditions. It is proper for one of low degree to rejoice when exalted or promoted, and equally proper and possible for a rich brother to "rejoice in being brought low" or in reduced circumstances, when he is not responsible for his humiliation. We know that life conditions fluctuate, and like flowers of the field we will pass away. The note of victory should ever be sounded in the midst of temptation. The aim of temptation is to overthrow utterly the soul, and Satan's attacks are continual, but the ruin of his enticements is clearly promised. A way of escape is made for the tempted one whose trust is in the Lord, and who will "resist the devil." With divine approval, the joy of victory and the crown of life is assured. Let us always remember that whatever is good, is from God and whatever is bad, and designed for our sorrow and destruction, is of the devil. Also there is no variableness with our Father in heaven; we can always depend on Him to regulate the affairs of our life to our best interests and under all circumstances we may truthfully say, "All things work together for good," for lovers of the Lord.

CRUSADING FOR SOULS

*Is the challenge of the ages,
The working of our redemption,
The conquest of the Church—
And the world's only hope of salvation.*

N. B. HERRELL.

The Home Circle

Conducted by Mary Ethel Wiess

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

LITTLE CAKES

CAN you reach that light switch, Lizzie, to turn on this other light? I want to look real close and make sure I'm readin' right in this forty-fourth chapter of Jeremiah, here. My, my, this is an interestin' chapter. You see, after all the children of Israel and Judah had been taken captive and carried away, exceptin' just the poorest folks that the Babylonists had left to farm the land, then those poor folks took a notion to leave and go to Egypt. Jerusalem was all burned down, and most of their other towns, but the Prophet Jeremiah, he was still with them, and went along to Egypt, although he told them they would all get killed down there. And after they got there, he still preached to them and told them they would get killed with the sword, and they went and argued with him.

Well, finally he just up and talked real plain to them, just like a good preacher ought to talk; and he told them it was because they had poured out drink offerings and such like to the queen of heaven—and they had let their wives do it. I spose the queen of heaven was that Astarte or something like that the pastor was tellin' about one time—maybe she was sorta the wife of Baal. Anyways, the people got sorta sassy to Jeremiah and said they wouldn't listen to him, because as long as they poured out drinks to the queen of heaven, and the women said as long as they baked cakes for her, they had good luck, lots of victuals and good health and saw no evil—but that now they weren't doing it, and look at all the hard luck they had had.

Of course Jeremiah told them then it was because they hadn't minded the Lord that they had the hard luck, but they wouldn't believe that. And I can see how it was so much easier for them to worship that queen of heaven, whoever she was. 'Cause to worship Jehovah, they had to go clear down to Jerusalem, and take a lamb or a calf or a heifer; and then, they had to listen to the law of Jehovah, and walk straight, and do what was right, and it kept their consciences stirred up. That wasn't a very comfortable religion. But to worship the queen of heaven, they only had to go out on the hill, under a green tree, and have sort of a little picnic—pour out a little of their wine, and put some nice little raisin cakes on the altar, and go back believing that the goddess would give them real good luck.

Of course folks now don't pray to any strange goddess; but I was just thinkin', Lizzie, what hun-

dreds of women found it so much easier to bake cakes for their religion than to put themselves on the altar. Remember how we used to do back in Brinkhaven, before we ever heard of holiness? My, my, the suppers I've helped serve for the Ladies' Aid—baked pies and cakes, and poured coffee till I thought my arm would drop off, and cooked chicken and oysters and such like—and you have, too, Lizzie Phillips. Don't I remember? We paid for paintin' the church, and bought the new carpet, and finished the payments on the piano, and even paid part of the preacher's salary that way.

But, Lizzie, all that was easy compared to what we went through when we heard about holiness—when the Lord showed us that there was a further fixin' that we needed, even if we had been saved for years. My, my! Remember all those letters I had to write to people that I felt I hadn't been fair to? And all the little hankerin's I had to clean outa my heart—I'd ten times rather've served suppers all year long—it'd been easier to've baked a hundred cakes, than to just crucify the "old man." But, praise the Lord, Lizzie, when I got my housecleanin' all done in my heart, and it was ready for the heavenly Guest, and He at last came in to stay, then all the cake bakin' and coffee pourin' in the world looked mighty unimportant. Probably it ain't a sin, in the eyes of the Lord—to bake cakes and pour coffee—but it surely is choosin' the way of the least blessin'. All the cakes and pies I ever baked for the church never gave me the hundredth part of the blessin' that I got the very minute I got Becky up onto the altar.

Well, Lizzie, most of those women back there in Jeremiah's time had the truth preached to them—at least those in Jeremiah's crowd did; they were just downright stubborn. But there's a lot of good Christian women now that's still puttin' their little cakes on the altar for the Lord because they never heard of puttin' themselves on the altar and giving their means in the form of the tenth of their increase. Wish I could get word to those women, Lizzie—my, what a difference it would make if they would just feed the cake to their families, and put themselves on the altar, and paint the church out of their tithes and offerings. Did you figure on making any ginger cookies in the morning, Lizzie?

SCRAPS

MAUD C. JACKSON

WELL, I don't think he's much of a dog," said Milton disdainfully.

Roger looked unhappy. Both boys were watching the little white and black rat terrier trotting toward them, with a satisfied smirk on his small face. He had just chased the Haydens' rooster from Delia's pansy bed, and was feeling proud of himself. Fortunately he did not know he had been the subject of Milton's uncomplimentary remarks.

Milton had arrived only that morning to visit Aunt Sue and Uncle Roger Campbell, and Roger and Delia, the two Campbell cousins. Being older than Roger, and having slept in a Pullman berth the night before, he was feeling more important than was his wont. He had been introduced to Scraps, the Campbell dog, only a few hours before, and could not begin to know all the little fellow's good points, a fact Aunt Sue, who was Roger's mother, pointed out to Roger in the few minutes they were alone while Milton changed into play clothes.

Scraps thrust his nose under Roger's arm and received the petting which Roger never failed to give him after one of his valorous deeds, such as chasing chickens from flower beds, or fetching the ball which had been tossed across the lawn by Roger.

"Does he have a pedigree?" Milton demanded suddenly.

"What's a pedigree?" asked Roger looking puzzled.

"It's a—it's a—well, it's something dogs have so you'll know whether they're good dogs or not. All good dogs, like police dogs and collies have 'em." Milton's face grew red as he floundered through his explanation.

"I—I don't think he has," stammered Roger doubtfully. "He's been vaccinated, though, and has a license—and—and fleas," he added grinning. "But I don't think he's ever had any pedigree. But he's a good dog just the same. You ought to see the way he goes with me on my paper route. I have him almost trained to carry the papers up to people's doors. And last winter when it was so dark in the mornings he was lots of company. No kidnappers or tramps would dare bother me with him along. You just act like you were hurting me and see what he does."

Milton obligingly pretended to pummel Roger and Roger whined piteously. Scraps was instantly alert, with ears pricked up and every hair on the back of his neck bristling belligerently. With a menacing growl he sprang toward Milton and Milton left off pummeling with more haste than elegance.

"He may be good protection all right," he conceded, "but I wouldn't want a dog without a pedigree. Does he know any tricks?"

"Sure he does," said Roger proudly. "He can sit up and beg and he can roll over—one way. He'll roll to the right but he can't roll to the left. Roll over, Scraps!" Roger commanded.

Scraps obeyed. He rolled over—to the right, but no amount of coaxing and teaching could induce him to roll to the left. The boys were later to be very thankful that Scraps could not master this accomplishment. Scraps, by this time, had risen several degrees in Milton's estimation, even though he still lamented the dog's lack of a pedigree.

One morning when Roger started to deliver his papers, Scraps did not appear. Always before he had been waiting at the back door for Roger, and the

minute the door was opened he welcomed the boy with happy, short barks. Then he would go running down the street ahead of Roger, trotting back frequently to gambol about his master's feet.

Milton often went with his cousin and on this particular morning was only a few steps from the door when Roger cried anxiously, "Where's my doggy?"

"He must be in his kennel. I saw him there last night," said Milton. And he and Delia, who had been helping with breakfast, raced to the kennel. No happy little dog greeted them. Nor was there any response to Roger's whistle and oft repeated, "Here, Scraps! Here, Scraps!"

"He must be away hunting somewhere. Little dogs love to go hunting on warm, moonlight nights or fine summer mornings," said Mrs. Campbell in her most comforting manner.

"But he's always here when I start for the papers," said Roger and there was the suggestion of tears in his eyes. "I know Old Barney has stolen him."

"Maybe not," said Mrs. Campbell. But she puzzled over the dog's disappearance as she buttered the toast and set the table for breakfast.

Scraps was not the first dog who had disappeared from their part of town and suspicion had been pointing more and more strongly to Old Barney.

Old Barney was the disrespectful title given to the old bachelor who occupied the tumbledown shack with its yard littered with nondescript odds and ends, down by the railroad track. He lived quite alone and repelled all friendly advances so his neighbors knew little about him.

He drove a hungry-looking, shaggy-coated horse, hitched to a rattly old buggy, and once in a while he worked as a section hand on the railroad. He cut grass for his horse along the roadside during the summer months, and it had been whispered more than once that he had been seen coming from the farmers' cornfields with his arms full of corn. Whether or not all the stories told about him were true, no one knew. It was true that he was shiftless and idle, and as an idle brain is the devil's workshop, it is likely there was some truth in the tales about him. Because of him a few children had already learned why "a good name is better to be chosen than great riches."

He was feared by the youngsters and regarded with disfavor by their elders. His unpopularity with everyone had increased when one by one the pet dogs in the town had begun disappearing. It was rumored on pretty good authority that Old Barney was stealing them and selling them to the unscrupulous managers of some kind of serum factory in the nearby city, where they met a sad fate indeed.

"If Scraps isn't home when I get there I'm going to have Mother take me straight to the city to find him. I know Old Barney has taken him. He takes all the dogs. He took Mabel Hayden's Bubbles, and—oh, I wish I was in the city this minute. No tell-

ing what may have happened to Scraps since last night."

Roger had been talking and walking so fast as he told Milton Old Barney's history that he was quite out of breath.

"Better take a detective with you," Milton advised. "They won't give him up at the serum plant unless you can prove he is your dog. I've heard my father talk about cases and detectives. He's a lawyer and he knows all about things like that."

"That's just what I'll do. I'll ask Mr. Smith to go along. He's a policeman and they won't dare keep him if Mr. Smith tells them to give him up. He didn't know Scraps, but he knows me and Delia—and Mother and Dad and he knows we always tell the truth."

It didn't take long to persuade Mrs. Campbell that it was necessary to go to the city without delay if they were to save Scraps. Mr. Campbell said he, too, would go as business down at the mill was slack just then. And Mr. Smith was more than glad to lend his assistance in solving the crime that had given the officers no little trouble that summer.

The car was full by the time they had all squeezed into it, and the trip would have been a happy outing if its occupants could have forgotten for one moment that Scraps might already have been the victim of an awful fate. Mr. Smith said if Scraps were found and it could be proved Old Barney had taken him it would not be difficult to put an end to the theft of dogs.

The people at the serum plant were very suave and polite until they learned their visitors were searching for a missing dog.

"We have seen no dog of that description," the proprietor said stiffly after Roger and Mr. Campbell had described Scraps to him, while Milton and Delia anxiously awaited his answer. "The dogs we use in this work are strays or unclaimed dogs from the dog pound."

"We'll just take a look at the dogs you have here now," said Mr. Smith. And the glint in his blue eyes made the proprietor quail even before Mr. Smith exhibited the search warrant which gave him the right to search the premises.

There were many fine dogs of various breeds penned up in a small enclosure at the rear of the plant, and it was hard to believe all of them were strays or unwanted animals, hot and unhappy though they were. But there was none the Campbells recognized and they were leaving the place in disappointment when a low whine behind a closed door which opened off the main office attracted Mr. Smith's attention. He found the door locked, and while he waited for the now sullen proprietor to unlock it, Roger's heart was thumping so loudly he was sure everyone present could hear it.

The door opened into a dark cloak closet and at first it appeared unoccupied. But Mr. Smith's ready

flashlight revealed a small white and black object crouching in fear in the darkest corner.

"It's my doggy! It's Scraps!" cried Roger pouncing on the frightened and dazed little animal who already appeared to be the victim of some drug.

"Prove it!" snarled the proprietor. "He doesn't recognize you. Prove he is your dog."

That would have been a difficult task with a dog in such a dazed condition had not fresh air and friendly voices worked marvels in restoring the dog to his normal state. He sluggishly and half-heartedly responded to Roger's order to sit up and beg, and to protecting his young master from Milton's pummeling. Then Roger informed the proprietor and the policeman that his dog could roll over, but only to the right.

"If he does that I know he is my Scraps," Roger stated firmly, and Mr. Smith agreed that this trick would be conclusive proof that this was the missing dog.

In fear and trembling Roger gave the order, "Roll over!" What if the dog should bungle the trick and roll to the left! The dog rolled over—to the right. Again and again he repeated the performance, always rolling to the right, never to the left.

"The dog is yours," said Mr. Smith.

There were no happier children in that region that morning than the three who clambered into the car for the return home.

I wish I could tell you that the proprietor of the serum plant, Old Barney and all the other dog thieves were properly punished. But alas! when the officers visited the plant they found it deserted. No trace of the suave proprietor could be found.

The dog thefts stopped since there was no longer such a safe and easy way to dispose of stolen dogs, and there was no way to fix the guilt on Old Barney. The last I heard he was living just as shiftlessly as ever before.

But Scraps soon recovered from his harrowing experience and was the hero of the neighborhood, though he was never able to master the trick of rolling over to the left.

Good Samaritan Chats



BELOVED SAMARITANS:

In my last chat I left you up here in the great eastern part of the United States, and I told you of the great campmeeting at Leslie, Md.; also told you of the many fine preachers at that great camp.

Well, we had with us Brother and Sister Medlin from Florida; and for one day we had Brother and

Sister Slocum and daughter Cora. She told me that they had sold out their home in Baltimore and were moving to Orlando, Florida, to spend the rest of their lives in that wonder Southland.

In my last chat I did not speak of my old friend, Brother Glenn Gould, our fine pastor in Baltimore. There were some things about Brother Glenn I wanted to say, and didn't have space in my last chat. Well, here it is. Brother Glenn Gould is plenty big enough to be president of any of our colleges, and he is a great writer. I have known him all of his life and we have no boy that has dug harder than Glenn Gould, and he has prepared himself for any place in the Church of the Nazarene—which as I see it today, is the greatest body of clean, clear-cut, second-blessing holiness people in the world. We have more members than the other holiness churches all combined, and we are for everybody and help every other church in the land. I can say it and tell the truth that the Nazarenes do not oppose any other church on earth, and we boost for them all. If we Nazarene boys were to string all the fish that we catch we would have the longest string in the land, but from one-half to two-thirds of our converts find homes in the other churches. Well, may heaven smile on them is my prayer.

You may remember my stating in my last chat that I was on my way to Ballston Tabernacle in old Virginia with Brother Marvin Cooper. We had one great week. I haven't seen a better time in years than we had from first to last. We had great crowds. The church was packed every night, and in fact, we didn't have room for all of them. After every seat was taken and extra chairs placed in the aisles, then some could not be seated. We opened on Monday night, August 12, and closed on Sunday night of August 18. We had a fine all-day meeting on Friday; also, on Sunday, the 18th, we ran almost all day. We had some good visits to the homes of Brother Marvin's fine people; one visit to the lovely home of Brother and Sister Armbruster, and also a visit to the country home of Brother and Sister Smith and their fine daughters. Also, a lovely visit to the home of Brother and Sister Hill and their fine children, and one great squab supper at the lovely home of Sister Bean and her fine daughter. Brother Marvin Cooper is one of the finest pigeon men in the land. He raises the finest ones I ever saw, and he furnished the fine squabs and Sister Bean cooked them to perfection.

While there we had two lovely fishing trips. Our first outing was not a success, but not a failure for we brought back some twenty fine ones. This trip was to the Herring Bay and the party was Brother and Sister E. A. Armbruster and Brother and Sister Alvin Calkins, Sister Bertha Hill, Brother Marvin Cooper, Marvin Jr., and old Bud. It was a most lovely day, but the boys were not satisfied with the catch, and so all planned to rest up on Saturday and go down the Bay to another point and fish until in the

night. This trip was on Saturday, August 17, and was composed of Brother and Sister Alvin Calkins, Brother and Sister Lemons, Brother and Sister Buddie Murray, Sister Hill and daughter Margaret, Brother Marvin Cooper, Marvin, Jr., and old Bud.

This trip was the greatest of my lifetime when it comes to bringing in big fish. There were eleven of us and we began to fish at 5:17 and quit at 9:25, and brought in three barrels of as fine ones as you ever put your eyes on; there were several hundred pounds. In three catches I landed six big ones, two at each catch, and some of the other boys caught two at a time. We would put on two hooks and a big, fine bait on each hook and land two at the same time. Well, talk about sport, there is nothing that can take the tired feeling out of a tired preacher like a good boat and out on the bay and landing the big ones. Well, thank the Lord for lakes and bays and rivers and oceans and fine fish, and a heart overflowing with love to Jesus and all mankind.

We had many fine preachers in our Ballston Tabernacle meeting. We had four or five of the finest Free Methodist preachers in that part of the land. We also had with us my good friend Brother W. W. Hanks from Kentucky, Brother and Sister Medlin from Florida, the Farmers Brothers from North Carolina, and several other fine preachers. Well, no man knows just how to love and appreciate a preacher as well as they can each other. Let two preachers of different denominations meet up, and if they are both clean-cut, second-blessing, holiness preachers, when they meet they are like twin brothers, and their hearts run together like drops of water in a spoon, and they are already organized and ready for business when they meet.

On Monday, August 19, Brother Marvin brought me to the great old city, and at one p.m. he landed me on the B. & O. for Philadelphia, where I arrived at about four o'clock and was met at the station by Brother Roy M. Bowers and driven to the Nazarene parsonage. We opened here on Monday night of August 19 and will close on Sunday, August 25, and then cross the river to New Jersey, and spend a few days. That will come in my next Chat.

May heaven smile on the Good Samaritans, and the saints of every name and order.

In love,

UNCLE BUDDIE.

God does not require great gifts unless He has given you large talents and great things to do. He gives you certain talents and puts you in certain relations, and then asks you to be faithful—nothing more. God wants you to use what you have. You are debtors to every one you meet. You owe love; you owe kindness; you owe service.—MARGARET P. ANDERSON.

News of the Churches

Evangelist Lee L. Hamric reports that he is in the midst of a fine revival in the camp at Little Rock, Arkansas, with great crowds and salvation work. As Arkansas is his home state he is meeting with many old friends, some of whom he has not seen for more than twenty-five years. The Lord is helping and giving victory. He will continue there until September 8, then home for a few days rest.

Monroe, N. C.—Our church has just closed a three-week revival meeting with Sister Bonnie Mae Garris as the evangelist. She brought some wonderful messages, and the Lord blessed her efforts with thirty-six souls at the altar either to be saved or sanctified. The attendance was good throughout the meeting, and on the last night the church was filled to capacity with many outside who could not get into the building. The church was strengthened and blessed, and four new members were received. The ministry of Sister Garris was much appreciated. We expect to show a good increase along all lines this year, and the outlook for the Monroe church is good.—Paul V. Ridenhour, Pastor.

Corpus Christi, Texas—On August 25 we closed a two-week meeting with Evangelist James McGraw, brother of the pastor, as the special worker. The church was blessed and uplifted by the ministry of this fine young preacher. It was a hard pull, with little visible results, but we believe seed was sown that will bring forth a harvest later. Six professed sanctification, and two good sanctified people were received into church membership. In June we had only fifteen members, and we are glad to report we now have twenty-seven good members. We have been unanimously called to remain as pastor for another year, and have accepted. We believe God wants a good church here, and we ask the prayers of our friends for this work.—W. D. McGraw, Jr., Pastor.

Malden, Mass.—Our good pastor, Rev. Selden Dee Kelley, recently completed his sixth year of ministry with the Malden Church of the Nazarene. When he accepted the pastorate, our membership was around 100 and now we have 380. For these past six years he has given of his best to the church; preaching to large congregations each Sunday, conducting a radio ministry of six broadcasts each week which are eagerly awaited by thousands of listeners, and built our church up to the point where it leads the city in religious activity. The members and friends, feeling that he deserved a much needed rest, presented him with a first class round trip cruise to the Holy Land covering two months of travel on the American Export Lines. When he returns in September the church and par-

sonage property will have had three coats of paint, the District Budget paid in full, a substantial payment made on the General Budget, a large neon sign bulletin board erected, and all of us pushing the Crusade for Souls program. We have just closed the largest Daily Vacation Bible School in the city and are now getting ready for a great Sunday School campaign with the London Party. During this campaign we hope to exceed our previous high attendance mark for one service of 1,703.—Reporter.

Nashville, Tenn.—Immanuel Church of the Nazarene has recently closed one of the best revivals ever held in this church. Rev. A. E. Kelly of Irvine, Ky., was the evangelist and did some fine preaching. Services were held under a large tent near the church, and the crowds broke all previous attendance records. There were about thirty professions, with seven fine people uniting with the church. This makes a net increase for this year of twenty-five members. Every department of the church is growing and is in the best condition, both spiritually and financially, of its history. Our church is just a little more than two years old, and we have a nice 40x60 rock foundation, which we hope to report free of debt at the District Assembly. There is a good future for our work here.—G. B. Breese, Pastor.

Morley, England—The Sunday school anniversary services of the Morley church were held August 10 to 12. The speaker for the occasion was Miss Lois Jessop of the Chicago Evangelistic Institute, and a member of the Austin Church of the Nazarene of Chicago. Her messages were much appreciated by all, and were instructive, inspiring and searching to both young and old. With her father, Dr. H. E. Jessop, she sailed for the U.S.A. on the following Saturday. Dr. Jessop is to resume his duties as lecturer in the Chicago Evangelistic Institute at the beginning of the fall term.—J. M. Cubie, Pastor.

Morrilton, Ark.—On August 11 Evangelist Oscar Hudson closed a good revival with this church. No count was kept of the seekers, but a goodly number were saved, sanctified or reclaimed. The work in Morrilton is growing and a spirit of harmony prevails. More than ninety per cent of our membership believe in and practice storehouse tithing. We have been called to serve as pastor for another year, and given an increase in salary of twenty dollars a month.—Virgil F. Paul, Pastor.

Send for four-page circular listing supplies for Promotion Service and Rally Day.

Paris, Tenn.—An old-fashioned revival closed Sunday night; main auditorium and balcony filled to capacity and others standing on outside. On Sunday morning twenty-eight children dedicated by baptism. Sister O. H. Harrington at her best; she was mightily used of the Spirit of the Lord. Church greatly helped. Finances came easily.—E. C. Dees, Pastor.

Evangelist O. F. Ring writes that he recently conducted a revival at St. Clairsville, Pa., where God gave victory, then at Cumminsville church, Cincinnati, Ohio, with Pastor Watson. God gave a good meeting here. He then went to Wellsburg, West Virginia, with Pastor John Henry, and here they had real victory. His last meeting was at West Point where Rev. Cusick is doing a great work. God gave a real sweep of victory in this meeting. He begins a meeting at Pittsburgh, Pa., with Rev. L. W. King, on September 8.

Professor A. S. London writes, "Pastors Allie and Emma Irick write that the Sunday following our campaign 16 more new Sunday school pupils were added to their school. This brings the total up to 99 new pupils in three Sundays for the Lufkin, Texas, school. The Iricks are doing wonderful work in Lufkin. Lexington, Ky., campaign with Pastor M. F. Grose, resulted in 57 new pupils added to the classes, with 9 new babies added to the cradle roll department. Pastor Grose has been with this church five years. He is also chaplain for the State Reformatory for boys and girls. He wields a great influence for good in this institution; some murderers here as young as ten years. Pastor Grose is also substitute teacher in the high schools of Lexington. He is known favorably throughout the city. The radio station gave us free privileges every day during our campaign. Haskell and Deletta London were with us here; never heard them sing better. It was our privilege to be the special speaker at the Sunday school convention at the opening of the Indianapolis, Indiana, District Assembly. The atmosphere was wonderful. The district leaders say they are stirred to the core on Sunday school evangelism. This brings our total enrolment for new Sunday school pupils, since January the first, up to more than eleven hundred. We will be with Pastor A. L. Parrot, Springfield, Illinois, Sept. 10-22."

Naomi, Ky.—We are nearing the close of our first year in the pastorate here, and God's blessing is on the work. We have had two good revival meetings this year. The first was conducted by the pastor, with twenty-one people praying through for either pardon or purity, and six new members uniting with the church. Our second meeting was held in August with Rev. Bee Early of Science Hill as the evangelist. As a result of Brother Early's ministry sixteen prayed through for salvation, and some were sanctified. The work of Brother Early was much appreciated, and the whole church was greatly help.—J. W. Norris, Pastor.

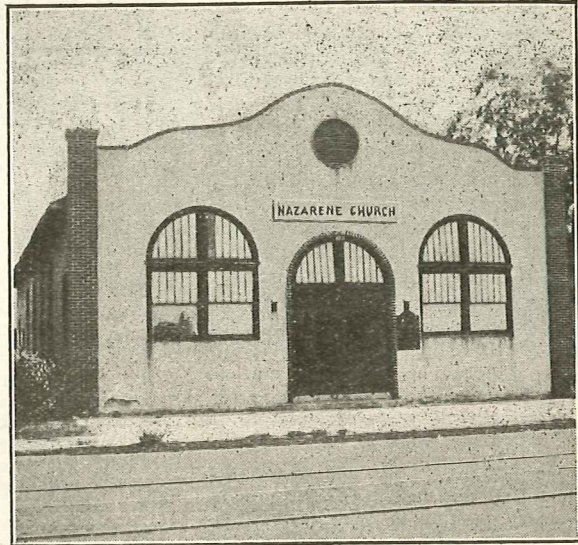
Louisville, Ky., Fourth Ave. Church—We have recently closed a good revival meeting with Evangelist L. H. Roebuck as the special worker. This was the best meeting we have had in this church. There were only a few services when no seekers responded to the invitation. Many new folks attended the services, and a goodly number prayed through in the old-fashioned way. A good class united with the church on the last night. Brother Roebuck is a fine young man, a good preacher, singer and musician, and his work was appreciated. We also received twelve subscriptions for the HERALD OF HOLINESS.—J. O. Brown, Pastor.

Evangelist T. M. Anderson writes, "It has been my delightful privilege to be a worker in the Colorado District Camp held at Denver, August 8 to 18. Rev. D. I. Vanderpool was the other preacher, and a more saintly man I never worked with in my life. God is honoring the leadership of District Superintendent Davis and his associate workers, the pastors of the district. I have been in larger camps, but never have I been in a better one. In spirit of worship and reverence, this camp is not surpassed by any, to my knowledge. God had prepared the soil for the seed, and gave abundant harvest during the ten days, there being more than five hundred seekers at the altar, with many happy finders. On the last Sunday I saw, for once in my life, the spirit of giving come on the people of God such as the Bible accounts record. All shared in the offering raised to build the tabernacle and other necessary buildings on the new location. Large sums and small sums swelled the amount to more than seven thousand dollars, contributed with joy and holy laughter. The preaching services were fruitful, with more than 150 seekers during the closing day. God has set His seal on this Denver camp. In climate it is ideal; God's people could spend a delightful vacation in this high altitude, and attend a great campmeeting at the same time. Money will be given to equip a great spiritual oasis in this delightful location, and God will touch the far West with its influence and ministry."

Miami, Fla., First Church—We have just closed a gracious revival with Evangelist Ray Hance and Professor Clyde B. Rodgers as the special workers. Brother Hance's messages were heart-searching and soul-stirring. The music and chalk work under the direction of Brother Rodgers were inspirational and attractive. There was a good attendance throughout the campaign, with some sixty professions of salvation. The blessings of God have been upon the church throughout the year. Few Sundays have passed when souls have not prayed through at our altars. The Sunday school, under the supervision of Brother D. D. Eby, has set a new high record in summer attendance, having an average of 286 per Sunday; the highest attendance reaching 350. Improvements have been made on the church property; paid for as the work was done. The church is united, aggressive and happy. We have accepted a call to remain as pastor for the third year.—L. Lee Gaines, Pastor.

After nineteen years of service with our church in Brooklyn, N. Y., I accepted the pastorate of the church here arriving early in June. I found a small, but loyal band of Nazarenes who had been fasting and praying and believing God, under the leadership of Sister Craig. They were situated in a small hall, too far out. With the hearty co-operation of the people they have secured a church on a main avenue, in one of the best, if not the best, location in this beautiful city of the South. We moved in, and have just concluded a week-end convention. God blessed and several souls sought and found the Lord. Five states were represented at the opening. Many new people are coming in, and the outlook is encouraging. The building has been leased with an option of purchase

ST. PETERSBURG, FLORIDA



at a very nominal price. The work here is real pioneer work, and demands sacrifice on the part of both pastor and people. Every Nazarene coming to this "Sunshine City" will be heartily welcomed into our midst. Help us build a strong Church of the Nazarene in St. Petersburg.—Wm. E. Riley, Pastor.

Send for four-page circular listing supplies for Promotion Service and Rally Day.

Arkansas City, Kans.—This has been a good year, in fact the best in our short ministry. Every department of the church has made good progress. We have had six revival meetings this year. Just recently closed a fine meeting with Evangelist B. L. Gash. His ministry was much appreciated, and the church was greatly helped. We have been called to serve as pastor for another year and have accepted. Our church is now being remodeled by redecorating, and adding full basement, at a cost of about \$1,500. We are going to the assembly with all budgets paid, and pastor's salary overpaid; and thirty per cent increase in membership. The board voted us a two-week vacation that we might visit our parents in California, giving us a love offering to help on expenses.—L. T. Edwards, Pastor.

Pawpaw, Okla.—On Sunday night, August 25, our church closed a fine revival meeting with Rev. Clarence Baldwin as evangelist, and Mrs. Baldwin and Miss Robinette Brand in charge of the music. Brother Baldwin did some good preaching, resulting in forty-one professions. Christians of other denominations worked in harmony with the meeting. Great tide of victory on several altar services. There was an attendance of one hundred in Sunday school on the closing Sunday.—Maggie B. Watts, Reporter.

Sacramento, Calif., First Church—This has been a profitable and glorious summer. Our church gave us a few weeks off for revival and campmeeting work. We held a successful revival with Pastor Brooks Moore and the church at Buhl, Idaho, with a goodly number of seekers and happy finders. We then went to the Park Lane Camp at Clarendon, Va., three miles from Washington, D. C. This was our second year at this camp, and God

PENTECOST

By E. P. Ellyson, D. D.

An interesting and stirring discussion of Pentecost—the day and its meaning in Jewish history; the significance of Pentecost in its New Testament setting; the method of the Pentecostal outpouring of the Holy Spirit; the attitude of those who tarried for Pentecost; the tragedy connected with the first Pentecost; the great opportunity of proclaiming Pentecost.

This is a modest booklet of thirty-two pages, but it contains a message that is vital and greatly needed at this time.

Price, Ten Cents, postpaid

NAZARENE PUBLISHING HOUSE
2923 Troost Avenue
Kansas City, Mo.

gave us a gracious revival. On the last night there was a great break with the altar lined and relined with hungry, seeking hearts. My wife and son, Wendell, accompanied me on this trip and had charge of the music and singing, also the young people's and children's services. We traveled over eight thousand miles on the trip. When we reached home we found our fine young people in the midst of a gracious tent revival with Rev. J. D. Scott as the evangelist. Brother Scott did some fine preaching and a number of souls found their way to God. Last Sunday night Brother Griffith brought the message and several seekers were at the altar. God is in our midst. We are making plans and praying for a gracious revival this fall.—A. O. Henricks, Pastor.

Evangelist A. J. Duke and wife report that in July they held a two-week home missionary meeting in Wheeler, Wisconsin. A number of people were saved, and some new friends were made for the Nazarene work. A young man was left in charge of a weekly prayermeeting. They then went to Fond du Lac with Brother and Sister Gordon. A tent meeting had been planned, but the tent was wrecked in a windstorm just before time of the meeting. However the Lord gave a good meeting, and they continued a week longer than scheduled. During the meeting twenty-three different people were at the altar seeking either pardon or purity. Brother Duke writes, "This closed up our assembly year, during which time we have conducted and helped in fifteen revival meetings, traveling thousands of miles, and seeing a number of people find the Lord."

Send for four-page circular listing supplies for Promotion Service and Rally Day.

Bard, Calif.—About three months ago Rev. D. L. Wright held a three-week revival for us here, resulting in five people being saved and uniting with the Church of the Nazarene at Yuma, nine miles from Bard. Brother Wright organized a Sunday school for us, and we have leased a building in which to hold services. Last Sunday we had an attendance of fifty-eight in Sunday school. Evangelist Peter Jurich will hold a revival for us in October, at which time we hope to organize a church. The Lord is blessing in the services, and we are working hard to build up the Sunday school and see folks saved and sanctified. We recently had a baptismal service with seven being baptized. Pray for the work here.—Mrs. Dee Williams, Reporter.

San Antonio, Texas, Harlandale Church—This church has recently enjoyed another gracious refreshing from the presence of the Lord in a revival sponsored by the N.Y.P.S., and led by Rev. Leo Baldwin and Professor Curtis Smith, two Bethany-Peniel College boys. Truly the blessings of God are upon the ministry of these fine young men. There were more than fifty professions, many of whom were our own young people. Many new people attended the services, and one man was saved at the first service he attended, and also united with the church. A good class has united with the church, and we are expecting others. We had a real revival, but it came after nights of prayer. These young evangelists spent many nights in prayer to God. O. F. Hatfield, Pastor.

Maple Shade, Ark.—Our church recently closed a most successful Crusade for Souls revival with Rev. Milton A. Dodson and Rev. Dal W. Boggett of Bentonville, as the special workers. These young men preached a clear-cut gospel of full salvation, resulting in seventy-eight seekers, of which forty-five prayed through to definite victory. A fine class of twelve new members were received into the church. Our budgets are paid

in full for the year. On August 23 we had a Joint Zone Rally of the N.Y.P.S. and W.M.S. Representatives were present from Ft. Smith, Ozark and Maple Shade. District Superintendent Henson was the special preacher for the day. It was a day of victory and all hearts were blessed.—A. L. Chaffin, Pastor.

Main Springs Camp

The Main Springs Camp, near Prescott, Arkansas, closed on August 25 the greatest revival in fifteen years. Rev. I. C. Mathis was the evangelist, and Rev. Otho and Billie Schwab in charge of the music.

The Lord blessed with great crowds and some of the brightest and most beautiful professions we have ever seen. More than one hundred seekers were at the altar, either for pardon or purity. Not only were people healed in soul, but many were healed in body.

The days of revivals are not over. God is the same yesterday, today, and forevermore. Our faith and faces are upward, looking forward to another outpouring of the Holy Spirit next year with Professor and Mrs. A. S. London, and Rev. Holland London and wife, as the workers.

O. DANIEL, *Secretary and Treasurer.*

Iowa District Assembly

The Iowa District has just closed a splendid year, spiritually, numerically and financially, showing decided gains on all fronts. At the Twenty-fourth District Assembly held at Cedar Rapids, August 20 to 25, with Rev. E. E. Russell as host, the Iowa District set out fresh stakes, to gather in at least five hundred new Nazarenes during the new assembly year. Each pastor pledged himself to an increase in membership for the coming year.

Dr. J. B. Chapman, our presiding officer, complimented the preachers on the presentation of their reports. He stated that this assembly proved that a pastor's report, in order to be interesting, need not be lengthy. Most of the pastors reported increases in membership with both budgets paid.

In addition to carrying forward the routine work of the assembly, Dr. Chapman provided inspirational morning messages for the ministers, and "did the work of an evangelist" at night. During these evening services many souls found their way to God.

Managing Editor Rev. D. S. Corlett was with us early in the assembly, and told of the progress of the HERALD OF HOLINESS, then raised enough subscriptions to make Iowa a "star" district.

Thursday evening we had a splendid missionary rally with messages by Rev. E. J. Fleming, Rev. A. D. Fritzlan and Rev. G. W. Royall of First Church, Toronto, Ontario. Rev. Royall's address on "Thinking Yellow" was very stirring.

Among the most popular of the assembly visitors was Sister Eugenia Coats of Guatemala, whose presence and messages were a benediction to all.

Dr. and Mrs. Thos. E. Mangum of Nampa Sanitarium told of the tears, struggles and prayers that made our Mis-

**BREESE COLLEGE
Hutchinson, Kans.**

Departments: Junior College, Bible College, Academy, Fine Arts, Extension.

Term Opens September 9

**S. T. Ludwig, Pres.
A. R. Aller, Vice Pres.**

A. NEW GOSPEL SONG FOLDER

A new gospel song folder containing these three songs:
JUST A WORD WITH JESUS, by Mrs. C. H. Morris
WHEN THE MORNING BREAKETH, by Carlton Buck
A PRAYER OF SUBMISSION, by Haldor Lillenas

The first number is an excellent duet. The second song a mixed quartet, and the last number can be used either as a solo, duet or mixed quartet. The poem of the last named number is one of the most beautiful we have seen in years.

Price: one folder 15c, two for 25c, postpaid

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

SANTA ANA, CALIFORNIA

sionary Hospital possible. Pledges were taken to help them extend their work.

Brother and Sister Haldor Lillenas were with us, delighting us with their special music.

Rev. L. H. Howe and Rev. Clive Williams represented Olivet College, and the Iowa District pledged itself as being one hundred per cent back of the school program for the coming year.

Rev. C. P. Roberts was re-elected as District Superintendent to lead our district in another successful year.

Rev. Amy Dobson again heads the W.M.S., and Rev. B L. Wilson the N.Y. P.S.

The assembly closed in a blaze of triumph with a great N.Y.P.S. rally on Saturday night, led by President B. L. Wilson, and three inspiring services on Sunday.

Great credit should be given to Rev. E. E. Russell and the Cedar Rapids church for the capable manner in which they cared for, what was possibly, the largest attended of any Iowa Assembly.

HORACE IRELAND, Reporter.

Southern California District Campmeeting

We can give only briefly what was brought to pass during the ten days of the Southern California District Campmeeting of 1935 although it really is deserving of a dissertation on the old-time revival and its return.

District Superintendent A. E. Sanner was the human leader in charge and much of the success achieved is due to his careful and prayerful direction. Large numbers would gather in the early morning prayer services and even there many were saved, sanctified or healed in their bodies.

Evangelist Bona Fleming and Dr. R. E. Gilmore alternating in preaching, presented a combination that was appreciated by the people and honored by the Holy Ghost. The long altars were filled with Spirit-stricken mourners again and again. On several occasions the front row chairs were reversed for the second and third altar line. It is believed that 1,000 seekers were forward, counting them as they came from time to time.

Professor W. W. Tink was in charge of the singing and music. Mrs. Tink sang with her husband to the delight of all in many of the services. A male quartet composed of John Mandtler, Earl Wilde, Maurice Turner and W. W. Tink was a special feature at one outstanding service. Lyle Prescott of the Pasadena College Quartet presided at the piano and Rev. Mrs. Bertha Schwab, of Pasadena, cared well for the children in special services each day.

The campmeeting board presented a proposal to begin gathering funds for a Pioneer Memorial District Auditorium to care for the increasing hosts of people, many of whom have been turned away from campmeeting services and assemblies, which was very enthusiastically received. The amount of \$3,500 was underwritten to start the movement.

At a great school service on the last Sunday afternoon, with Dr. H. Orton Wiley and Bona Fleming speaking, over



We have just closed a very successful Daily Vacation Bible School, conducted by Mrs. Anna Baker, assisted by her daughters Misses Edith and Edna Baker. There were 134 enrolled with nineteen denominations represented. The work was very efficient and the children were enthusiastic in carrying out the work as directed by the dean, as was demonstrated the closing night in a public program. Mrs. Baker not only showed her

ability as director of the D.V.B.S. but she carried a burden for the spiritual welfare of the children and there were more than forty of them saved at an altar of prayer. We have had a decided increase in attendance in church and Sunday school, and we consider the investment made in the D.V.B.S. one that will show good returns in every department of the church.—G. E. Waddle, Pastor.

Send for four-page circular listing supplies for Promotion Service and Rally Day.

\$3,500 was received in cash and short time pledges for Pasadena College.

Campmeeting expenses to the amount of nineteen hundred dollars came without difficulty through the District Superintendent's "quit begging system" of providing for this fund.

Following are statements of men who are not new in the Southern California District: F. Stoy Spaner, lay member campmeeting board since 1912, says,

"This was one of the greatest camps ever held on this hill." Dr. H. Orton Wiley says, "It was by far the greatest camp I have attended in recent years." F. L. Winn, layman, "I believe it the greatest of all the twenty-three I have attended."

The attendance and number of seekers impress F. L. Stevens as the greatest in twelve years. He was delighted with the team of workers. W. W. Hess offers the suggestion that this camp was the best of a series of three or more in which the spirit has been better with each succeeding year. Henry B. Wallin gives his impression as follows: "I have been attending campmeetings for thirty years and have seen some of the greatest but in

A Complete Program for RALLY DAY Loyal in Service

A sixteen-page program containing Responsive Reading, Choruses, Songs for Primary Department, Congregational Songs, Exercises and Recitations.

Prices—One copy 10c; 12 for 85c; 50 for \$3.25; 100 for \$6.00. (All postpaid)

To those in charge of Rally Day programs we suggest that material be culled from the following:

- Religious Recitations50
Paramount Rally Day Book No. 325
Special Day Program Book No. 340
Paramount S. S. Recitations30

Send for four-page circular listing supplies for Rally and Promotion Day.

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

many respects the camp at Pasadena this year excels. Such preaching as was done by Revs. Bona Fleming and R. E. Gilmore in the demonstration of the Holy Spirit which brought weeping hundreds to the altar seeking and finding God. Such waves of uncontrollable enthusiasm which swept the congregation repeatedly! The singing led by Professor Tink will never be forgotten. On with the Holy Ghost revivals that the people may again see that the God of our fathers still lives."

R. J. PLUMB, *Reporter.*

Outlook From the Office of Northwest Nazarene College

At this writing, August 26, quite a number of rooms have already been reserved, and indications are for a large enrollment. We are getting inquiries from almost every state west of the Mississippi River and from several of the states east of that. A number from Tennessee, Kentucky, Alabama, Florida, and Ohio are looking this way.

The one thing that brings sadness to us is the fact that so many cannot come on account of financial conditions. We are looking forward to the time when our Industrial program will be developed to the degree that we can give the necessary assistance to every worthy young man and young woman who may desire to come. This is not an impossibility.

Northwest Nazarene College is located in as fine a country as the United States can offer: the rich irrigated land makes it possible to supply our tables with almost everything that can be eaten; our wonderful climate cannot be excelled; our school plant is large already and we have plenty of room for expansion; the opportunity for work during vacation is extraordinarily good; and the standing of our institution and the attitude of the

Send for four-page circular listing supplies for Promotion Service and Rally Day.

city of Nampa to our work is exceptionally good. All we ask for is time, and God will give us all we need. If He comes soon, we need but little time; if He delays His coming, our time will be extended. We are expecting to lay our plans as though the school would run forever; and yet, we plan to "close up shop" any day He calls.

Dr. DeLong's coming has brought added enthusiasm and hope to our office. Though I had the pleasure of meeting him several years ago while at Olivet College, this is my first chance to "look him over" and "size him up" as a college president. He looks mighty good to me. I like his unquestioned brilliancy, his unwavering faith in God and this people, his "push and snap," and his vision. The entire future of the school looks so bright to us that we feel more like we did with our first "red-topped" boots than anything else. With the material advantages God has given this institution, and with His grace and wisdom always at our command, we are expecting a wonderful year. Come on with us.

N. W. SANFORD, *Business Manager and Supt. of Industries*

Scottsville, Texas, Campmeeting

The Forty-eighth Annual Campmeeting of the Scottsville Campmeeting Association convened July 25 to August 4. The workers were Rev. I. C. Mathis and Rev. Mack and Ethel Anderson. Mrs. Anderson had charge of the singing, also singing solos at each service. Rev. Anderson and Rev. Mathis alternated in the preaching.

The Scottsville Camp has been blessed by having the leading preachers of the holiness movement minister here from year to year. Men like Dr. Beverly Carradine, Lr. H. C. Morrison, Dr. L. L. Pickett, Will Huff and many others that space will not permit us to mention. And only eternity will reveal the great good that has been done, for the influence of this camp is felt around the world.

This year's camp was one of the best in several years. There were a goodly number of seekers at each altar call and almost all prayed through to glorious victory. There were a number of fine young people entertained free by the campmeeting board and their influence was felt in all the services.

The missionary work of the camp was ably presented by Rev. John J. Moe, a returned missionary from China. Brother Moe has served in China for thirty years under the National Holiness Association. He brought a fine missionary message and Rev. I. C. Mathis raised money for the support of Mrs. Richards, another missionary in China. The Campmeeting Association has been carrying either part of all of her support in China for ten years.

Plans are made for a bigger and better camp next year, and the holiness people of southeast Texas and western Louisiana are invited to this annual spiritual feast.

Reporter.

DEATHS

Schoger—Matthias Schoger was born in Froundorf, Roumania, on December 4, 1867, and departed this life August 23, 1935, at Anderson, Ind. In 1892 he was united in marriage to Mary Speri and to this union were born four sons, Matthias, George, Andrew and Martin, all of whom with their mother survive him, and live in Anderson. He also leaves two brothers in the old country, six grandchildren, with many other relatives and friends to mourn his departure. Brother Schoger came to this country about six years ago, and was saved soon after. He recently united with the Church of the Nazarene in Anderson, of which he was a member in good standing when the Lord called him home. Interment was made at Memorial Park, Anderson.—R. J. Fiefer, Pastor

Patterson—Charles S. Patterson was born near Thompsonville, Ky., January 24, 1873, and died at his home near Ford, Kansas, July 31, 1935. He was united in marriage to Ada Bertha Thompson October 31, 1898, and the next year he and his wife moved to Kansas, where they bought and built their home near Ford. To this union were born five children, two girls and three boys. In March, 1900, in the Old Pioneer M. E. Church at Ford, Charles was blessedly saved under the pastorate of his brother, Will. In 1908, under the pastorate of Rev. R. E. Gilmore, he was wonderfully sanctified. In 1926 he united with the Church of the Nazarene and continued a faithful member until his death. He leaves to survive him his wife, Mrs. Bertha Patterson; five children, Mrs. Edna Haley of Kingsdown, Mrs. Ethel Powell, Hayes; Harry and Eugene Patterson, all of Ford; three grandchildren, with a number of other relatives and friends.—Mark Whitney, Pastor.

Webb—Edward C. Webb, a faithful member of the Church of the Nazarene, Fitchburg, Mass., for more than thirty years, passed to his reward June 11, 1935. He was converted early in life and sanctified soon after. He was a Spanish American War veteran and was given a military funeral. For more than thirty years he had been janitor of the local church, and had greatly endeared himself to the pastor and congregation. He probably visited more sick people than any other member of the church, excepting perhaps his faithful wife. He leaves a wife, one son, a brother and a host of friends in the city and in the church. Funeral services were conducted in the Church of the Nazarene by Rev. Tom M. Brown of Everett, Mass., a former pastor, and devoted friend of the family.—W. G. Bennett, Pastor.



Great Salvation Songs

Published in shape notes only

Our 1935 song book, "GREAT SALVATION SONGS," is well named. Within its pages are found nearly three hundred, time tested songs and hymns and many comparatively new and fresh numbers. Here is a book designed for use in all departments of the church. There are songs for the prayermeeting, young people's service, Missionary meetings, Junior and

Primary departments of the Sunday school, evangelistic service and the Sunday morning devotional hour.

Those who are in search of an all round book, published in shape notes, need go no farther. Considering the size of the book, the quality of the paper and bindings, we have priced this book lower than usual. Send for sample copy today.

Bristol covers: singly 35c, postpaid; twenty-five or more copies 20c each, delivery extra.

Limp Cloth: singly 40c, postpaid; twenty-five or more copies 25c each, delivery extra.

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

Bell—Philip W. Bell was born near New Albany, Ind., in 1860, and departed this life June 14, 1935. He was gloriously converted from a life of sin, and later sanctified wholly, and had many friends among the people of the holiness movement. He united with the M. E. Church shortly after he was saved, and later joined the Church of the Nazarene, of which he was a member at the time of his death. Funeral services were held at the Main St. M. E. Church by Rev. Mark Smith, pastor of New Albany Church of the Nazarene, assisted by Rev. Spaulding, pastor of the M. E. Church.—Roy C. Lang.

Carrington—Rev. Walter E. Carrington was born in Ontario County, N. Y., April 10, 1859, and went home to heaven June 29, 1935, at Portland, Oregon. He was united in marriage to Sarah Tufts and three children were born to this union. The wife and mother passed to her reward forty-five years ago. Brother Carrington was converted and sanctified early in life, and served as a minister in the Wesleyan Methodist Church, of which he was a member until his death. For the past eight years he has been a faithful and regular attendant of the Brentwood Church of the Nazarene, Portland, from which church funeral services were held by the writer, assisted by Rev. D. P. F. Johnston, a former pastor, Rev. V. W. Anglin, the present pastor, and others. He is survived by one son, Willis E. of Kelso, Wash.; two daughters, Mrs. Lucy Beardsey of Willamette, Ore., and Mrs. Julia Idean of Longview, Wash.; ten grandchildren, and two great grandchildren. Truly he lived in the 13th chapter of First Corinthians.—W. M. Irwin.

ANNOUNCEMENTS

NOTICE—The Eastern Oklahoma W. M. S. Annual Convention will be held at Tulsa, Okla., on Monday, September 16, at 1:30 p.m., preceding the District Assembly. We urge that all local presidents have your election of officers and delegates at once and be sure to elect alternates, without fail. Make plans to have your society well represented at our convention; come expecting this to be the greatest convention we have ever attended.—Mrs. Mattie Lee Aycock, District W. M. S. President.

NOTICE—New England District Missionary Tour by Miss Agnes Gardner: Sept. 10, Summerside, P.E.I.; Sept. 12, Fairfield, Me.; Sept. 13, Union; Sept. 14, Waldoboro; Sept. 15, a. m. Gardner; afternoon, Richmond; p. m. Augusta; Sept. 16, Auburn; Sept. 17, Livermore Falls; Sept. 18, Lisbon Falls; Sept. 19, Bath; Sept. 20, Sebaste; Sept. 21, Cundy's Harbor; Sept. 22, a. m. S. Portland; p. m. Portland; Sept. 24, Keene, N. H.; Sept. 25, Leicester, Vt.; Sept. 26, Burlington; Sept. 27, St. Albans; Sept. 29, a. m. Waterville; p. m. Johnson; Sept. 30, Wolcott; Oct. 2 and 3, District W.M.S. Convention in Lowell, Mass.; Oct. 4, Haverhill; Oct. 6, a. m. Derry, N. H.; afternoon, Lincoln Park; p. m. Franklin; Oct. 7, Laconia; Oct. 8, Concord; Oct. 9, Melrose, Mass.; Oct. 10, Peabody; Oct. 11, Beverly; Oct. 12, Framington; Oct. 13, a. m. Malden; p. m. Lynn; Oct. 14, Lawrence; Oct. 15, Cliftondale; Oct. 16, Fitchburg; Oct. 17, Everett; Oct. 18, West Somerville; Oct. 19, Waltham; Oct. 20, a. m. Pawtucket, R. I.; p. m. North Attleboro, Mass.; Oct. 21, Franklin, Mass.; Oct. 22, Wakefield, R. I.; Oct. 23, Danielson, Conn.; Oct. 24, Woonsocket, R. I.; Oct. 25, Worcester, Mass.; Oct. 27, a. m. Springfield, Mass.; p. m. Hartford, Conn.; Oct. 29, Manchester, Conn.; Oct. 30, New Haven, Conn.

NOTICE—Arkansas District: The Annual N.Y.P.S. Convention will convene on Saturday, October 5, at two p.m. at First Church of the Nazarene, Little Rock, Ark. Dr. R. T. Williams will speak in the evening service. Let every society send a full delegation as we must elect delegates to the General Convention at this time.—Paul Watson, District N.Y.P.S. President.

Send for four-page circular listing supplies for Promotion Service and Rally Day.

SPECIAL NOTICE

The Ninth General Assembly of the Church of the Nazarene will convene on Sunday morning, June 21, 1936, at the Municipal Auditorium in Kansas City, Missouri. The Auditorium is a new building nearing completion and provides facilities for all meetings of the General Assembly and all committees under one roof together with abundant room for exhibits.

E. J. FLEMING,
General Church Secretary.

BORN—to Rev. and Mrs. LeRoy A. Lindsley, evangelists of Syracuse, N. Y., a daughter, Faye Lucille, on August 28.

NOTICE—Arkansas District: The Board of Examination will meet at the First Church of the Nazarene at Little Rock, Ark., Tuesday, October 2, at two p.m. Licensed ministers are notified to meet the board at that time, as we wish to get all examinations out of the way before the convening of the assembly.—Paul Watson, Secretary of Board.

NOTICE—While we have been called to serve as pastor of the Fulton church for another year, we feel God would have us enter the evangelistic field. I am an elder on the Missouri District; have had considerable experience both as evangelist and pastor. Open for calls immediately following our District Assembly, September 15; will go anywhere. Write me at Fulton, Mo.—Evangelist F. R. Wasson.

PRAYER IS REQUESTED by a sister in California for the salvation of her son; by a sister in Kentucky that God will open up a way in her neighborhood for a holiness revival, and send workers in there who have a vision of a lost world, also for the healing of her body if it is the Lord's will

DIRECTORIES

GENERAL SUPERINTENDENTS

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

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

Fall Assemblies

Missouri (St. Louis).....	Sept. 10 to 15
Eastern Oklahoma (Tulsa).....	Sept. 18 to 22
Western Oklahoma (Bethany).....	Sept. 25 to 29
Southeast Atlantic.....	October 23 to 27
Florida.....	Oct. 30 to Nov. 3
Georgia.....	Nov. 6 to 10
Alabama.....	Nov. 13 to 17
Mississippi.....	Nov. 20 to 24

R. T. WILLIAMS
Office, 2923 Troost Ave., Kansas City, Mo.

Fall Assemblies

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.....	Nov. 27 to 29

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

WANTED:

Nazarene teacher, M. A. degree, English Major. Write immediately sending complete information: Dept. C, 1842 Vermont St., Lawrence, Kans.

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

By Joseph Glenn Gould

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

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

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

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

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

DISTRICT SUPERINTENDENTS

- ABILENE—V. B. Atteberry, 1243 South 6th, Abilene, Texas
- ALABAMA—H. H. Hooker, Jasper, Ala.
- ALBERTA—L. E. Channel, Box 397, Red Deer, Alberta, Can.
- ARIZONA—L. W. Dodson, 238 Congress St., Prescott, Ariz.
- ARKANSAS—J. C. Henson, 3409 West 14th St., Little Rock, Ark.
- BRITISH ISLES—Robert Purvis, 6 Carmyle Ave., Tollcross, Glasgow, Scotland
- CENTRAL NORTHWEST—B. V. Seals, 862 Iglehart Ave., St. Paul, Minn.
- CHICAGO CENTRAL—E. O. Chalfant, General Delivery, Danville, Ill.
- COLORADO—C. W. Davis, 920 E. Williamette, Colorado Springs, Colo.
- DALLAS—I. M. Ellis, Route 2, Denton, Texas.
- EASTERN OKLAHOMA—W. A. Carter, Henryetta, Okla.
- FLORIDA—J. E. Redmon, 535 N. W. 8th St., Miami, Fla.
- GEORGIA—P. P. Belew, General Delivery, Atlanta, Georgia
- IDAHO-OREGON—Earl C. Pounds, 103 Juniper St., Nampa, Idaho
- INDIANAPOLIS—Jesse Towns, 1454 King St., Indianapolis, Ind.
- IOWA—C. P. Roberts, 1318 West 8th St., Des Moines, Iowa
- KANSAS—A. F. Balsmeier, 410 East 4th St., Hutchinson, Kans.
- KANSAS CITY—E. E. Hale, 1510 West 8th St., Topeka, Kans.
- KENTUCKY-WEST VIRGINIA—L. T. Wells, Box 132, Science Hill, Ky.
- LOUISIANA—B. F. Neely, 1018 Jordan St., Shreveport, La.
- MANITOBA-SASKATCHEWAN—J. H. MacGregor, Prince Albert, Sask., Canada
- MICHIGAN-ONTARIO—R. V. Starr, 225 N. Butler Blvd., Lansing, Mich.
- MISSISSIPPI—R. H. M. Watson, College Heights, Meridian, Miss.
- MISSOURI—F. A. Welsh, Piedmont, Mo.
- NEBRASKA—Ira E. Hammer, 1411 West 5th St., Hastings, Nebr.
- NEW ENGLAND—Samuel Young, 15 Broadway, Watertown, Mass.
- NEW MEXICO—B. F. Harris, P. O. Box 771, Roswell, New Mexico
- NEW YORK—J. Howard Sloan, 109-70 205th St., Hollis, L. I., N. Y.
- NORTHERN CALIFORNIA—Roy Smee, Stockton, Calif.
- NORTHERN INDIANA—J. W. Montgomery, 3510 Weisser Park Ave., Ft. Wayne, Ind.
- NORTH DAKOTA—S. C. Taylor, 104 E. Washington St., Jamestown, N. D.
- NORTH PACIFIC—E. E. Martin, 2641 S.E. Harrison, Portland, Ore.

- NORTHWEST—J. N. Tinsley, 812 S. Chandler, Spokane, Wash.
- OHIO—Chas. A. Gibson, 1433 Meadow Rd., Columbus, Ohio
- PITTSBURGH—C. Warren Jones, 1434 S. Freedom Ave., Alliance, Ohio
- ROCKY MOUNTAIN—Lewis E. Hall, Laurel, Mont.
- SAN ANTONIO—Frank B. Smith, Box 1252, San Antonio, Texas
- SOUTHERN CALIFORNIA—A. E. Sanner, 1680 Las Lunas, Pasadena, Calif.
- SOUTHEAST ATLANTIC—R. E. Doble, 7 Wickham St., Richmond, Va.
- SOUTHWEST (Mexican)—E. Y. Davis, 1048 West 35th Place, Los Angeles, Calif.
- TENNESSEE—L. B. Mathews, 947 McClurkan Ave., Nashville, Tenn.
- WASHINGTON-PHILADELPHIA—D. E. Higgs, English Consul, Box 317, Tulip Ave., Lansdowne, P. O., Md.
- WESTERN OKLAHOMA—J. W. Short, Bethany, Okla.

DISTRICT ASSEMBLY INFORMATION

Missouri—At First Church of the Nazarene, 4300 Delmar Ave., St. Louis, Mo., September 10 to 15. Rev. J. W. Roach, Pastor, 1351 N. Kingland Ave. General Superintendent Goodwin.

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

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

Western Oklahoma—At Bethany, September 25 to 29. Rev. H. B. Macrory, Pastor. General Superintendent Goodwin. W.M.S. and Sunday school annual meetings, Tuesday, September 24.

Arkansas—At First Church, corner Maryland Ave. and Battery St., Little Rock, Ark., October 2 and 6. Mrs. Agnes White Diffeo, pastor, 1914 Maryland Ave. General Superintendent Williams.

Dallas—At Houston First Church of the Nazarene, 46 Waugh Drive, October 8 to 11. Rev. R. W. Snyder, Pastor, 1202 Pereto. General Superintendent Williams.

San Antonio—At San Antonio Grace Church of the Nazarene, 116 North Polaris Street, October 15 to 18. Rev. B. F. Nowlin, Pastor, 116 North Polaris Street. General Superintendent Williams.

Southeast Atlantic—At Bennettsville, S. C. Church of the Nazarene, Corner Bouchier and Jennings Streets, October 23 to 27. Rev. J. H. Deal, Pastor, 108 Jennings. General Superintendent Goodwin.

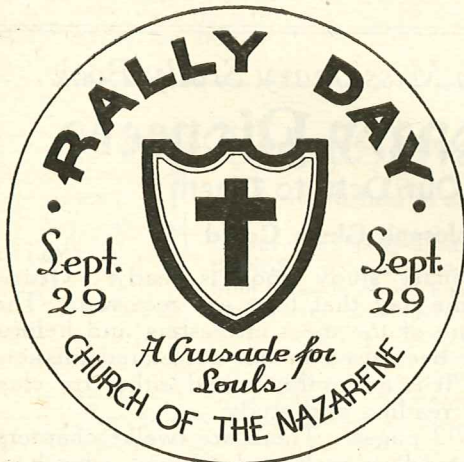
Louisiana—At Lake Charles, November 27 to 29. Rev. Ed. N. Lejeune, Pastor, 322 Oakland Street. General Superintendent Williams.

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

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

SOMETHING SPECIAL!

A "Crusade for Souls!" RALLY DAY SOUVENIR



We have had this design made up and souvenirs printed especially for the coming Crusade Rally Day, September 29th. Illustration shows exact size. Each souvenir will be made with a loop of colored string so that it can be attached to clothing. These souvenirs will be available in two colors—red and blue. This will enable a Sunday school to put on a contest for greatest number of visitors present who have been invited by the Reds or the Blues. Order your supply early. We are printing a large number but to make sure of no delay, order your stock now.

Prices: Less than 100, 1 1/2c each; 100 or more 1c each. (We pay the postage)

Send for four-page circular listing supplies for Promotion and Rally Day.

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

EVANGELISTS' SLATES

- T. J. Adams, 800 N.W. 6th St., Oklahoma City, Okla.
Open DateSept. 15 to Oct. 15
Mt. Juda, Ark., CampOct. 15
- Kenneth L. Akins, Song Evangelist, 610 Orange St., Oil City, Pa.
Everett, Mass.Oct. 2 to 13
Johnstown, Pa.Oct. 20 to Nov. 3
- Gilbert and Sylvia Anderson, Preacher and Singers, 314 Seventh St., Fairbury, Nebr.
Marion, Ind. (Arcana church) ...Sept. 9 to 22
Dunkirk, Ind.Sept. 23 to Oct. 6
- Mack Anderson, 2923 Troost Ave., Kansas City, Mo.
Casper, Wyo.Sept. 10 to 22
Dickinson, N. Dak.Sept. 24 to Oct. 6
Indianapolis, Ind. (Ray St.) ...Oct. 8 to 20
East Liverpool, OhioOct. 22 to Nov. 10
- T. M. Anderson, Wilmore, Ky.
- Jarrette and Dell Aycock, 2923 Troost Ave., Kansas City, Mo.
Jamestown, N. Dak.Sept. 24 to Oct. 6
- F. B. Bacon, 504 Morton St., Pullman, Wash.
Princeton, Idaho.Sept. 8 to Oct. 6
- Clarence Baldwin, Box 364, Prague, Okla.
- Leo Baldwin, Bethany, Okla.
Raymondville, Texas.Sept. 1 to 15
Tulsa, Okla. (Dist. Assem.) ...Sept. 18 to 22
Bethany, Okla. (Home)Sept. 23 to 29
Open DateSept. 29 to Oct. 15
San Antonio, Tex. (Grace Church, care Dist. Assem.) ...Oct. 15 to 19
Open DateOct. 19 to Nov. 3
- Bernice Bangs and Vivian Chaffee, 2122 North 128th St., Seattle, Wash.
Camas, Wash.Sept. 8 to 29
- Arthur Ellsworth Barkley, Artist-Evangelist, Song Leader and Soloist, N. Pearl St., Columbiana, Ohio, care Rev. Chas. W. Snyder.
Corry, Pa.Sept. 4 to 22
- Hilman Barnard, Song Evangelist, 1130 E. Grand Ave., Nashville, Tenn.
Open DateSept. 2 to 15
Oil City, Pa.Sept. 17 to 29
- Buford and Cordelia Battin, Evangelist and Singer, 1906 27th St., Lubbock, Texas.
Tokio, Texas.Sept. 3 to 15
- Wm. Beirnes, 2438 West 29th Ave., Denver, Colo.
Yuma, Colo. (Buffalo Grass) ...Sept. 1 to 22
- Ruth C. Bishop, Evangelist, Singer and Musician, 218 East St., Wadsworth, Ohio
Paden City, W. Va.Sept. 5 to 22
Springboro, Pa.Sept. 23 to Oct. 13
Chester, W. Va.Oct. 20 to Nov. 3
- J. E. Bixby, East Palestine, Ohio.
Open DateSept. 8 to 22
- C. G. Bohannon and Party (Morning Star Radio Quartet), 2923 Troost Ave., Kansas City, Mo.
- Herace A. and Florence Booker, 432-13th St. S. E., Canton, Ohio
St. Croix, Wis.Aug. 23 to Sept. 9
Meadeville, Pa.Sept. 15 to 29
Montpelier, Ind.Oct. 6 to 20
Muncie, Ind (1st Ch.) ...Oct. 27 to Nov. 10
- A. E. Boso, 101 Catherine St., Lockland Sta., Cincinnati, Ohio.
Nashville, Tenn.Sept. 1 to 15
Pomeroy, OhioSept. 22 to Oct. 6
Sandyville, W. Va.Oct. 7 to 20
- R. E. and Dorothy Bridgewater, 1014 N. Plum, Hutchinson, Kansas.
Lincoln, Nebr. (1st Ch.) ...Sept. 22 to Oct. 6
Weiser, IdahoOct. 13 to 27
- Bulgin-Ramseyer Evangelistic Party, 2925 N.E. 68th Ave., Portland, Ore.
- J. L. Burkhead, 862 Iglehart Ave., St. Paul, Minn.
West Duluth, Minn.Sept. 1 to 15
International Falls, Minn.Sept. 22 to Oct. 6
Corsica, S. Dak. (N. Y. P. S. Convention)Oct. 11 to 13
- C. C. Burton, Delmer, Ky.
Prescott, Ark.Sept. 1 to 15
Gandy, La.Sept. 16 to 29
- Harmon Calver, Nauvoo, W. Portsmouth, Ohio
- A. L. and Myrta Cargill, Bethany, Okla.
Canute, Okla. (Hefner church) Sept. 2 to 15
Shattuck, Okla.Oct. 1 to 20
- F. P. Cassidy, 814 Idlewild Court, Lexington, Ky.
Veversburg, Ind.Sept. 1 to 15
- Caywood and Griffith, Evangelist, Singers, Musicians, 2923 Troost Ave., Kansas City, Mo.
Kendallville, Ind.Sept. 1 to 13
Baltimore, Md.Sept. 15 to 29
Oxford, Pa.Sept. 29 to Oct. 13
Reserved.Oct. 14 to 27


- Clark Radio Singers, 416 C St., Petaluma, Calif.
Oakdale, Calif.Sept. 15 to 29
Visalia, Calif.Oct. 6 to 20
Modesto, Calif.Oct. 27 to Nov. 10
- George E. Cole, Route 4, Lafayette, Ind.
Crawfordsville, Ind.Sept. 25 to Oct. 13
- Paul Coleman, Evangelist, 23 W. South St., Greenfield, Ind.
Maxwell, Ind.Sept. 8 to 22
Geneseo, Ill.Oct. 7 to 27
- C. T. Corbett and Wife, 110 Edith, Dayton, Ohio
Pontiac, Mich. (319 Raeburn) ...Sept. 1 to 15
Wheeling, W. Va. (Gen. Del.) Sept. 17 to 29
Steubenville, OhioOct. 1 to 13
Bartlesville, Okla.Oct. 15 to 27
- Ernest Coryell, Meridian, Idaho
Idaho Falls, Idaho.Sept. 1 to 22
Mills, Wyo.Sept. 25 to Oct. 13
Jerome, Idaho.Oct. 16 to Nov. 3
- C. B. and Jewel Cox, 14 Hudson Ave., Franklin Ohio
Winfred R. Cox, 712 Silver Ave., Greensboro, N. C.
Freedom, N. Y.Sept. 1 to 15
- J. H. Crawford, 421 School St., Hot Springs, Ark.
St. Paul, Ark.Sept. 9 to 22
- A. G. Crockett, 1770 Corson, Pasadena, Calif.
Open Dates.

- Stella B. Crooks, 237 W. 61st St., Englewood Sta., Chicago, Ill.
Rochester, Pa. (Beaver Valley Hol. Ass'n.)Sept. 1 to 15
Wooster, OhioSept. 22 to Oct. 6
Newell, W. Va.Oct. 13 to 27
- Chas. R. Danner, 4718 North 16th St., Omaha, Nebr.
Omaha, Nebr. (Tent)Sept. 2 to 14
- Ruby Lee Dees, Song Evangelist and Children's Worker, 110 S. College St., Paris, Tenn.
- H. N. Dickerson, 2608 Newman, Ashland, Ky.
Roxana, Ill.Sept. 10 to 22
St. Louis, Mo. (Lafayette Park)Sept. 29 to Oct. 13
Decatur, Ill. (West Side) Oct. 20 to Nov. 3
- A. J. Duke and Wife, Preacher, Singers and Guitarists, Clam Falls, Wis.
Chicago Central District.September
- B. O. Donaldson, Preacher and Singer, Olivet, Ill.
Cayuga, Ind.Sept. 2 to 15
Miamisburgh, Ohio (Gen. Del.) Sept. 17 to 29
Loren and Virginia Duff, Song Evangelists and Guitarist, 257 N. Belleview Pl., Indianapolis, Ind.
Brownstown, Ind.Aug. 26 to Sept. 15
- W. B. Dunkum, 1353 Hemlock St., Louisville, Ky.
Frank, W. Va.Sept. 8 to 29
- J. Clarence Dye, Evangelist, Singer, Composer and Guitarist; and Daughter, Ruth Magdalene, 1315 T St., Bedford, Ind.
Minnie Echols, Littlefield, Texas

It's Off the Press!

Dr. Goodwin's New Book

The Gospel for Our Age



By J. W. Goodwin, D. D. Just off the press! A series of discourses on the first eight chapters of The Acts of the Apostles. In his presentation of the truths found in this fertile field of Christian experience and activity, Dr. Goodwin has endeavored to emphasize essential facts brought out in the record, especially as they relate to experience.

The chapter titles are as follows:
 (1) The Living Christ In The Acts, (2) The Father's Good Promise, (3) The Promise of Power from on High, (4) The Church Making Ready, (5) The Dawn of the New Age, (6) Light from Heaven, (7) Spiritual Intoxication, (8) The Gift and Gifts or the Holy Spirit, (9) The First Gospel Sermon, (10) The Church in Our Age, (11) The Church in the New Age, (12) The Gospel Ministry at Work, (13) A Great Gospel Prayer Meeting, (14) A Fearful Warning Against Insincerity, (15) Influence of a Spirit Filled Church, (16) Church Organization and Discipline, (17) The First Christian Martyr, (18) A True Gospel Revival.

Dr. Goodwin's appreciation of spiritual values is very manifest in this book. His deep devotion and piety are reflected on every page. This volume will appeal to ministry and laity alike.

208 pages; attractive cloth-cover.

The price is \$1.00 (and we pay the postage)

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

- Brance and Wynona Edwards, Song Evangelist and Pianist, Box 1206, Bethany, Okla.
Carnegie, Okla. Aug. 25 to Sept. 15
Tulsa, Okla. (Dist. Assem.) ... Sept. 13 to 22
Bethany, Okla. (West. Okla. Assem.)
..... Sept. 25 to 29
- Edwards Evangelistic Ladies' Quartet
Montrose, Colo. Aug. 30 to Sept. 15
Emmett, Idaho Sept. 22 to Oct. 6
Dayton, Wash. Oct. 13 to 27
- Hary Fagan, Blind Singer and Pianist, R. F. D. 1, Carmichaels, Pa.
- W. A. Fisher and Wife, Song Evangelists, 940 Strouse Ave., Nashville, Tenn.
Nashville, Tenn. (Dist. Assem.)
..... Sept. 11 to 15
- C. O. Flaughter, 2004 Grant St., Portsmouth, Ohio.
Volant, Pa. Sept. 4 to 22
- Bona Fleming, 2952 Hackworth St., Ashland, Ky.
Greensboro, N. C. Sept. 9 to 22
Akron, Ohio Sept. 23 to Oct. 6
Akron, Ohio Oct. 7 to 20
Indianapolis, Ind. Oct. 21 to Nov. 3
- B. A. Fox, Lytton Springs, Texas
Thompsonville, Texas Sept. 3 to 14
Tulsa, Okla. (Dist. Assem.) ... Sept. 18 to 22
Bethany, Okla. (Dist. Assem.) ... Sept. 25 to 28
Lexington, Okla. Sept. 29 to Oct. 12
San Antonio, Tex. (Dist. Assem.) Oct. 15 to 18
- C. B. Fugett, 2613 Newman St., Ashland, Ky.
Jackson, Ohio (City Hall) ... Sept. 16 to 29
- J. E. Gaar, 2008 West 34th St., Des Moines, Iowa
Gaddis-Moser Evangelistic Party, Olivet, Ill.
Allendale, Mich. (Camp) ... Sept. 1 to 15
Baltimore, Md. Sept. 22 to Oct. 13
Saratoga Springs, N. Y. Oct. 14 to 27
- Ben L. Gash, 813 Mentor Ave., Wichita, Kansas
Open Date Sept. 2 to 15
- Galal A. Gough, Preacher; Mrs. Mary J. Gough, Singer and Accordionist, care Pasadena College, Pasadena, Calif.
- Otto M. Grace, 303 Barnhart St., Marlon, Ohio
- O. C. and Ruby Garner, Song Evangelists, 4210 Hunt Ave., St. Louis, Mo.
St. Louis, Mo. (Lafayette Park) ...
..... Sept. 29 to Oct. 13
East St. Louis, Ill. Oct. 14 to 27
- Glenn Griffith, 510 W. Yampa St., Colorado Springs, Colo.
Ponca City, Okla. Sept. 5 to 22
Denver, Colo. (Lowell Blvd.)
..... Sept. 26 to Oct. 13
Fairbury, Nebr. Oct. 17 to Nov. 3
- T. C. and Rhoda E. Grigsby, Piedmont, Mo.
- Chas. E. Haden, 1112 Breckenridge St., Owensboro, Ky.
Levi, W. Va. Sept. 8 to 29
- J. C. Haffey, 862 Iglehart Ave., St. Paul, Minn.
Glenwood, Minn. (Tent) ... Aug. 28 to Sept. 15
- Harold and Vera Hammond, Song Evangelists and Musicians, Durand, Wis.
Kent, Wis. Sept. 1 to 15
- Lee L. Hamric, 1341 S. First St., Abilene, Texas
Ozark, Ark. Sept. 19 to Oct. 4
Open Date (cancellation) ... Oct. 6 to 20
El Centro, Calif. Oct. 27 to Nov. 10
- Ray and Madeline Hance, Bethany, Okla.
High Springs, Fla. Sept. 9 to 22
Bethany, Okla. (Dist. Assem.) Sept. 25 to 29
Little Rock, Ark. (Dist. Assem.) Oct. 2 to 5
Guthrie, Okla. Oct. 6 to 20
- Whitcomb and Maridel Harding, Bethany, Okla.
- H. J. and Vivian Hart, General Delivery, Nampa, Idaho
Pomeroy, Wash. Sept. 15 to 29
Walla Walla, Wash. Oct. 10 to 27
- H. A. Henderson, Song Evangelist, 2825 Roosevelt, Kansas City, Kansas.
Open Dates
- Hill Evangelistic Party, Evangelist and Singers, 547 Sixth St., Portsmouth, Ohio.
Rossville, Ga. Sept. 2 to 15
- Mrs. Ruby J. Hinman, Children's Worker and Pianist, Gen. Del., Marietta, Ohio.
- O. J. and Zella Hoag, Preachers and Singers, Chanute, Kansas
Open Date (change) Sept. 11 to 20
Yuma, Colo. (Bethel Chapel) ... Oct. 2 to 20
Lamar, Colo. Oct. 23 to Nov. 10
- Roy L. Hollenback, Cambridge City, Ind.
Open Date Sept. 1 to 15
- Roscoe R. Hollis, Pochontas, Ill.
Dudleville, Ill. Last half of Aug.
- The Hoot Brothers, Olivet, Ill.
Stinesville, Ind. Sept. 1 to 15
Logan, Ohio Sept. 22 to Oct. 6
Columbus, O. (Shepard church) ... Oct. 8 to 20
Ludington, Mich. Oct. 27 to Nov. 10
- V. M. Hoover, 107 Franklin St., Laconia, N. H.
Sebasco, Maine Sept. 15 to 29
Everett, Mass. Oct. 1 to 13
Brockton, Mass. Oct. 14 to Nov. 3
- Misses Vera Howerton and Vera Carter, Song Evangelists and Children's Workers, 2234 N. Arkansas, Wichita, Kansas.
Dill City, Okla. Sept. 1 to 15
Granite City, Ill. Sept. 22 to Oct. 6
St. Louis, Mo. Oct. 7 to 29
- W. E. Hudnall, 613 East 37th St., Savannah, Ga.
Waco, Texas Sept. 15 to 30
Georgia District October
- Oscar Hudson, 2923 Troost Ave., Kansas City, Mo.
Fullerton, Calif. Sept. 8 to 29
- Jackson-Egnew Evangelistic Party, Preacher, Singers and Musicians, 521 East 7th St., Lexington, Ky.
Open Dates
- A. L. James and Wife, Evangelist and Singer, 621 W. Grand Ave., McAlester, Okla.
Haywood, Okla., Gen. Del. (C. Tree Ch.)
..... Sept. 9 to 15
Bonham, Texas (Gen. Del.) ... Sept. 20 to 30
- Aleck G. Jeffries and Wife, Evangelist, Talent, Oregon
Open Dates September
Kelso, Wash. Sept. 22 to Oct. 13
- Howard W. Jerrett, 14883 Hubbell Ave., Detroit, Mich.
New Castle, Ind. Sept. 15 to 29
- Johnson Sisters, Preacher and Singers, 1022 13th Ave. South, Minneapolis, Minn.
Missoula, Mont. (Gen. Del.) ... Sept. 8 to 22
Open Date for Washington or Oregon (write care 2127 W. 4th Ave., Spokane, Wash.)
..... Sept. 22 to Oct. 3
Spokane, Wash. (2127 W. 4th Ave.)
..... Oct. 1 to 13
- Andrew Johnson, Wilmore, Ky.
- Harold C. Johnson and Wife, 201 W. Adams, Springfield, Ill.
Reserved Sept. 9 to 15
- Paul and Ruth Johnson, Singers and Musicians, 1615 S. Spring St., Springfield, Ill.
Charlotte, N. C. Sept. 12 to 29
Roanoke, Va. Oct. 1 to 20
- A. H. Johnston and Wife, Gospel Singers, 800 Princeton St., Akron, Ohio
- Lum Jones, Ada, Okla.
Cincinnati, O. (Lockland) ... Sept. 3 to 15
Tulsa, Okla. (Dist. Assem.) ... Sept. 18 to 21
Indianapolis, Ind. (1st ch.) Sept. 24 to Oct. 6
- Robert G. Jones, Tilden, Ill.
Rantoul, Ill. Sept. 5 to 22
Maples Mills, Ill. Sept. 29 to Oct. 27
- Edward A. Keib, Blind Boy Preacher, Singer and Musician, 224 Fordyce St., Pittsburg, Pa.
Philipsburg, Pa. (Naz.) Sept. 1 to 15
Kylertown, Pa. Sept. 16 to 30
Pleasantville, Pa. (Evang. Ch.) ... Oct. 6 to 27
- E. M. Kennedy and Wife, Evangelists and Music Teachers, 6315 Wellsman Ave., St. Louis, Mo.
- E. W. Kiemel, Sylvia, Kansas.
Yuma, Colo. Oct. 13 to 27
- Harold Kiemel, 1425-7th St., Greeley, Colo.
Meade, Kansas Sept. 19 to Oct. 6
Dodge City, Kansas Oct. 13 to 27
- L. H. and Gladys Kindred, 1117 West 7th St., Des Moines, Iowa
Ryan, Okla. Sept. 1 to 15
- Floyd W. Kline, Gospel Singer, Columbus, Ga.
- C. C. Knippers, Lawrenceburg, Tenn.
Vincennes, Ind. (Naz. Church) Sept. 3 to 15
- Ottis Knippers and Raymond Parker, Gospel Singers, Lawrenceburg, Tenn.
Hattiesburg, Miss. Sept. 10 to 22
Magnolia, Ark. Sept. 23 to Oct. 6
- H. V. Kyer, 894 Oregon Ave., care Chas. Dye, Kenmore, Ohio
Corry, Pa. Sept. 4 to 15
- Joy and Mary Latham, Wilmore, Ky.
Cincinnati, O. (Carthage) ... Sept. 15 to 29
Troy, Ohio Oct. 6 to 20
Toledo, O. (Walbridge) ... Oct. 27 to Nov. 10
- Mason Lee, 217 Division St., Huntington, W. Va.
Columbus, Ga. Sept. 15 to 29
Newport, Ky. Oct. 6 to 20
Easton, Pa. Oct. 27 to Nov. 10
- E. Arthur Lewis, 1770 Cotner Ave., W. Los Angeles, Calif.
Battle Creek, Mich. Sept. 2 to 15
- V. H. Lewis Evangelistic Party, 130 E. Campbell, Hutchinson, Kansas
Sidney, Mont. Sept. 11 to 29
Fairview, Mont. Sept. 30 to Oct. 13
Billings, Mont. Oct. 16 to Nov. 3
- LeRoy A. Lindsay, 230 Leon St., Syracuse, N. Y.
Massena, N. Y. Sept. 1 to 21
- V. W. and Marguerite Littrell, 2923 Troost Ave., Kansas City, Mo.
Hobart, Ind. Sept. 17 to 29
Bradford, Pa. Sept. 30 to Oct. 13
Cleveland, O. (Brooklyn Church, 1417 Memphis Ave.) ... Oct. 15 to 27
- Jos. L. Logsdon, Jr., 525 Prentice, San Francisco, Calif.
Reno, Nevada (Gen. Del.) September
- Holland London, 2923 Troost Ave., Kansas City, Mo.
Lansing, Mich. (1st Church) ... Sept. 1 to 15
Atlanta, Ga. (1st Church) ... Sept. 17 to 29
Malden, Mass. Oct. 1 to 13
Lowell, Mass. Oct. 15 to 27
Fort Wayne, Ind. (1st Church)
..... Oct. 29 to Nov. 10
- Claude H. Long and Sisters, 3335 West 29th Ave., Denver, Colo.
Ashland, Ky. (1st Church) ... Sept. 1 to 15
Pittsburgh, Pa. Sept. 16 to 21
Canton, Ohio (1st Church) Sept. 22 to Oct. 6
Akron, Ohio (1st Church) ... Oct. 7 to 20
- W. S. Luallen and Wife, Evangelists, Singers, Chalk Artist, 1927 15th St., Bedford, Ind.
- Theo. and Minnie E. Ludwig, 802 Grant St., Carthage, Mo.
Baxter Springs, Kans. Sept. 15 to 29
Open Date Sept. 30 to Oct. 13
New Rockford, N. Dak. Oct. 17 to Nov. 3
- David Mackey and Wife, Song Evangelists, Musicians and Children's Workers, Box 624, Montpelier, Ind.
Grand Rapids, Mich. Sept. 8 to 22
Crawfordsville, Ind. Sept. 25 to Oct. 6
- H. H. McAfee and Wife, Box 534, Lakeland, Fla.
- Lawrence J. and Mary E. McAllen, Preachers, Singers and Chalk Artists, 126 N. Beaver, New Castle, Pa.
Holidays Cove, W. Va. Sept. 1 to 15
Corydon, Pa. Sept. 16 to 29
Bellmore, L. I., N. Y. Oct. 6 to 20
Flushing, N. Y. Oct. 21 to Nov. 10
- J. B. McBride and Wife, 2923 Troost Ave., Kansas City, Mo.
Hobart, Okla. (Gen. Del.) ... Sept. 2 to 15
Mineral Wells, Texas. Sept. 29 to Oct. 13
- R. H. and Edna McCart, Preacher, Singers, Pianist, 4100 Quitman St., Denver, Colo.
Rock Springs, Wyo. Sept. 1 to 15
- Marvin P. McCoy, Evangelist, Edinburg, Texas
LaVilla, Texas Sept. 1 to 12
- James P. McGraw, Bethany, Okla.
- McKinley Sisters, Song Evangelists, Route 1, Greenfield, Ind.
Auburn, Ind. Sept. 1 to 15
Terre Haute, Ind. Sept. 22 to Oct. 13
- Ladoska McMillan, Song Evangelist, Young People's and Children's Worker, 210 Market St., Fairmont, W. Va.
Open Dates
- J. A. McNatt, 2923 Troost Ave., Kansas City, Mo.
Open Date for Texas (change) address
me, Dalhart, Texas) ... Sept. 2 to 15
Tulsa, Okla. (Dist. Assem.) ... Sept. 18 to 22
Oklahoma City, Okla. Oct. 6 to 20
Dallas, Texas (1st Church) Oct. 27 to Nov. 10
- A. McNaughton, 3753 Upton Ave. No., Minneapolis, Minn.
- E. C. and Pearl Martin, 146 King Ave., Columbus, Ohio
Norfolk, Va. Sept. 15 to 29
Mansfield, Ohio Oct. 6 to 20
Ossian, Ind. Oct. 21 to Nov. 3
- I. C. Mathis, 2923 Troost Ave., Kansas City, Mo.
Henryetta, Okla. Sept. 1 to 15
Hutchinson, Kansas Sept. 17 to 29
New Haven, Conn. Oct. 1 to 13
New Bedford, Mass. Oct. 15 to 27
Cleveland, O. (1st Church) Oct. 29 to Nov. 10
- Paul and Helen Mayfield, Musicians and Singers, 3907 Warsaw St., Fort Wayne, Ind.
French Lick, Ind. Sept. 1 to 15
Open Date Sept. 16 to 29
Bluffton, Ind. Sept. 30 to Oct. 13
Indianapolis, Ind. (So. Side) ... Oct. 14 to 27
Open Date Oct. 28 to Nov. 10
- L. S. Mershimer, General Delivery, Coraopolis, Pa.
Jerome, Pa. Sept. 1 to 15
Open Dates Sept. 22 to Nov. 3
- L. C. Messer, Gospel Singer, 2923 Troost Ave., Kansas City, Mo.
Clovis, N. Mex. (Gen. Del.) Sept. 10 to 22
Open Dates October
- Russell and Leona Metcalfe, Song Evangelists, 539 Baker St., Lansing, Mich.
Wilkinsburg, Pa. Sept. 2 to 15
Stockdale, Pa. Sept. 16 to 29
Toronto, Ohio Oct. 2 to 13
Akron, O. (Kenmore Church) Oct. 20 to Nov. 3

- E. Clay Milby, Song Evangelist, Greensburg, Ky.**
 Scottsville, Ky.Sept. 3 to 15
 Greensburg, Ky.Sept. 16 to 29
 Campbellsville, Ky.Sept. 30 to Oct. 12
 Jackson, Tenn.Oct. 13 to 23
 Columbus, OhioOct. 27 to Nov. 10
- James Miller, 1114 King Ave., Indianapolis, Ind.**
 Indianapolis, Ind. (Winter Ave.)
Aug. 29 to Sept. 15
 Stringtown, Ind.Sept. 19 to Oct. 6
 Madill, Okla.Oct. 13 to 27
- W. H. Minor, Bethany, Okla.**
 Hiwassee, Ark.Sept. 8 to 22
 Bethany, Okla. (Dist. Assem.)Sept. 25 to 28
 Open DateSept. 29 to Oct. 13
- John E. Moore, Song Evangelist, 2923 Troost Ave., Kansas City, Mo.**
 Thomas, Okla.Aug. 27 to Sept. 15
 Jackson, OhioSept. 16 to 29
 Washington, D. C. (214 7th St. N.E.)
Oct. 1 to 13
- G. Chester Morgan, 445 McNally Court, Alliance, Ohio.**
- J. Herbert and Pansy Morgan, Preachers and Singers, 1052 River Ave., Indianapolis, Ind.**
- Oliver and Ruth Morgan, Evangelist, Singers and Musicians, 630 Division St., Indianapolis, Ind.**
 Climbing Hill, Iowa.Sept. 5 to 16
 Western Oklahoma DistrictOct. 1 to Jan. 1
- Harry W. Morrow, 6342 Kimbark Ave., Chicago, Ill.**
 Montevideo, Minn. (Holiness Convention)
Sept. 20 to 22
 Cottonwood, Minn.Sept. 23 to Oct. 6
 St. Louis, Mo. (Gen. Del.)Oct. 13 to 27
- H. T. and Lillie Nyhus, Rosholt, S. Dak.**
- S. A. Nyhus and Wife, Evangelist and Singers, Dawson, Minn.**
 Dougherty, Iowa.Sept. 3 to 15
 Algona, Iowa.Sept. 17 to Oct. 6
- Margaret E. Oifs, Evangelist; Myrtle E. Huling, Pianist and Children's Worker, 409 N. Naches Ave., Yakima, Wash.**
- Olson-Younger Evangelistic Party (three young women—preacher, accordionist, singer, chalk-talk artist, children's worker, pianist), 401 W. North St., Winchester, Ind.**
 New York City.Sept. 8 to 15
 Crestline, OhioSept. 19 to Oct. 6
 Muncie, Ind. (So. Side)Oct. 8 to 20
- G. Frederick and Byrdie Owen and Miss Dorothy Rodeffer, 1415 W. Pikes Peak Ave., Colorado Springs, Colo.**
 Hastings, Nebr.Sept. 29 to Oct. 13
 Colorado Springs, Colo.Oct. 13 to Nov. 3
- Parks-Hawkins Quartet, 3213 North 27th St., Tacoma, Wash.**
 Rocky Ford, Colo.Sept. 5 to 22
 Bethany, Okla. (Dist. Assem.)Sept. 25 to 29
 Open DateSept. 29 to Oct. 13
 Redlands, Calif.Oct. 17 to Nov. 3
- R. O. Parry and Three Sons (Firebrand Trio), 932 N. New St., Bethlehem, Pa.**
- Daniel E. Patrone, Evangelist and Violinist, 116 N. Dawson St., Uhrichsville, Ohio**
 Hollidays Cove, W. Va.Sept. 1 to 15
 Warren, OhioSept. 16 to 29
- Walter Patterson, Box 975, Bethany, Okla.**
 LaCross, Okla.Sept. 13 to 22
 Bethany, Okla. (Home for Dist. Assem.)
Sept. 24 to 27
- Eddie E. Patzsch, 492 E. Main St., East Palestine, Ohio**
 Spring Valley, N. Y.Sept. 8 to 29
 Beacon, N. Y.Oct. 1 to 13
 Dover, N. J.Oct. 15 to Nov. 3
- Philippine Gospel Team, (Bill T. Vargas, evangelist; Bert N. Abuan, song leader), 302 E. Third St., Ashland, Wis.**
 Mattoon, Ill.Sept. 3 to 15
- B. H. Pocock, 133 Parkman Rd. N. W., Warren, Ohio**
 Congo, W. Va.Sept. 15 to 29
 Lockwood, OhioOct. 1 to 13
 Akron, Ohio (Kenmore Church)
Oct. 20 to Nov. 3
- Wesley Pruden, 4723 West 26th St., Little Rock, Ark.**
- Johnny Rhame, Evangelist, McComb, Miss.**
 Baltimore, Md.Sept. 10 to 15
- Lewis J. Rice, 2406 Elgin Ave., Muskogee, Okla.**
 Spring Hill, W. Va.Sept. 29 to Oct. 13
- Joseph Richardson and Wife, Evangelists, Danielson, Conn.**
- Maurice and Virgelene Richardson, 307 S. Beech St., St. Marys, Ohio.**
 Ludington, Mich.Sept. 8 to 22
 Wellston, Ohio (Tent)Sept. 25 to Oct. 13
 St. Louis, Mo. (Golden Gate Ch.)
Oct. 16 to Nov. 3
- Clifford G. Rife, Singer and Chalk Artist, 1501 Madison Ave., Indianapolis, Ind.**
 Roanoke, Va. (Naz. Tent)Sept. 5 to 22
 Brazil, Ind. (Naz.)Sept. 29 to Oct. 13
 Indianapolis, Ind. (Shelby M. E.) Oct. 14 to 27
- O. F. Ring, 408 East 3rd St., East Liverpool, Ohio**
 Pittsburgh, Pa. (Tent)Sept. 1 to 21
 Stratton, OhioSept. 22 to Oct. 6
 Open Date (cancellation)Oct. 7 to 20
 HomeOct. 21 to 28
 Mineral City, O. (Care John Guy)
Oct. 29 to Nov. 10
- Clyde B. Rodgers, Song Evangelist and Chalk Artist, 1029 Hoople St., Ft. Myers, Fla.**
 High Springs, Fla.Sept. 9 to 22
- J. A. Rodgers, 484 W. North Ave., East Palestine, Ohio**
 Cambridge, OhioSept. 1 to 15
 Richmond, Ky.Sept. 22 to Oct. 6
 Berne, Ind.Oct. 13 to 27
- L. H. Roebuck, Evangelist (also singer, player of cornet, guitar and harp), Bentonville, Ohio.**
 Somerset, Ky.Oct. 6 to 27
- E. L. Sanford and Wife, General Delivery, Lexington, Ky.**
 Ashland, Ky. (Dist. Assem.)Sept. 3 to 6
- J. D. Saxon, Greenbrirer Tenn.**
 Nashville, Tenn. (Dist. Assem.) Sept. 11 to 14
 Selma, Ala.Sept. 15 to 29
- George and Kay Schriber, Preacher, Singers and Accordionist, Box 417, Boulder, Colo.**
 Ponca City, Okla.Sept. 5 to 22
 Bethany, Okla. (Dist. Assem.) Sept. 25 to 29
- C. C. Sellards, Clifton Hill, Mo.**
- Dave and Hellen Severin, Preachers and Singers, 601 E. Boulder, Colorado Springs, Colo.**
- Mr. and Mrs. R. A. Shank, 326 S. Harris Ave., Columbus, Ohio**
 Huntington, W. Va. (Camp)Sept. 1 to 22
- Richard and Dorothea Sharp, P. O. Box 364, Oshkosh, Nebr.**
 Delta, Colo.Sept. 15 to 29
 Beatrice, Nebr.Sept. 6 to 20
 Hewitt, Minn.Oct. 21 to Nov. 3
- C. E. Shumake, 2711 Eads Ave., St. Louis, Mo.**
- Kittie Lee Simpson, Bethany, Okla.**
 Carnegie, Okla.Aug. 25 to Sept. 15
 Open DateOctober
- R. J. Smeitzer, 615 E. College St., Alliance, Ohio**
 Hawthorne, Pa.Sept. 3 to 15
 Oil City, Pa.Sept. 16 to 29
- Smith-Shirley Evangelistic Team, Preachers, Singers and Musicians, 917 W. Genesee St., Lansing, Mich.**
 Adrian, Mich.Sept. 2 to 15
 Pontiac, Mich. (1st Church)Sept. 16 to 29
 Cadillac, Mich.Sept. 30 to Oct. 13
 St. Louis, Mich.Oct. 14 to 27
 Durand, Mich.Oct. 28 to Nov. 10
- Burl Sparks, Song Evangelist, Seymour, Ind.**
 Roxana, Ill.Sept. 10 to 22
 Newell, W. Va.Oct. 13 to 27
- C. K. Spell, Kirbyville, Texas**
- E. H. Stillion, 31 Home Ave., Oil City, Pa.**
 Patchogue, N. Y.Sept. 8 to 22
 Elmira, N. Y.Sept. 29 to Oct. 13
 Johnstown, OhioOct. 20 to Nov. 3
- T. W. Stofer, Knox, Ind.**
- Chas. A. Strait and Wife, Shaftsbury, Mich.**
 Plymouth, Mich. (Naz.)Sept. 1 to 15
 Iron Mountain, Mich. (Pioneer meeting)
Sept. 20 to Nov. 1
- James H. Sturgis and Wife, Evangelist and Singers, 103 South 21st St., San Jose, Calif.**
 Bisbee, Ariz.September
- B. D. Sutton and Wife, Evangelist and Singers, 2923 Troost Ave., Kansas City, Mo.**
- Howard W. Sweeten, Ashley, Ill.**
- E. C. Tarvin, California, Ky.**
 Harrington, Del.Sept. 12 to 29
 Rising Sun, Md.Sept. 30 to Oct. 13
- E. E. Taylor, 116 Ivy St., Nampa, Idaho**
 ReservedAug. 28 to Sept. 20
 Open DatesAfter Sept. 21
- Karl L. Teisinger, 414 Central Ave. S.E., LeMars, Iowa**
 Russell, Iowa (Mt. Zion Church) Sept. 1 to 15
 Cedar Rapids, Iowa.Sept. 16 to 29
- E. G. Theus, Box 982, Bethany, Okla.**
 Hamlin, Texas.Sept. 10 to 22
 Bethany, Okla. (Dist. Assem.) Sept. 24 to 28
 Tablequah, Okla.Sept. 29 to Oct. 13
- Fred Thomas, 689 Milwaukee Ave., Elkhart, Ind.**
 Auburn, Ind. (Gen. Del.)Sept. 1 to 15
 St. Paris, Ohio (Gen. Del.)Sept. 17 to 29
 Franklin, Ohio (Gen. Del.)Oct. 1 to 13
 Hammond, Ind. (6238 Van Buren St.)
Oct. 15 to 27
 Paterson, N. J. (307 Park Ave.)
Oct. 29 to Nov. 10
- John Thomas, Wilmore, Ky.**
- A. J. Tosti, 365 Carroll St., Youngstown, Ohio**
 Open DatesSeptember
- J. C. and Dorothy Tryon, 446 Vassar St., Wichita, Kansas**
 Loveland, Colo.Sept. 10 to 29
 Reserved for ColoradoOct. 1 to 20
 Wichita, Kans. (West Side) Oct. 22 to Nov. 10
- E. E. and Ora J. Turner, Preachers and Singers, Box 55, Greensboro, Ind.**
 Burlington, Iowa (Home Mission Work,
 2118 Highland Ave.) Aug. 20 to Sept. 25
- N. E. Tyler, Floydada, Texas**
- Leo C. Upton, 2740 East 12th, Tulsa, Okla.**
- G. D. and Agnes Urschel, Evangelists and Singers, Olivet, Ill.**
 Shelbyville, Ill.Sept. 8 to 22
- N. B. Vandall, Evangelist, 303 Brittain Rd., Akron, Ohio**
 Beaver Falls, Pa.Sept. 1 to 15
- Earle and Elizabeth Vennum, 2962 N.W. 14th Ave., Miami, Fla.**
 Nashville, Tenn. (Dist. Assem.) Sept. 12 to 15
 Open DateSept. 15 to 29
 Miami, Fla. (1st Church)Oct. 6 to 27
- H. F. Vogt, 334 Pacific St., Camas, Wash.**
 Idaho-Oregon DistrictAug. & Sept.
- Harold L. Volk and Wife, 2923 Troost Ave., Kansas City, Mo.**
 Conway, Ark.Sept. 1 to 15
 Chicago, Ill. (Austin Tabernacle, 1804
 Washington Blvd.)Sept. 17 to 20
 Hutchinson, Kans. (130 E. Campbell)
Oct. 6 to 20
 Sylvia, KansasOct. 27 to Nov. 10
- Allen H. Wagner, Rudolph, Ohio**
 Cincinnati, Ohio (State St. and Warsaw
 Church)Sept. 8 to 22
 Wauseon, OhioSept. 29 to Oct. 13
 Fort Recovery, OhioOct. 20 to Nov. 3
- J. C. Walker, Box 51, Ford, Kansas**
- Clarence and Thelma Warkentin, 605 E. Third St., Newton, Kansas**
- J. P. Wear, 2923 Troost Ave., Kansas City, Mo.**
- Wm. Werkhauser, 104 Kentucky Ave., Danville, Ill.**
 Open Dates (postponements)September
 (address Box 1923, Birmingham, Ala.)
 Bessemer, Ala.Oct. 1 to 9
 East Lake, Ala.Oct. 10 to 18
 Birmingham, Ala.Oct. 20 to Nov. 10
- Kendall S. White, Bethany, Okla.**
 Perry, Okla.Sept. 1 to 15
- C. M. Whitley and Wife, Box 413 E. Cleveland, Electra, Texas, care M. J. Swindall**
- Earle F. Wilde and Wife, 765 Magnolia Ave., Pasadena, Calif.**
- H. H. Williams, 1008 Thornberry Ave., Louisville, Ky.**
 Clarkston, Ky.Sept. 8 to 29
 Litchfield, Ky.Oct. 1 to 20
- Helen D. Wilson, Evangelist and Pianist, Renfrew, Pa.**
 Open DateSept. 9 to 23
- J. P. Wolpe, 7524 Kenwood Ave., Chicago, Ill.**
 Keokuk, Iowa.Sept. 1 to 15
 Montrose, IowaSept. 16 to 29
 Des Moines, IowaOct. 6 to 20
- Lon R. Woodrum, 3740 Bell St., Kansas City, Mo.**
 Grand Rapids, Mich.Sept. 8 to 22
 Lansing, Mich.Sept. 29 to Oct. 13
 Hominy, Okla.Oct. 20 to Nov. 10
- George P. Woodward, Artist-Evangelist, 122 W. Barnard St., West Chester, Pa.**
 Kannapolis, N. C.Sept. 1 to 15
 Concord, N. C.Sept. 16 to 29
 Hanover, Pa.Oct. 1 to 13
 Pottsville, Pa.Oct. 20 to Nov. 3
- E. E. Wordsworth, 522 East 74th St., Seattle, Wash.**
 Fargo, N. Dak.Sept. 1 to 15
 Johnson, VermontSept. 20 to Oct. 6
- Dwight Yarbrough, Bethany, Okla.**
- E. E. Zachary, Box 103, New Castle, Ind.**
 Indianapolis, Ind. (West Brook) Sept. 15 to 29
 Louisville, Ky. (1st Church)Oct. 3 to 20
 Ladoga, Ind.Oct. 21 to Nov. 3

RW 3

THAT 40,000,000TH BOTTLE

J. F. Leist*

ONE of the large distilleries of the country recently filled its forty millionth bottle of hard liquor in the presence of employees and distinguished visitors, including industrial and political leaders and government officials of the Middle West. The Governor of the state where the distillery is located sent his personal representative for the occasion.

According to press reports, cheers resounded as this 40,000,000th bottle was carried along the conveying track. The plant manager and oldest employee in years and point of service, took the bottle from the line and presented it to one of the officials of the company, who upon receiving it is reported to have said:

"We recognized early a social responsibility. You can understand, therefore, my emotion over this symbol, this treasure won through conscientious endeavor, this forty millionth bottle. It represents the toll of tons of freight, the conversion of untold acres of grain. My emotions are aroused by the realization that into each bottle went the skill, the wisdom, the unsparing patience and the matchless ingredients marshaled at our plant here from our distillery heritage of 78 years."

How strange a way to recognize a social responsibility. A flood of forty million bottles of liquid fire (produced since their reopening less than a year ago) to cause human wrecks, populate jails, crush manhood and womanhood, break up homes, curse the nation, destroy the bodies and damn the souls of men and women, old and young alike. You inject your poison into the blood stream of humanity, and then have the effrontery to say this is your social responsibility. No, Mr. Official, I cannot understand your emotion over what you call "a symbol, a treasure won through conscientious endeavor."

I suppose, sir, that it was a typographical error in the press report that quoted you as saying that these forty million bottles represent the "toll" of thousands. You probably said "toil." But after all, "toll" is per-

haps nearer the truth. Literally the "toll" runs into the thousands, yea, millions. A toll is a tax paid for some privilege, as the privilege to cross a bridge or ride over a highway. Your government (and mine) allows you the privilege of riding over human needs and exacting a colossal toll. Your forty million bottles of whisky, gin, ale, and other hard liquors take a toll of millions of bottles of milk, and millions of loaves of bread from the mouths of little children. You take your toll of millions of pairs of shoes from their feet, millions of smiles from their lips, millions of roses from their cheeks. You and your associate distillers of the nation are piling up vast profits with which you are enlarging your plants and increasing the output of your death dealing stuff, in order to exact a still heavier toll.

You speak of the conversion of untold acres of grain—of the matchless ingredients marshaled at your distillery to be converted. You have converted them all right. No question about that. But into what? As you receive them truly they are the "matchless" provisions of a loving Father who so abundantly bestows them in unstinted measure for the use and blessing of His children.

But you are converting these bounteous blessings into distilled damnation. You are converting these "matchless" ingredients into "matches" that set on fire the basest passions of men. They burn the hope out of women's breasts. They burn the bridges of success from beneath the feet.

Into each of these forty million bottles you claim to have put all the "skill, wisdom, and unsparing patience gleaned from your distillery heritage of 78 years." You may have put "your skill" into your bottles, but the men and women who empty them will certainly not find it, but rather be robbed of their skill. "Your wisdom" that you put into your bottles turns men into fools. "Your unsparing patience" ripens into quarrels, fights, drunken brawls and maudlin cursing. You proudly boast of "your distillery heritage of 78 years." But what will be your heritage in eternity?

* Pastor, Hamilton, Ohio