

HERALD OF HOLINESS

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WHOLE NO. 899

THE BRIGHTNESS OF THY RISING

(Isaiah 62:2; 60:3-4)

ISAIAH'S pen was touched with inspiration as with prophetic insight he wrote of the glories of the age to come, when God himself should tabernacle in the hearts of His people and from the purity of their inmost being reveal the glory of the spiritual Christ.

The pages of Isaiah's prophecy glow with the vividness of personal experience. He had himself seen the king in his beauty and beheld the land of long distances. To him there had come a special illumination of the Spirit. He had seen the temple in its true beauty and had caught the spiritual significance of the altar. Back of the ascending smoke from consuming sacrifices, and the music of surplined choirs, he had seen God high and lifted up and had heard the seraphim chanting the antiphonal, "Holy, holy, holy is the Lord of hosts: the whole earth is full of his glory."

But vision must be actualized—inner experiences must become outward verities. No sooner had he beheld the beatific vision than he cried from the depths of his being, "Woe is me! for I am undone." And in response to that heart cry, there flew to him one of the seraphim bearing a live coal from off the altar and laid it upon his lips saying, "Thine iniquity is taken away, and thy sin purged."

It was in the light of this divinely imparted holiness that his purified soul saw the glory of the Lord filling the earth, and this enlarged vision brought within its horizons the Gentiles coming to the light and their kings beholding its glory.

In this, then, is to be found the strength and beauty of the Church—the enshrinement of the Christ of the Holy Ghost, whose radiant beams are still "a light to lighten the Gentiles and the glory of thy people Israel." And when the Church shall gather together the scattered elements of spiritual devotion found in the hearts of her holy people, and shall bind them into one harmonious relationship, she will kindle such a holy fire in the earth that kings will come to the brightness of her rising.

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SPIRITUAL VISION

THE purification of the heart from sin makes possible an enlarged spiritual vision. It took but one glimpse of God, high and lifted up to reveal to Isaiah the prophet the defilement of his being and wring from him the cry of anguish, "Woe is me! for I am undone." Only when his lips had been touched with the purifying flame from the heavenly altar, did he behold the world's great need and feel the heart throbs of divine love which came to utterance in divine longing and a confused inquiry, "Who will go for us?" The only remedy for narrowness and self-centeredness is an enlarged spiritual vision. It is the uniform testimony of those who have been cleansed from sin, that one of the earliest impressions of this grace is a sense of largeness, of "breadths, lengths, depths and heights of divine love which the heart of many may explore and in which his mind may revel." When Professor Finney, then of Oberlin, obtained this experience, he cried out, "O my brother, what visions and manifestations of glory and love of Christ have opened upon my mind today. Into what a 'large place' I have been brought!" President Asa Mahan tells the story as follows:

The Case of Professor Finney

When my associate, then Professor Finney, became aware of the great truth that by being "baptized with the Holy Ghost" we can be "filled with all the fulness of God," he of course sought the baptism with all his heart and with all his soul and very soon obtained what he sought. After all the services of the sanctuary, my cup running over at the time, I called upon him in his study one Sabbath evening. "O my brother!" he exclaimed as I entered, "what visions and manifestations of glory and love of Christ have opened upon my mind today! Into what a 'large place' I have been brought! Oh, this 'large place'! I keep repeating these words. None other seem so adequately and appropriately to represent my state." And after a few words had passed between us, we knelt in prayer. As soon as he broke silence, he burst forth into rapturous thanksgiving for "the large place" into which the Spirit of God had led him. All his utterances circled round that one expression—"the large place" into which he had been led. When the Spirit of God "takes the things of Christ and shows them unto us," "we beholding with open face, as in a glass, the glory of

the Lord," and beginning to "know the love of Christ, which passeth knowledge," one of the first impressions which the mind receives is "the breadth, the length, the depth and height" of the visions of glory, with which our souls are encircled. What an infinite and boundless range is opened for our immortal faculties to move and revel in, not only for the future of life, but for an eternity to come! What an infinite fulness for all necessities is everywhere presented! How "complete" we are now conscious of being in Christ! In other words, into what a "large place" have we been brought.

Effect Upon the Institution

Asa Mahan was president of Oberlin College, and Professor Finney was associated with him as Professor of Theology, when he came into this enlarged experience of divine grace. President Mahan tells of the marked effect upon the institution in the following words:

As the theme of all preaching was repentance toward God and faith toward our Lord Jesus Christ, and Christ as "our wisdom, righteousness, sanctification and redemption" a religious influence became visibly the regulating principle, not only of the college, but in the village around. We were strangers to the riotous disorders so common in other institutions, and no place where intoxicating drinks were sold existed among us. During the fifteen years in which I remained president of Oberlin College, no year passed without from one to three general revivals, some of the most powerful being in the midsummer. I will add here, that during the period of from twenty to thirty years in which I presided as president over colleges, not a single year ever passed without a glorious and marked revival, and all wondered at the permanent spirituality of the converts. My solemn conviction is, that all our institutions and churches should be, and may be, as "watered gardens" ever fresh and green, and ever glorifying God by bearing much fruit.

To give more specific apprehensions of the results of which I am speaking, I would say that when my associate, Professor Finney, assumed his place as professor of theology in the institution, he did so with the most earnest determination to raise up for the churches a class of holy and sanctified ministers. He consequently met his students weekly for special prayer and exhortation on this subject. In these meetings, all was done that could have been done by admonition and agonizing prayer on the part of the professors and students to secure the results under consideration.

As long as the old regime continued, however, every such meeting without exception—the meetings held under the highest religious influences known in the churches with which we were connected—every such meeting, I say, was closed with singing such hymns as the following:

*"O for a closer walk with God," or
"Look how we grovel here below," or
"In vain we tune our formal songs."*

Are all our best efforts and most fervent intercessions, I asked, myself with the most agonizing interest, to end thus? Must the redeemed of the Lord return and come to Zion with such dirges as these? I would

never join in singing such hymns. There was one verse of these hymns, however, in the singing of which I could join heartily.

*"Dear Lord! and shall we ever live,
At this poor dying rate?
Our love so faint, so cold to Thee
And Thine to us so great."*

No, I exclaimed in the secret of my own heart, we are not doomed to such a dying life as this. There is light ahead, and new songs will be put into our mouth, when that light shall come; and I knew that the "brightness of the rising was near." When it was known among us that Christ had risen indeed, and had "manifested himself" to not a few, what a change occurred in that prayermeeting! Infirmities were confessed now with faith to be healed; bondage was confessed with faith to enter into the glorious liberty of the sons of God; testimonies were given of deliverances, of joys unspeakable and full of glory, and of our fulness and completeness in Christ—testimonies which must have kindled smiles upon the face of God. And when we bowed in prayer,

*"Heaven came down our souls to greet,
And glory crowned the mercy seat."*

Our meetings now, as invariably as with those dirge songs before, were closed with such hymns as these:

*"Oh, could I speak the matchless worth," or
"Majestic sweetness sits enthroned," or
"Must Jesus bear the cross alone," or
"Salvation! O the joyful sound."*

Well, I said to myself, this will do. The set time to favor Zion has come. Let the light go forth as brightness, and the salvation thereof as a lamp that burneth. Blessed be God! He has loosed our bonds, and as his sons and daughters, we are free.—ASA MAHAN in "Out of Darkness into Light."

PATRIOTISM

Patriotism, or love of country leads the individual to prefer the land of his birth, not necessarily because it may be better than other countries but solely because it is his country. In highly civilized countries, patriotism becomes an exalted passion and finds expression in poetry and song. Who has not read with deep feeling the beautiful lines of Scott:

*"Breathes there a man with soul so dead
Who never to himself hath said,
This is my own, my native land!
Whose heart hath ne'er within him burned,
As home his footsteps he hath turned
From wandering on a foreign strand?
If such there be, go, mark him well;
For him no minstrel raptures swell;
High though his titles, proud his name,
Boundless his wealth, as wish can claim;
Despite those titles, power and pelf,
The wretch concentred all in self,
Living, shall forfeit fair renown,
And doubly dying shall go down
To the vile dust, from whence he sprung,
Unwept, unhonored, and unsung."*

But the same passion rules in the breasts of those who are lower in the scale of civilization. We are told that the Maltese, isolated on a rock, distinguished their island by the appellation of "The Flower of the World," and that a native of one of the Asiatic isles, amid the splendors of Paris, beholding in the Garden of Plants a banana tree, bathed it with tears and for a moment seemed to be transplanted to his own native land. The Eskimos are likewise equally attached to their frigid zone and esteem their ice-houses and their blubber-oil food far above the refinements of other countries. How greatly should those who live in Christian countries, magnify their privileges and use them as a trust to bring glad tidings to those who have never heard the gospel, and to lift them to the high plane of living which always accompanies the message of salvation.

PRAYER FOR THOSE IN AUTHORITY

"I exhort therefore, that first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour" (1 Tim. 2:1-3). The apostle enjoins prayer for national welfare as one of the first duties of Christians. Political rulers, or "the powers that be," are ordered of God—that is, God has established government in the earth, and those in authority become his ministers for the preservation of peace and order. Rulers are under obligation to God for the maintenance of righteousness and those who abuse this sacred trust must some day answer to God in the final day of judgment. For this reason, Christians are to make supplication and prayers for those in authority and also to give thanks for them. God, it seems, would belt the world with supplication and intercession, in order to elevate the governments of the world to a place where all men may live quiet and peaceable lives in godliness and honesty. This Scripture injunction is often carried out in a more or less formal way in public services, but how often do these prayers take on the character of "supplications and intercessions" in the true spirit of the Scriptures? Holiness people especially should put into practice this first duty of Christians. The phrase which is so current among us, i. e., "spreading scriptural holiness over these lands," was written in this connection, the full text as found in the Large Minutes being, "and above all, to reform the nation by spreading scriptural holiness over the land."

YOUNG PEOPLE AND THE CHURCH

One of the greatest errors in the teaching of the nominal church during the past few decades had reference to the supposed necessity of providing social entertainment in order to interest and hold the young people. That there is a proper social life no one will deny, but to make social life the power to attract and

hold young people instead of spiritual experience is an error of serious moment, and is now being felt in reactionary influences on the part of the young people themselves. Ralph N. J. Brown, writing in the *New York Advocate*, points out some of the errors which the church has made in its attempt to appeal to the young people. He says:

The church does not offer us that which it had to offer our parents when they were our age. The youth of today and the members of the next generation cannot be fooled. The average church of the present has nothing to offer any different from what the rest of the world flaunts before us. Try to go to a religious service in one of our cities, and you will hear a sermon on "If I Were Sweet Sixteen," or a discourse on any subject from the last political campaign to a review of the latest racy novel. Once the church meant the embodiment of the teachings of Jesus Christ and His life upon this earth. Now, the church may mean anything but that!

Churches have tried to attract youth by building expensive community houses with swimming pools, bowling alleys, and basketball courts. Some have run Sunday evening movies. We can go elsewhere and get the same things as those offered by the church, and often in better conditions and circumstances than the church can give them to us. . . .

Believe it or not, the young people of today want Christianity. We have turned to the church to find Jesus Christ, and the church has been found wanting. We have seen the church trying to compete with the world, and in every place where this has been attempted it has failed. The church should be a place where one could find something far different from the things offered in the everyday hurry and rush of life. Every church should be a sanctuary where one may find peace and redemption; it ought to be Christ's representative on earth. . . . If the church in the future wishes to hold the young people, it must give us the religion of Jesus Christ and show us all what He would do in facing the problems of today.

THE NATIONAL ASSOCIATION AND CHRISTIAN EDUCATION

The National Association for the Promotion of Holiness in a recent convention put itself on record as being unalterably opposed to Modernism, such as Liberalism, destructive higher criticism and Darwinian evolution, and as being in favor of Fundamentalism so far as it stands for the Mosaic (Genesis) account of the creation and fall of man; the inspiration of the Bible, the virgin birth, the deity, the vicarious atonement and bodily resurrection of Jesus Christ. The following action was taken with reference to Christian Education:

In view of the fact that the association stands committed to the cause of Christian education and also recognizes the serious situation that exists in the educational world today—that we urge upon religious parents everywhere the necessity of sending their children to schools and colleges where their morals will be protected and where their faith will not be wrecked but strengthened and confirmed in the truths of the Bible.

MOVING PICTURES AND CRIME WAVES

Roger Babson of the Babson Statistical Agency has turned his attention to the causes of crime and in accounting for the crime waves which have swept over our country, lays heavy blame on the moving pictures. "Why we American people," he says, "will continue

to spend thousands of millions on schools and teachers to train the children of our cities and then permit a bunch of irresponsible men to exhibit each night crime-breeding pictures within the shadow of the school building just to make a few dollars is beyond my comprehension. Such pictures in one night uproot all the good seed which schools can plant in a month. It is exactly like appropriating money for a fire department and then permitting anyone to set buildings afire just to collect insurance." He says further:

Such studies as I have made lead directly to the movies as the basic cause of the crime waves of today. Furthermore, when one considers that ten million people (largely young people) in the United States alone attend the movies every week, their tremendous influence in all ways must be admitted. In view of statements by psychologists that impressions through the eye are very much more powerful than those which come through the ear, it is evident that the movies are the greatest force today in molding character for good or evil. In fact, I sent a questionnaire to the school principals of New England asking which of the following had the greatest influence in molding the character of our young people today—the school, the church, or the home—and 70 per cent scratched off all three and replied: "The movies."

JUNE GLEANINGS

By GENERAL SUPERINTENDENT CHAPMAN

"Now when Solomon had made an end of praying, the fire came down from heaven" (2 Chronicles 7:1). A brother calls attention to the fact that the fire always comes down from heaven when we make an end of praying. In other words, when we "pray clear through." God answers. And it is pathetic to think that often we quit before we get through, and that this is the reason the fire does not fall.

The words *humility* and *humiliation* are quite similar in sound, but they are quite different in meaning. A man humbles himself, but others humiliate him, and they can humiliate him only because he did not humble himself. Thus it was said of Jesus that "He humbled himself and became obedient unto death, even the death of the cross." And in the face of imminent crucifixion, the Master himself said, "No man taketh it [His life] from me, but I lay it down of myself." And indeed the humble man is difficult to humiliate, because he has already beat his persecutors to the task of laying himself low. I personally had an experience which illustrates: A very good friend of ours was, so I thought, mistaken in his judgment and practice in a certain matter, and while awaiting an opportunity to "reprove" him, I fancied that I was about to undertake a heroic task. But when I was at last face to face with the dear brother, I found myself looking into the eyes of a meek and humble saint. I mentioned the matter which was uppermost in my thoughts, and said: "You were mistaken in your choice and actions." "I know it," the good man replied, "I

see it now very clearly." "I am sorry you did this thing," said I. "Oh, but," said my friend, "you cannot be as sorry as I am." "I trust you will not do this thing again," I continued. "By God's grace and help, I never will," he replied. Then all of a sudden I found it impossible to reprove the man before me, because he had already reprov'd himself. I could not humiliate him, for he had already humbled himself. So I left off by saying something about God's understanding us and knowing how to turn our mistakes into acts of wisdom and to make our depressions "valleys of blessings."

Rev. Marvin S. Cooper says that a spiritual railroad man arrived at the scene of his burning house so late that the firemen had already forbidden anyone to enter. But the husband said, "Wife, did you get our bank book?" "Why, no, George," replied the wife, "I did not even know we had one." "Yes," said the husband, "it is on the table in my room." And the husband pushed on into the building and came out with the Bible which had been given him immediately after his conversion. He turned to his weeping wife, and said, "Never mind, Mollie, we are all right." And he read to her from Philippians 4:19, "But my God shall supply all your need according to his riches in glory by Christ Jesus."

We had a number of seekers at the altar last night, but the weather was cool and the fervor of the workers was not high. There was too much "quiet" about the place, and not the slightest reason for anyone to complain of "confusion." In the midst of it all, we remembered a remark we heard once in comment upon the saying, "Silence is golden." The remark was, "Silence is golden only when there is not too much of it." How oppressive the atmosphere of the social gathering when "golden silence" is practiced by all! How dull the testimony meeting when all decide to prefer one another in honor! And how we do miss the "noise" in the altar service when all become enamored of the idea that "noise is not power!" Now let those of us who like to be "quiet" be thankful for those who talk and make a noise; for it is their talk that makes our silence golden, and their noise that gives a flavor of "dignity and depth" to our quietness. Without them we would be only dumb and dull and dead.

Brother Albert Rogers was the evangelist for a meeting in Oklahoma, some twenty-nine years ago—a meeting I had the good fortune to attend for a few days. A big, stalwart, open-countenanced farmer became a seeker. This man seemed to do everything he was told to do with an earnest expectation that was remarkable. But for all this, he received no victory, and his type forbade the possibility of "professing" him without his having heard from God. Finally, one night Brother Rogers drew from the man a public promise that he would begin at that very minute and

live as he believed a Christian should live, whether God did anything for him or not. After the service the man drove the two miles home and put away his mule team. Then he went into the house and called for the Bible, saying to his wife that he believed a Christian should hold family prayer, and although he was not a Christian himself, he had promised to live as he believed a Christian should live. His wife assisted him by reading a chapter from the Bible, and the man did what he could in an effort to pray. The next morning he tried to return thanks at the table, and following the breakfast, he undertook again to hold prayer with the family. But when all were upon their knees this time, he cried out to God that his burdens were more than he could bear. Here he was trying to live by the Christian's law, but without the Christian's grace in his heart. And God, who is always ready to help those who are helpless without him, came to the man's heart that morning and pardoned his sins and adopted him into the family of God. He wept and laughed and rejoiced for two hours, and came to the morning service and gave his testimony. He tried to carry out his part of the contract faithfully and thus put God under obligation. But God would not accept the obligation and came at once to the fulfillment of His part of the contract also. Indeed it is the faith that "works" that is the real faith, after all.

Brother McDonald, pastor of our church at Kearney, Nebraska, while preaching at the campmeeting at Fairbury, told of an instance where a teacher assigned twenty minutes to a class in which to write two essays. Ten minutes was to be devoted to the writing of an essay on God and ten to the writing of one on the devil. One boy put in the whole twenty minutes on his essay on God, and as the teacher reached over to tap his bell, signifying that the time was up, the boy hastily scribbled at the bottom of his essay: "I have no time for the devil." And Brother McDonald said we should all be like that boy.

District Superintendent Cooper at the Fairbury camp told of a little girl who was anxious about her mother who had gone from the country home to make purchases in the somewhat distant town, and who had been hindered from returning by a severe storm of wind and rain. Late in the evening the mother called the older daughter by telephone to explain to her that she could not be home that night on account of the high water. The little child stood near the older sister and the mother in town heard her sobs over the telephone. The mother asked to speak with the little one, and in the conversation said, "Do not cry, Dorothy, I will come tomorrow and will bring you some candy." But the little one did not cease to cry. "Do not cry," said the mother, "and tomorrow I will bring you a nice big doll." Then amidst her sobs, the little one said, "O Mamma, I do not want candy and I do not

want a doll, I just want you." And Brother Cooper said we should be thus toward God—not His gifts, not His blessings, but the blessed Lord himself, should be our prayer.

Nebraska Nazarenes belong on one of those short pews up close to the front. This is indicated by their general spirit of aggressiveness, and by the specific habit of "making good with a margin" on their support of the general program of the church. The district has less than a thousand members, but last year it was assigned \$3,305 on the General Budget, and the good people paid this and \$325.60 over. Then the apportioning committee asked Nebraska to take on an additional thousand dollars for the General Budget for the coming assembly year, making the total for Nebraska, \$4,630, an amount equal to five dollars per capita, and the assembly voted it through with a swing. These Nebraska Nazarenes are not out to see how little they can get by with, but to see how much they can really do. Last year there was only one church in Nebraska that paid nothing to the General Budget, and there were fourteen that paid as much or more than was apportioned them. There can be no doubt but that Nazarenes are behind the great forward movement ordered by the General Assembly. They came along with \$30,000 in April and turned the threatened deficit of the old fiscal year into a surplus of \$5,000 with which to begin the new year May first. The budget expenditures, according to the new, enlarged General Assembly program, call for \$26,553.44 per month, and during May, the first month for the operation of the new schedule, our loyal people brought in \$27,074.31 to the general storehouse. We have already proved that we can do the larger task, and we have just about proved that we will do it. There is the momentum of victory in our movement and we are forging ahead to new battles and new triumphs. What few critics we have are sufficient to keep us from inflation. What few knockers we have are sufficient to keep us "jarred loose." And we have so many boosters and lifters and pullers that we are bound to get on under the blessing of God. The Nazarenes were never better united and more aggressive than now, and with the momentum of gathering numbers, our best accomplishments are just ahead. Our preachers are many as compared with our membership, and they are aggressive, sacrificial and indefatigable. This is no time for us to lose our sanity and break our morale by impossible and visionary slogans, but it is a time for sane, well-planned increases along every line. A new era is dawning in our foreign mission work. The visit of General Superintendents Goodwin and Williams to our major mission fields beginning this fall is an epoch in the history of our foreign work. Our budget is now so arranged that most of the regular items in the general church account are fixed so that practically all increases in budget giving will accrue to foreign missions, and this is just what our people want. Our people are behind the

program and are loyally paying the budget. Our numerical increase last year was almost 6,000, and the indications are that it will be that much or more this year. By the end of the present quadrennium there will be 100,000 Nazarenes scattered around the world, and while numbers alone is not sufficient cause for special rejoicing, yet what Nazarenes we have are doing so well that about the best way for us to do more is to make more Nazarenes. In the words of our sainted Dr. Bresee, "There must be no going back."

PARAGRAPH SERMONS

By H. B. GARVIN

No amount of noisy radicalism, or loud profession of red-hot religion will ever take the place of the gracious spirit of the Master. The champions of old-fashioned, radical holiness must be exponents of a spirituality that is genuine and deep. When men stoop to the use of bitter, biting, stinging sarcasm and show a spirit of jealousy and hate, and are ready to split hairs and hang heretics it is evident that they are themselves void of the spirit of Christ. The Church of Jesus Christ should be radical against sin in all of its forms, and should steadfastly resist the encouragement of worldliness, but in doing so we must not fail to manifest the spirit of Christ who has given us this religion. "If any man have not the spirit of Christ he is none of his."

More careful study and prayer on the part of those who profess to be followers of Christ as to what constitutes a genuine Christian experience would guide them safely through the most dangerous places in life. To keep the conscience clear and undisturbed, the Christian must forever seek the approval of God in that which he allows to come into his heart and life. "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15).

Preachers who put major stress upon physical, or mental training, or social function, and neglect the spirituality of their flock are among the class of whom Jesus spoke when he said, "Ye blind guides, which strain at a gnat and swallow a camel." They may fit into the program of a worldly church, but their work will not stand the test of Christ's standard for His Church.

God calls a man or a woman a robber who fails to put into the treasury of the Lord a tithe (one-tenth) of all of his or her income. Do you feel guilty?

Some folks seem to have more grit than grace, while others seem to have tried to depend upon grace without grit. God give us men and women who have both grace and grit in the right proportion.

Humility is one of the most essential of the Christian graces, but one cannot profess to have it without in a measure losing it.

Whatever we undertake in the will of God, we have the security of the God of high heaven that we cannot fail.

"Faith is the evidence of things not seen," and yet some people who claim to have faith in God will talk back to Him, and refuse when He tells them to do something out of the ordinary, because they cannot see their way through. "O ye of little faith."

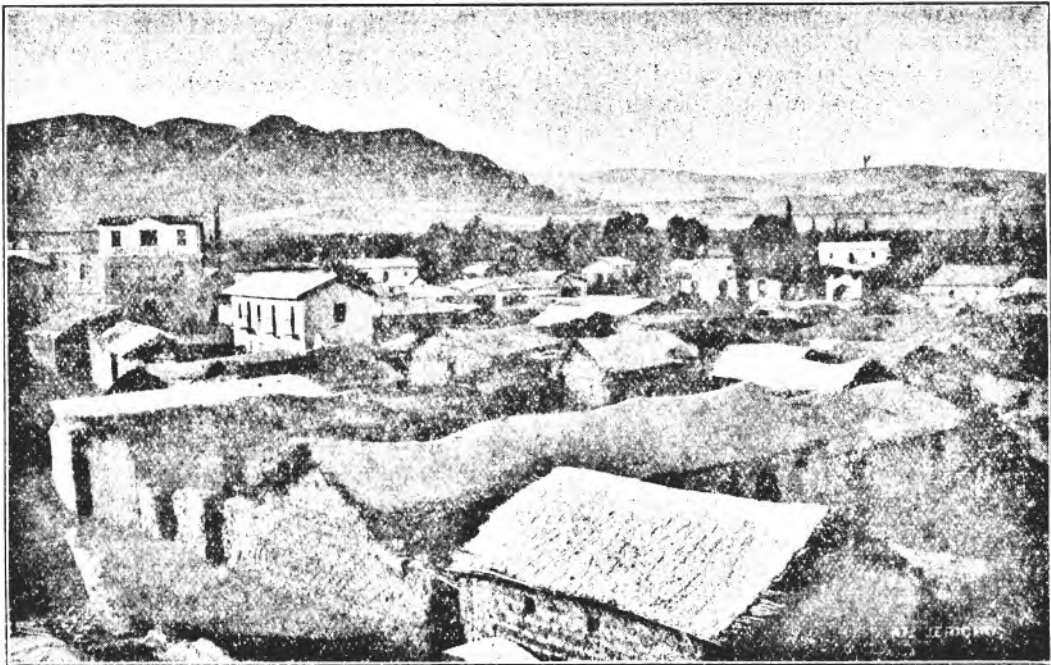
JOSHUA LEADS ISRAEL INTO THE PROMISED LAND

By Evangelist G. F. Owen

M OSES' labors with and leadership of Israel was the most spectacular as well as the most beneficial of all who had to do with that "chosen race." But Moses could not live always; his work must come to an end. And although he had so desired to go over into that "goodly land," yet his was a beautiful spirit of submission. How many of us could have done so well? In self-forgetfulness he prayed, "Let the Lord, the God of the spirits of all flesh, set a man over the congregation, which may go out before them, and which may go in before them,

the people; and God did speak. Fathers have charged their sons, judges have charged juries, and generals have charged their armies, but the Lord's charge to Joshua seems to stand out as a classic for them all. That charge was so forceful and yet so encouraging. It must have thrilled every part of Joshua's being as the Lord spake, saying:

"Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel. Every place that the sole of your foot shall



A PORTION OF THE PRESENT VILLAGE OF JERICO

and which may lead them out, and which may bring them in; that the congregation be not as sheep which have no shepherd" (Num. 27:16, 17).

Thirty days did Israel mourn for their departed leader, then with sincere devotion they turned their attention to Moses' successor—Joshua. To Israel Joshua was not a new man, neither was he an untried man. Almost all of that great host had grown up before him, and it was a well known fact that he and Caleb had anxiously desired to enter Canaan many years before, when the encampment was at the southern border of Judah.

Now that Joshua was in command he could listen to the voice of God speaking to him as the leader of

tread upon that have I given unto you, as I said unto Moses. From the wilderness and this Lebanon even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea unto the going down of the sun, shall be your coast. There shall not any man be able to stand before thee all the days of thy life: as I was with Moses so I will be with thee: I will not fail thee, nor forsake thee. *Be strong and of a good courage*: for unto this people shalt thou divide for an inheritance the land, which I swore unto their fathers to give them. Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the

left, that thou mayest prosper whithersoever thou goest. This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success. Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest" (Joshua 1:2-9).

The words of the Lord had scarcely died on the ears of the new commander, when he gave the word to his officers, saying, "Pass through the host, and command the people, saying, Prepare you victuals; for within three days ye shall pass over this Jordan, to go in to possess the land."

Generally speaking the people have always proved their willingness to go forward when they had confidence in their leader as being humble, courageous and Spirit-filled. Confidence in Joshua was not lacking, therefore with glad hearts the people hailed the definite command to make ready to enter Canaan. Even the Reubenites, the Gadites, and the half tribe of Manasseh, who were already in possession of their inheritance, were quite ready to follow such a leader as Joshua. Hear them as they spake saying, "All that thou commandest us we will do, and whithersoever thou sendest us we will go. According as we hearkened unto Moses in all things, so will we hearken unto thee: only the Lord thy God be with thee, as he was with Moses."

While everything was being made ready, two men went over as a kind of "intelligence committee" to secure an adequate understanding of the lay of the land about Jericho, the first city they were to possess in the name of Jehovah. After passing across the valley they entered Jericho and found lodging in the house of a woman who kept a public tavern. The king of Jericho heard that the two Israelites were in the city and sent to apprehend them, but Rahab, the mistress of the house, concealed them on the roof of her house, and after the king's messengers had passed on, she said unto the men, "I know that the Lord hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you. For we have heard how the Lord dried up the waters of the Red sea for you, when ye came out of Egypt; and what ye did unto the two kings of the Amorites that were on the other side Jordan, . . . and as soon as we had heard these things, our hearts did melt, neither did there remain any more courage in any man, because of you: for the Lord your God he is God in heaven above, and in earth beneath" (Josh. 2:9-11).

Rahab let the men down the city wall, on which the house stood, and directed them to "get to the mountains." These mountains are just west of Jericho, thus they took the opposite direction to that taken by their pursuers, who had hurried down the

road toward the Jordan River. But before leaving Rahab had received their promise that on the capture of the city both she and her family should be spared. She was instructed to mark her house by a *scarlet line*, which was to hang from the window.

By the third day the "intelligence committee" had returned bringing the encouraging news. Joshua rose early that morning and gave orders to effect the passage of the river. He informed the people that the Lord would do a wondrous thing before their eyes that day. And such was the case, for the priests who went before with the ark—the symbol of God's presence—had no sooner entered the river, than the descending waters were arrested, and the channel became dry, and the whole host—almost two million strong—passed in safety to the western bank—Canaan was at last reached.

"The Jordan," as Dr. Stewart has well said, "marks the termination of the wanderings of the children of Israel from the banks of the Nile, and the beginning of their history as an independent nation in their own home." Less than four hundred years before, seventy souls, to whose posterity the Lord had promised the land, had gone down into Egypt. We have seen them there; looked upon their afflictions; rehearsed the story of their bondage and deliverance; followed their track through the wilderness, and now we see them, numbered by millions, led and defended by an army of six hundred thousand trained warriors, entering in to claim the inheritance that God had given by oath to their father Abraham.

Pushing across the Jordan valley the Israelitish host encamped at Gilgal, the present *Bir Jiljulieh* on the north of the Wady Kelt, about two miles east and a bit south of Jericho. Here they kept the fortieth Passover since its first institution in Egypt. A crude monument, formed of twelve stones from the bed of the river, was set up to commemorate their wonderful passage; all who had not undergone circumcision were initiated by that rite into the commonwealth; and here the manna, on which they had fed in the desert, ceased, and "they did eat of the fruit of the land of Canaan."

COLORADO SPRINGS, COLO.

A child stood gazing at a star;
His little apron stretched out far
To catch the light so singular.
God's law which held in place the star
His precious fancy did not mar—
What mattered it to him?

—MAYBELIE RAYMOND.

"Opinions are but forms of cloud created by the prevailing currents of the moral air."

A religion without mystery is like a temple without a God.—ROBERT HALL.

SOME FACTS FOR THE CONSIDERATION OF THE HOLINESS PEOPLE

By I. L. Glascock

ARTICLE II

ANOTHER thing may well be observed if he is lining up with the holiness people and professing the experience of holiness and preaching it in holiness campmeetings, he should do no side-stepping, shilly-shallying or soft-pedaling in church meetings and especially in large union meetings, but stand four-square and preach holiness as a second work of grace subsequent to regeneration. Not preaching about holiness, but preaching the doctrine of holiness, the experience of holiness, the life to be lived. Preach it with authority, preach it with power, preach it with faith.

It will be imperative for him to pursue this course, even if he is laboring with a people who profess not to believe in it and will not accept his preaching. Or if he should not have so many calls for church meetings, or large union meetings, or if his offerings should not be so large, failing to pursue the course I have indicated, the Rev. Raymond Browning has declared that the proper name to be given him would be chameleon preacher.

Facts warrant the contention that while some people have entered the work of special evangelistic singing upon their own initiative, others have been called to the work of pentecostal singing as much as some have been called to pentecostal preaching. Indeed, they have become a valuable asset to the holiness movement. Because of that fact, great responsibility rests upon them. They should be clear in their experience of holiness, and have a passion for soul saving, laboring in the different exercises of the services for the salvation and sanctification of souls. Their singing should bless and edify the people instead of entertaining them as they sing salvation songs under the anointing of the Holy Spirit. They should feel that that is the part that they should contribute to the service, and not furnish amusement or entertainment. Some singers can sing the songs correctly and lead a large chorus choir properly but they have no unction in their singing and no one gets blessed by it. Maybe they have not waited on God in earnest prayer before the service for the unction to sing as the preacher should wait upon God before he comes to his pulpit to preach.

The singers should not occupy more time than is proper for their part of the service. Recently Dr. Chapman, in an article in the *HERALD OF HOLINESS*, declared that some of our song leaders are professional and that frequently the song service is ninety-five per cent entertainment and practically without spiritual values.

For a singer to be smart and say cute things and perform, swinging around on one foot with the other

held high may amuse the silly people, but it will never contribute anything to the success of the meeting in the salvation and edification of souls.

The character of the song has much to do with the success of the meeting in soul-saving. Plantation melodies may amuse and entertain a class of people but no one has ever been known to be saved or spiritually blessed by their singing. The manner in which the songs are sung have much to do with the effect they have on the people. John Newton's song, "Amazing Grace," if properly interpreted and sung in the spirit in which it was written, may prove a great spiritual blessing to the people, but singing it in the manner in which it is often sung may amuse the giddy and thoughtless people but it is not calculated to save or edify a single soul.

But it will not suffice for people to pray and preach and sing unless these means eventuate in the regeneration of sinners, the reclamation of backsliders, the entire sanctification of Christians, and the edifying of the saints of God and that, too, in large numbers.

When distinguished statesmen, able editors of daily secular papers, and eminent authors of magazine articles are declaring that no substantial and enduring government can be built upon any foundation but the Bible, and that Christianity must be the conservator not only of the Church, but also of civilization as well, it were high time that the holiness people were meeting the challenge and setting about anew to do exploits for God and sin-cursed humanity in the conversion and entire sanctification of multiplied hundreds and thousands of precious souls. God has not saved and sanctified people for spectacular display but for service, and, if the Christian people fail Him, He has no other instrumentality which He can employ for this laudable work.

We are living in an age of discovery, invention, and appliance, and almost incredible things have been achieved along those lines, but the Church has not kept pace with the world in her achievement in spiritual things.

For inspiration the holiness people need to take a retrospective view of what God's people have accomplished in their past history. On the same day that the apostles received their Pentecost, under the unctuous preaching of Peter there were added to them about three thousand souls and soon after that five thousand.

Charles G. Finney entered a factory in a New England state and at once a strange influence took hold of a young woman as she sat at her loom near the door. The influence became contagious and reached to the whole factory force so that they were unable

to perform their work, so much so that the proprietor shut down the machinery and requested Mr. Finney to conduct evangelistic services with the factory force, and the proprietor and everyone except one person were saved.

Upon reliable information it has been stated that in the pioneer days of Methodism in this country in an eastern state, at one campmeeting, one thousand souls were converted and thirteen hundred wholly sanctified.

It is a fact founded upon reliable history that in the revival at Cane Ridge, Ky., probably the people saved ran into many hundreds, and likely many more hundreds would have been saved had the meeting not been closed because the people in that place could not furnish entertainment for the hosts who attended it. The history of other similar revivals might be recorded but for lack of space.

The holiness people should have a greater love for one another and if one organization seems to be having a larger measure of success than the other, that other organization ought to rejoice over that fact because that is a contribution to the same cause they are seeking to propagate.

If one preacher can preach more effectual messages than another, and through his preaching throngs of

people crowd the altar, that other preacher ought to be as happy as if it were the result of a message he delivered.

If one singer, under the anointing of the Holy Spirit, should sing the power on the people so that they shout and praise God, the other singer should be as happy as though that manifestation were due to his singing. Only really dead people can measure up to the standard set by what is written above.

One more thing is mandatory upon the holiness people, and that is to live what they profess, at home, in the church, and everywhere. This is the acid test of one's holiness. People may sing and pray and profess and preach but their real standing is measured by the lives they live. There is nothing that will cause people to hunger for the experience of holiness, so much as to see it exemplified in the lives of those who profess it. In order to measure up along this line one will need to make it a daily business to live a holy life and allow nothing to prevent him in his laudable endeavor along this line. It is a great encouragement to those professing the blessing of holiness to remember that the blessed Holy Spirit will come to one's rescue in every time of need and bring him off more than conqueror.

WHY THE ERADICATION OF SIN

By R. Pierce

WHY there should be any two opinions as to the getting rid of sin as quickly as possible, by those who are professedly and really its enemies, the writer cannot understand. By all earnest and true men and women it is denounced and hated and considered that "abominable thing" which God hates, and that which destroys the purity and happiness of the human family—the robber of heaven, the supplier of hell. From the standpoint of philosophy and logic, apart from experience, it would seem to any thinking mind that sin ought to be gotten rid of at any cost and as quickly as possible. But when we consider God's attitude toward it, His plan and promises in reference to it, and His provisions through atoning blood to deal effectually with it, we stand in amazement at the sight of the Church of Christ to a great extent clinging to it, and in many cases denying the possibility of getting rid of it. By eradication we mean, to pluck it up by the roots, to extirpate it, to destroy it thoroughly. Therefore we believe that the eradication of sin is,

1. *A Saving of Time.* A remedy that will instantly cure a disease is a far greater blessing than a lingering process, or a process that merely allays the fever but stops not the inroads of the disease. While the disease is there the victim is helpless and cannot take his place in the world's advancement. At the longest this life is short, and to win this world for Jesus we need to be "all at it and always at it." Sin scotches the wheels of

the gospel chariot and even makes the drivers of the chariot believe that it is going forward when it is standing still. The will, plan and promises of God in reference to sin point to the fact that we should at once get rid of it, so that we can take our place in the ranks of those whom He can use to rapidly accomplish His purpose. This world "lieth in the arms of the wicked one," and no one is prepared to rescue it for Jesus save those who are cleansed from sin and filled with the Holy Ghost. So that the eradication of sin is a great saving of time in the salvation of this world when compared with the theories of suppression or gradualism.

2. *It is a Saving from Spiritual Failure.* While there is a great show of work and seeming success in the churchly activities of these times, yet when compared with what God calls success, it becomes a successful failure. There is not an honest-hearted man or woman in the churches today but who will admit that when brought face to face with God's purpose through the church—the salvation of men—there are very few results for eternity in all the busy life of present-day churchanity. Only one thing can save the Church as well as the individual from failure, and that is the eradication of that which hinders real success—*Sin*. As we are responsible for personal failure when we can be successful so the Church is responsible for leaving this world "lying in the arms of the wicked

one," when it can and should be in a condition to rapidly bring it to the feet of the Lamb.

3. The eradication of Sin is also a *Source of Success*. Getting the enemy out of the way opens the door to the taking possession of his territory. The very absence of sin is victory. The "goods" of the "strong man" cannot be "spoiled" until the strong man himself is dealt with. Let what will be said, yet the fact remains that the inroads being made upon the kingdom of Satan in these days is mainly being accomplished by those who rejoice in a clean heart and the fulness of the Spirit. Thank God for a church and condition in which from the commencement of every service to its close the purpose is the salvation or sanctification of men. What else is the Church for? Eradication is a means to success because it leaves the Holy Ghost right of way to flow through clean hearts.

4. Eradication, or purity, is a source of *Personal Victory*. Sin is a hinderer so long as it remains in the heart, and to retain its presence in any degree is to militate against that power which is so desirable in the Christian life. It not only robs of outward liberty in service and testimony, but saps the joy and peace which rightly belongs to the child of God. Real victory is more to be desired inwardly than outwardly, and the soul rejoicing and triumphant in the realms of purity is a healthier condition than shouting "Hallelujah" from a lifeless source. The thrill of purity, the sweet assurance that comes from being right with God, the triumph of faith that springs from being in harmony with God, has never been experienced save by those who have had sin eradicated and the Holy Ghost enthroned to reign supreme. It is worth all the world to have inward holy victory, and yet thousands are turning away from it for the baubles and pleasures of the world; yea, the Church itself in its attitude toward it is saying, "It is a worthless thing."

Brethren, beloved! there may be more glittering prospects calling you, but there are none so precious and freighted with eternal verities than to preach a gospel that saves men, *now, quickly, from all sin*. Let us stick to our job. To make men holy—with all its attendant blessings—is the only gospel of Jesus Christ and should be—and *shall* be, do we say—the one aim of every sermon, the outcome of every service. Say, Amen!

LOS ANGELES, CALIF.

RADICALS AND CONSERVATIVES

By THEO. ELSNER

THE above caption expresses a classification that is being circulated in some localities to define the characteristics of various types of preachers. This is most unfortunate and unkind. It is a dangerous practice. If persisted in, it will ultimately lead to the formation of two groups, organizing and electioneering against one another.

The time to stop such harmful notions is when they first appear. "Nip them in the bud," for notions have done the church more harm in all ages than time or space will allow us to mention. Many times they are the basis for fault-finding,

the cause for division; and the weapon the devil employs to keep good people divided, until there is absolutely no fellowship between them. How sad!

Unless we constantly guard ourselves, each and every one of us will fall a victim to this pernicious and poisonous plague. The plague of misunderstanding.

Being human creatures, it is most easy to call notions, convictions; ideas, impressions from the Lord; and opinions, conclusions of the Spirit, until we become perverted and entrenched in our own way of thinking. We then fail to get the other person's viewpoint, and classify him as a conservative, when in reality he may be one of God's choice saints. God save us all from such hasty and hazardous opinions.

Men are different; unlike one another in many respects; wherefore, their opinions are varied, interpretations diverse, and impressions vastly opposite. This produces variety amongst us, and saves us from the monotonous existence of all seeing alike, acting alike and shouting alike. What a tragedy it would be, if we were all alike.

Now then, in view of this varied mental state, ordained of God, we must be watchful or we will fail to understand our brother and condemn him when we ought to condemn ourselves for lack of patience, knowledge and compassion. Later on we will not only condemn him but also classify him simply because his viewpoint or opinion is different from our conception.

This is the reason that we must have great grace, so that we will bear with one another in all things. Otherwise we are liable to be unkind, censorious, striving and selfish.

Every man has a right to his own opinion, and especially on matters pertaining to individual conscience. We may never agree on matters of this description, but by God's grace we can bear and forbear and let brotherly love continue.

Therefore the impulsive preacher needs grace to bear with the reserved preacher, and the cultured character needs much grace to labor with the coarse and clownish character. Furthermore, only by keeping our hearts flooded with love from above can we be victorious along this line. Without divine love perfected by the Spirit of God, and watchfulness in prayer when others disagree with us, we will accuse them, and later in life be unkind to them.

To be radical does not mean that one must be rude, coarse, cruel, erratic or fanatic. Neither does it mean that if we are untamed, uncouth or inhuman that we are deep in grace. Thoughtful study will confirm the fact that these are not synonymous terms. In reality they are contrary in both letter and experience.

The word "radical" comes from the Latin word *radix*, which means "a difference that springs from the root," and is thus constitutional, essential, fundamental, organic. Let us all stay radical along this line, for the message of holiness, as well as the experience, deals with the "root of bitterness," that we might be "rooted and grounded in love." To this extent we should all be radical, second-blessing holiness preachers, but let us guard ourselves lest we become critical of others, opposing personalities, classifying men, instead of being an instrument in the hand of our Creator to help "destroy the root of evil." *Be ye radical along the root line*. Man looketh at the outward, but God looketh within. Therefore, may we do our best to see as God sees and in love serve one another.

You say, "I do not understand the devious paths by which God is leading me. There are so many things in God's dealings with me I cannot understand." Friend, you do not *have* to understand all God's ways with you. God does not expect you to understand them. You do not expect *your* child to understand, but to believe. And some day you will see the glory of God in the things you do not understand.

Taken from "Spiritual Life."

THE VALUE OF THE STEWARDSHIP NUMBER OF THE HERALD OF HOLINESS

By G. M. Akin

WHAT about the Stewardship Number of the HERALD OF HOLINESS? Are the results obtained satisfactory, and of a permanent nature? These questions as well as many others have been heard over and over again, since that historic number of our denominational paper reached its many readers. Of course the church is concerned, because the stewardship issue was so vitally connected with the hub of our great movement.

The writer has permitted the time element, observation, and the effect upon his own congregation to determine, at least to his own mind, the unexpressible value of that issue of the HERALD OF HOLINESS. It is therefore the writer's humble opinion that the same desirable results obtain throughout the connection. Let us note a few of the outstanding values of this unparalleled publication:

First, the element of fellowship and sympathetic contact was very much in evidence. (1) Dr. H. Orton Wiley, Editor, has endeared himself to the pastors and laymen in a very marked way. (2) Our four General Superintendents made statements and suggestions which have stimulated faith and co-operation. (3) The Stewardship Number brought our constituency in closer touch with all of our church officials. These facts shall, no doubt, contribute a noticeable impetus to the local, district and general interests of our work.

Second, our beloved leaders and representatives have demonstrated to the church the possibility and practicability of combining spirituality with sound, biblical business methods. "God's financial plan" is always the best one and it is this plan which the Stewardship Number so timely emphasized. That the day of "high pressure drives" is no longer desirable among us no one would deny, therefore too much stress cannot be put upon the need of a sense of individual responsibility, as well as regular, systematic, wholehearted, and constant giving into the Lord's treasury.

Third, the feeling of deep devotion to God and loyalty to the causes which we all love so well are probably the greatest blessings received by those who read that particular number of the HERALD OF HOLINESS. It opened blind eyes that they might see the needs; it unstopped deaf ears that they might hear the call to duty; it loosed dumb tongues, that they might speak His praises; and it laid upon the heart a tender feeling of one's obligation to God, as well as a loving sense of duty to humanity. And, of course, first of all we shall have a greater oneness of purpose and unified effort among us as we try to solve our financial problems and promote the best interest of the church. Then, too, it has destroyed in a sense the local vision in many hearts until they are now able to hear the great com-

mission, "Go ye into *all* the world, and preach the gospel to *every* creature." This "lifted vision" shall be of untold value to the entire organization as we carry forward the work which has been committed into our hands. Finally, it occurs to us that the burden of sincere, definite, importunate prayer is felt by many who have been hitherto more or less promiscuous in their waiting on the Lord. Now they feel fearful lest they "sin against God by failing to pray" as they should. Thank God for this inspirational urge to earnest prayer.

In conclusion, permit me to emphasize the fact that fellowship and sympathetic contact, the ability to combine spirituality with sound business methods, and begetting in the heart a spirit of deeper devotion and loyalty is, to my humble mind, the accomplishment of the publication of the Stewardship Number of the HERALD OF HOLINESS. Brethren, why not have a Stewardship issue of the paper at least once a quarter? It will aid the pastor, assist the District Superintendent, and contribute to the general church as no other agency can do.

THAT STEWARDSHIP NUMBER

By D. Rand Pierce

THE Stewardship Number of the HERALD OF HOLINESS has been scanned repeatedly by the writer. It is a great issue—perhaps the most able and timely in the HERALD OF HOLINESS' splendid history, and reflects great credit upon the editorial management.

Every important angle of the subject of "Stewardship" has been pointedly and attractively handled by a brilliant corps of writers. Dr. Wiley, in his introductory editorial, touches at once upon a vital cause of the growing delinquency in Stewardship—"The rush and hurry of the present age." As he so truthfully states, it has "invaded the church." We fear it has invaded not only the big, nominal churches, but is insidiously creeping into our holiness churches. How many of the holiness people take time for real secret prayer, like they did in the earlier years? Who is stopping long enough in the midst of the rush of things to take time for quiet meditation and adoration? Who is finding the joy and reflex blessing that goes along with conscientious, faithful stewardship? Why do so many join the Prayer and Fasting League—and then drop out? It is because people do not wish "to be bothered"—it is too much trouble to stop and *think* and *plan*, and perhaps *sacrifice a little*. Twenty-five cents for candy or ice cream, or needless carfare they think nothing of once or twice or more a week, but to fast one meal in a week, and give twenty-five cents

for the salvation of the heathen, they just can't keep it up. The fact is, *we make the things go we are really interested in.* God have mercy on seventy-five per cent of our Nazarene crowd who are too unconcerned to fast a meal a week, and too self-indulgent to sacrifice a quarter that does not purchase for them some pleasant pastime or physical indulgence. We are not referring to those who are actually too poor to give or afford luxuries.

Now to the next subject, so concisely treated by Dr. Chapman. In his usual analytical style, he goes direct to the heart of "The Stewardship of Life." Read it over again!

And what shall we say of Dr. Williams' "Acid Test"? God help us Nazarene pastors to realize the strategic position we occupy, and our consequent responsibility to see that the church at large puts over the God-honoring program envisioned by our leaders. A church will usually follow inspired leadership. May God arouse the Nazarene ministry with a fresh vision of the possibilities of prevailing prayer followed by determined action and achieving faith. "The gates of hell shall not prevail against such!"

We cannot dwell upon the contents of this notable issue further, only to add that in its enforcement of tithing as God's divine plan to finance His Church, in carrying out His program for the salvation of the world, it has pointed the way to the one path that has led to glorious and permanent success wherever it has been faithfully and continuously practiced. I believe this number of the *HERALD OF HOLINESS* has furthered materially the effort to not only ward off another retrenchment in our missionary ranks, but has convicted and inspired our people for an advance march.

STEWARDSHIP AND THE SECOND ADVENT

THE second coming of Jesus Christ, our Lord and Master, is certain. Either He who came a humble Babe, and who walked the earth weary, hungry and poor, performing miracles by the hundred, until His enemies nailed Him to a Roman cross, and His friends sorrowfully laid Him away in Joseph's new tomb, from which He rose on Easter day, is coming again—literally, physically, visibly, actually, or else all sense and meaning have forsaken the words of the Holy Book.

Not only is He literally coming in "clouds and great glory," so that "every eye shall see him," but the majority of those reverent scholars who have made a profound study of this great question believe that His coming the second time is *not far away*. No one that we know would attempt to fix dates for this greatest of coming events, but many signs lead hosts of His people to expect it soon. The whole tenor of His own teachings in regard to this sublime appearing was summed up in this one: "Watch and pray always that ye may be accounted worthy to escape all those things

that are coming upon the earth." He, himself, taught each age to believe that His return was imminent.

One of the chief objects of His return will be to reward His servants. We do not know just the procedure, but the main facts He, himself, has rehearsed in some of His parables. He will "call his own servants" and "reckon with them," "rewarding each according to his several ability."

This scrutinizing investigation by our Master, will be an unhappy day of examination for us, if we should chance to be lacking. If you should not be in possession of perfect love, He would be compelled to leave you outside the marriage supper of the Lamb, for only "they that were ready went in with him unto the marriage and the door was shut."

But suppose you are saved and sanctified wholly, and yet used your prayer talent almost wholly on yourself, will you not be compelled to give an account of your stewardship of prayer? The Word declares that it is "mighty through God for the pulling down of strongholds," and yet if you have left it largely unadvantaged except to carry your own soul to heaven, will you not be compelled to answer for unused talent, and the souls that were lost as a consequence?

And what about the use of your time? To your Master you must give account. Every bit of indolence, every neglect of known duty, every disposition to let others carry the church burdens, and the revival obligations, and the financial demands, while you shirk a bit, or maintain a discreet aloofness, for this stewardship of time, dear reader, you must face the Master who "trod the winepress" alone for you. Are you faithful enough so that you will joy to render your account to Him?

And how about telling Him all about the use of your money? Have you tithed so faithfully that no "Lord's money" kept back by you, shall stand up to witness against you? Will every tithe as it comes to this judgment hour between you and your returning Lord, cry out in your favor? Or will you shamefully see some of them point their accusing fingers at you, and cry, "You robbed God?"

The coming of Jesus is sure. His coming to judge us for rewards is also certain. Better begin to have a "book of remembrance written," ye who read this, and see that your tithes and offerings are recorded therein. If you cannot pay your back tithe that you have so carelessly withheld, you ought to make a generous annual offering to Jesus as interest on tithe money wrongfully retained. You should do this in addition to regularly paying your tithe from now "till he comes."

"And they shall be mine, saith the Lord, in that day when I make up my jewels"—i. e., gather out my Bride.

"And I will spare them, as a man spareth his own son that serveth him."

"Behold, he cometh!"

"Be ye, therefore, ready!"

J. G. MORRISON, *Executive Secretary.*



Home Life

DEAR YOUNG PEOPLE:

What does your country mean to you? Do you truly love America? Are you proud of Old Glory and what it stands for? There is a chorus of "Ayes."

But stop a moment. Do you honor and obey the laws of America? Are you willing to see the Stars and Stripes stand for a country whose constitution is respected neither by its own citizens nor those of other countries?

If you can answer yes to that first question and no to the second, then you can claim that you truly love your country.

Let me tell you what one American citizen thinks of his country and his flag, though to do this I will first have to tell you the story of

The Most Beautiful Tower in the World

Perhaps most of you have heard of the wonderful Singing Tower which Mr. Edward Bok has built at Mountain Lake, Florida.

When Mr. Bok selected an architect to design this structure he said, "I want it to be the most beautiful tower in the world."

"That is a large order," answered the architect.

After six months of research, study and work the plan of the tower as it stands today was presented to Mr. Bok.

It is built on the highest point in Florida and the grounds about it, consisting of some forty acres, had been carefully prepared beforehand. In fact, work was started in the park several years earlier.

An expert landscape gardener went carefully over the high, sandy mound with its few groups of pine trees. Then he made his plans, and a large force of laborers was set to work.

Drainage, piping for water, fertilizing the soil, lawn building, extensive planting of trees, shrubbery and flowers, the construction of bird baths and houses were some of the many things which kept these men busy for months.

It was my good fortune to visit this lovely place last February. The grounds are known as the Bird Sanctuary, a true and beautiful name. The birds have found it a haven of safety and peace. No cars are allowed within the gates; there are no noises to frighten or distract, nothing to hurt or molest them.

And from the moment one enters the gates, there is a feeling that the place is a sanctuary for man as well. The many voices of the world, the cares of business, the confusion amidst which we live, seem shut out completely.

A sign confronted us, "*Gentlemen will please not remove their coats while in this sanctuary.*"

There was a little feeling of awe, almost as if one were in some great, quiet cathedral.

We followed the velvety green alley unwinding before us. It was lined on either side with walls of tropical shrubbery, while pink and carmine edged the borders.

We turned a corner and to our right stretched another broad, green aisle, dim and shady. It looked like a cloistered way, the trunks of trees forming the pillars, their feathery branches its arched roof overhead.

A few steps around a bed of shrubbery and we came suddenly upon a shaded lily pool with water fowl afloat upon its placid surface. "Oh," someone whispered, for beyond those great clumps of blooming plants the pool widened out again, and blue and white heron quite unafraid, stood, each upon one slender leg among the lily pads.

And thus we went on our way, following winding grassy paths, finding new beauties on every hand, listening to happy bird calls, catching glimpses of bright forms flitting here and there.

Mr. Bok has introduced song birds from other countries into his aviary. He tells us of how two of our native mocking birds listened and learned the exquisite song of the nightingale, then tilted joyously in the top of a pine tree and poured forth the golden notes, completely deceiving a visitor who had heard the nightingale's song many times in its native land.

Birds migrating south in the winter and north in the summer, stop over for a rest and visit. Why not? There is food and water and peace and safety to welcome them.

We had been climbing a very gradual ascent all this time, and now we came to the summit. Before it stretched a great sweep of green-sward, and between the tall, slender trunks of the pine trees growing upon it, we got a wonderful view of the country-side stretched out below and beyond us. There were endless acres of orange groves, smooth ribbons of roads, blue lakes here and there, for this is a lake region.

To one side lies the little town of Lake Weir. The tower is surrounded by a moat, where the water is clear as a mirror. It reflected everything in sight—the lilies which bloomed upon its surface, the pink of the evening sky, the beautiful lines of the tower. And the tower itself, tall and graceful, rising some 255 feet above our heads, has a soft, rosy tint, for it is built of the lovely pink marble of Georgia and the creamy coquina stone of Florida.

I wish I could picture its beauty to you; the exquisite carving of the great

doors, the work of experts in that line, and the delicate tracery of the wrought-iron grill work, almost like a pattern of rare old lace. This too, is the design and work of a master craftsman.

Inside the tower are the bells. They were cast in England, delivered in Jacksonville, and brought to Mountain Lake on specially reinforced flat cars.

We are not to speak of them as a chime but as a carillon. A chime of bells consists usually of eight to a dozen bells. The carillon of the Singing Tower covers several octaves, and has all the notes of the chromatic scale. They range in size from the huge bell of the lower tones, weighing many tons, to the little ones high up in the tower which send forth the clear, silvery notes of the upper scale.

Only an expert performer can play upon a carillon such as this. And Mr. Bok has brought to Mountain Lake an artist, said to be perhaps the finest musician in the world on this particular line.

At a certain time each afternoon he gives a beautiful program of music. He has a large and appreciative audience. Visitors are seated under the pine trees waiting, and people in the country round about stop to listen, as the rich, full tones of the bells float out on the quiet air.

Mr. Bok has succeeded in building a place of such peace and quietness and beauty, that there is nothing just like it in all the world.

What was his motive? Many have said that it is a memorial to his parents. Mr. Bok in a recent article says not.

He came to this country, a poor, immigrant boy, he tells us, and found in America such a chance as no other country in the world gives to a poor boy. And now after a life of hard work and great success, he wished to do something which would very definitely express his gratitude to America, his adopted land. "In a way—this sanctuary and the singing tower are my tribute to the flag of my country," he says. It is a very costly one, for Mr. Bok is a rich man, and has spared no expense in carrying out his beautiful idea.

But let me remind you that Mr. Bok, as a poor, struggling boy and a successful man had already made a far more valuable contribution to the honor of the Stars and Stripes than any work of art.

For since he took the oath of allegiance to America, he has been a law-abiding citizen. He has upheld its constitution and has respected and faithfully kept its laws as something sacred.

You can do that, boys and girls, and it will be worth more to America and her beautiful flag than a singing tower.

MRS. J. T. BENSON.



Foreign Missions

"A cry as of pain again and again
Is borne o'er the deserts and wide swelling
main.

A cry from the lands that in darkness are
lying;

A cry from the hearts that in sorrow
are sighing.

It comes unto me; it comes unto thee.
What, oh, what shall the answer be?"

From every foreign field in the church comes the cry: "*Oh, why don't they come, why don't they come?*" And from every burdened missionary heart there rises constantly to heaven the cry: "My God, if the church at home, only knew—if it only knew!" Such distressful prayer enlists Almighty God.

The whole business of the whole church is to carry the whole gospel to the whole world.

If the missionary fires of the Church of the Nazarene die out, we are a ruined people. Up, fan the flame.

We must ever, as a church, be noted for our foreign missionary zeal and loyalty. We must never see the day nor the hour, when on the altars of our hearts there does not burn the quenchless zeal and ardent love for the souls of the heathen millions for whom our Master laid down His life.

Unconsecrated wealth in the hands of Christians is one of the greatest hindrances to the progress of the Church.

Jesus Christ teaches that a man's attitude toward God and His kingdom is revealed by his attitude to the property committed to his trust.

Dr. Morden H. Wright writes from Cairo of an engineer employed in a government survey department who wished to become a Christian. When his father found it out, he beat him; his eldest brother did the same. He was then reported to the headman in the village, and the head of the district. Both beat him till he dropped. The chief of the police in that district put him in prison, and went into the cell every few minutes and said, "Do you still want to become a Christian?" His answer was "Yes," each time, and each time he was beaten, until finally he fell unconscious. He was rescued from prison, as his imprisonment was against the law, and every day one of the Christians accompanies him to and from his work and stays beside him during office hours. He was expelled from his father's house, none of his relatives will even speak with him, and all are waiting for an opportunity to kill him.

NATIVES WOULD WORSHIP MISSIONARY

We were in a section in the extreme edge of our Murbad Western India Nazarene territory where the majority have never heard before, and few of them had ever seen a white woman. It was both pathetic and amusing to see the reception I got. Some ran into their houses and hid, others stood and listened from a distance, still others came and sat in the usual Indian style on the ground near us and listened, while a few came and fell at my feet to worship me, thinking I was God. Many times the past ten days I have had to say, "No, no, you must not bow to me, I am only a woman like you, but one who knows of a loving Savior and has come to tell you of Him that you may worship Him. A number of places the interest was so great that perfect silence reigned while we brought them the first message of love divine most of them had ever heard."—Eltie Muse.

A ROOSTER AT PRAYER MEETING

Many of our people in Peru live very close to their domesticated animals. Nearly every family gives the dogs, chickens, ducks, pigs, and especially the guinea pigs, full run in the house, under the beds, etc. Due to the danger from robbers, many of the native Christians bring their animals to church with them. Today a man and his wife came nine miles to church at Chiclayo. We do not permit dogs to enter the church ordinarily. But these people could not leave the dogs outside without losing them, therefore they were permitted to enter. Just as the preacher was praying a chicken, escaped from an *alforja* (saddle bag) and being unable to adjust himself to strange surroundings, began to run squawking in and out among the feet of the ones at prayer. Strange as it may seem, so reverent were the people that no one tried to catch the chicken until after the prayer was finished.—G. C. McHenry.

W. F. M. S. LIFE MEMBERSHIPS

It requires the payment of \$25 for a life membership in the Woman's Foreign Missionary Society of the Church of the Nazarene. Despite that fact twenty-two life memberships have been recorded since March 1. The roster runs as follows:

Pittsburgh District	13
Tennessee District	4
Manitoba-Saskatchewan District..	3
Southern California District	1
Indianapolis District	1
Total	22

ARGENTINE NOTES

Here on Gaona there is one family where the father and mother seem to be converted and some of the children have shown interest and attend the services. Several others have lately become interested also. One young lady came along with her sister who had been loaned a book from the Sunday school library. She saw a pile of Bibles and asked if she might take one of them to read. We claim the promise that "the entrance of thy words giveth light."

The little congregations hold together very well. The past week was a week of special prayer and each evening between the hours of 6:30 and 9:30 there was an almost constant stream of prayer going up from our people. Most of the Argentine Nazarenes like to pray.

Many hear the message in the open air each week and numbers of tracts are given out. Some in out of the way places have written showing their appreciation of the little paper published monthly. It is called *La Via Mas Excelente* (The Better Way).

The first edition of *The Christian's Secret of a Happy Life* is about exhausted. One young lady, the sister of the translator, Miss Garcia, was led into the experience of sanctification by reading it. She expects to enter the Salvation Army's school for officers this fall.

In the street meeting on Saturday night one of the witnesses said, "I was converted four months ago. I have been guilty of all kinds of sins but God for Christ's sake has forgiven me and I have peace with God. I am a policeman here in the city and confess that I fear God and want to live to please Him." How good it is to hear such a testimony and see this young man (31 years old) conform his life to the gospel.

Brother Antonio Lopez and his good wife, Maria in addition to their care of the church in the Calle Behring, have their hands full at present with the care of two sons, John and Andrew, born to them some weeks ago. The mother's life was in danger for a time but God healed her and both mother and twins are doing well now.

We appreciate the prayers and interest of the church in the homeland. May every effort to spread the gospel receive an abundant reward.

Yours in the gospel,
FRANK FERGUSON.

Systematic earning makes an industrious man; wise spending a well-furnished man; thoughtful saving a prepared man; conscientious giving a blessed man.

Uncle Buddie's Good Samaritan Chats



BELOVED SAMARITANS:

I left you last week at the Monday night service at Garden City, Kansas. Well, at the closing of the service it was beginning to rain. The Jones family and Robinson and Messer all bit the trail for La Junta, Colorado, and drove all night in order to reach La Junta before the rains stopped us, as we had some seventy-five miles of dirt roads and when it gets slick in Kansas, it is a job to get over the dirt roads.

We pulled into Lamar about six o'clock in the morning and drove to the parsonage and called Brother Hays out of bed and shook hands and bade them good-by and made a run to La Junta and pulled up to the home of old Savage and the Savage family and had breakfast at nine and got some rest and opened the service at 10 o'clock.

Then we had the battle good and strong from Tuesday, June 4 until Sunday, June 16. The workers for the tent meeting were Rev. Lum Jones and Professor L. C. Messer and old Bud. We had great crowds at night and fair crowds in the daytime and we had a splendid meeting during the first week.

It was arranged for me to run over to Pueblo for Thursday night and preach for our good pastor, Fletcher Galloway, a fine man and a great preacher. I have known Fletcher the most of his life. He was not over seven or eight years old when his father moved to Peniel, Texas, and lived neighbor to us for a number of years. Fletcher has made a great man and is doing well at Pueblo. They are now in their basement but this week they are starting their main building and by fall they will be in a fine church of their very own and they will then do the job, in fact, they are doing the job now but once in a good church, they will do much better.

It was also planned that I should go back on the last Thursday of our meeting and the first service was in our own church and we had the house and yard full and the last service was in the large St. Paul's M. E. church, where Dr. Logan is the splendid pastor. He showed us all the kindness that we could ask. He could not have been kinder than he was. May heaven smile on him.

It was also arranged for me to go to Trinidad on the last Friday night of our campaign. Here we have a fine young pastor, the Rev. Grim. He came out here from Iowa three years ago and is one of the fine young men of the nation. My, my, but God is raising up a great crop of young men and women in the Church of the Nazarene that are simply the finest in the nation. Brother Grim and his good people have just bought a splendid church from the Presbyterians. They

bought the property for \$4,500, on ten years' time without interest, paying \$450 a year, but they are paying \$800 cash this week and will pay at least \$900 this year, so the dear old boys down there are doing the job. They had Brother Lum Jones with them a few weeks ago and he raised for them eight or nine hundred dollars on their church. We had a fine service on Friday night of June 14 and I spent the morning there on Saturday and returned to La Junta on Saturday afternoon.

Well, here I am back at La Junta and on Saturday night old Professor Messer and I were to take supper with Brother and Sister King. Well, King is sure enough a king and Sister King is nothing short of a queen. My, my, but those Kings did fix up a great supper for us old tired preachers and singers. Well, the campmeeting community planned to room us at some good homes and then each day the good ladies had us all to our meals at different homes for dinner and supper and if ever a crowd of elect ladies did take care of a band of workers, it was those precious ladies at La Junta, Colorado.

We used to talk of the old southern hospitality and we all know what that means but the people at La Junta are from Missouri, Kansas, Oklahoma, Texas and Tennessee and they brought their hospitality out here with them and then there is something about out West that is not easy to explain. These people have associated with these great mountains until they are naturally big themselves.

Well, as we are to close up here on Sunday night, the boys all up and down this valley are to start on Monday, June 17, to their District Assembly over the mountains on the western slope at Montrose, where they are to open on Tuesday night with Dr. J. B. Chapman as their General Superintendent. The boys are

going up in fine spirit for the coming assembly.

Back in La Junta at the big brown tent where that fine pastor, Rev. Savage, is at the head of the Arkansas Valley Holiness Association and at the head of the big tent meeting we have already informed you the Jones family and the Robinson and Messer party are in charge of the preaching and music. We have had fine music here, some nights as many as fourteen pieces of different kinds of musical instruments; such is hard to find in the better and more thickly settled parts of the country.

I have heard Brother Lum Jones preach more in this campaign than any other time since we have been acquainted and today I say that of all the holiness preachers that I am acquainted with Brother Lum Jones has the greatest message to this day and generation of any man in the holiness movement. For 1930, Lum Jones ought to preach on the largest camp grounds from the middle of May to the first of October, for he has the message that this country is dying for. As a campmeeting preacher, he is today one of the best in the nation. I have preached and worked with the most of the good preachers in the great holiness movement and today there is just one man that I would recommend to any campmeeting community in the nation, and that man is Brother Lum Jones of Ada, Oklahoma.

We have but few men today that are dead in earnest and all on fire for God and lost humanity and can preach against sin and warn men and women of hell, in tears and in love and faith. I haven't heard anybody preach as Brother Lum Jones preaches since Brother Ed Ferguson went to heaven. May his tribe increase, and may God give us some more preachers in the great Church of the Nazarene that will get under the burden of lost humanity and warn them of their fearful and awful doom that is overtaking them by the millions. May God bless Brother Lum Jones and may his reward be great at that final and last day, is my prayers.

On the last Sunday we had a great day, when between thirty and forty were at the altar, and money enough was pledged to take care of the building and loan on the church property.

In love,

UNCLE BUDDIE.

BUD ROBINSON ON THE OHIO DISTRICT

Marion	July 3
Dayton group rally	July 4
Franklin	July 5
Xenia	July 6
Dayton First	July 7, a. m.
Dayton, Parkview	July 7, 2:30 p. m.
Troy	July 7, 7:30 p. m.
Sidney	July 8
Ft. Recovery	July 9, 10:30 a. m.
Celina	July 9, 2:30 p. m.
Paulding	July 9, 7:30 p. m.
Wauseon	July 10
Toledo	July 11
Walbridge	July 12
Columbus, Shepherd	July 13
Columbus, First	July 14, a. m.
Columbus, Radio WAU	2:30 p. m.
Columbus, Warren	July 14, 7:30 p. m.
Cardington	July 15
Mt. Vernon	July 16
Newark	July 17

The Nanking Government of China has just enacted a most important measure, prohibiting the production and use of opium except for medical purposes, which will be regulated by the government itself. The act also prohibits importation. After March 1 opium addicts are to be classed as criminals and treated accordingly.



LESSON FOR JULY 14, 1929

By M. EMILY ELLYSON

LESSON SUBJECT: Ezekiel Teaches Personal Responsibility.

LESSON TEXT: Ezek. 18:1-32; 33:1-20.

GOLDEN TEXT: *So then every one of us shall give account of himself to God (Rom. 14:12).*

TAKEN throughout, this chapter furnishes one of the most heart-searching messages for self-examination, contained in the Old Testament. A few Sabbaths ago under the caption, "Judah Taken Captive," we had a study in national accountability to God and in this lesson we will study individual accountability to God.

While the effect of heredity is a powerful influence in personality and does place upon offspring conditions difficult to overcome, yet our lesson teaches us clearly that inherited proclivities do not make one morally responsible for the sins of parents. Every person stands isolated before God, and will determine his own relation to his Creator. He or she is accountable only for his or her own offenses, and provision has been made whereby all of these may be forgiven if they truly repent.

"Turn ye, turn ye," was the keynote of Ezekiel's ministry, or in other words, like John the Baptist, his call to captive Judah was a call to individual repentance. Herein lies a great truth, the preaching of which is much needed. We are not only free from the sins of others, but we may be free from our own sins as well. Though a man's own sins are the only transgressions that can doom him to eternal death, yet even these are of no avail if he accepts God's terms of repentance and forsaking of all evil doings. "Turn ye, turn ye from your evil ways, for why will ye die, O house of Israel?" Couple with this call of the prophet the words of the Master, "Except ye repent ye shall all likewise perish," and we see that ever and always the groundwork of salvation has been repentance.

We read in verse 7, "I have set thee a watchman unto the house of Israel." We have in this statement a military expression. What is meant by a *watchman* here, is a sentinel. These men—sentinels—are appointed by their captains, and placed in positions to observe the movements of an enemy. Jehovah appointed Ezekiel to his position over the whole Jewish nation both in captivity, and in the homeland, for a remnant still were to be found in Judah. He was their moral and spiritual sentinel. We note that God is responsible for the message and Ezekiel for delivering it. In the faithful discharge of his duty, and in that only could he clear himself, otherwise he must answer for any calamity that might come to the

people. Men who hold back truth because it might be unwelcome or rejected, would do well to profit by this charge made to Ezekiel. Times and customs change, but truth does not. A minister cannot be true to God and his ordination vows if he holds back the truth.

Verse 12 tells us that the righteousness of the righteous will not save him if he fails to keep to righteous living. We do not think this means that a man's righteous life and preaching in the past is all lost, for doubtless good has come from it, but he will not be saved because of this if he falls away and dies in sin. Many may have been helped by his ministry and he have been largely used in advancing the cause of Christ and yet become a castaway.

From verse 13 we learn that we dare not resort to presumption and trust in the performance of righteous works. Our works may help the other fellow but they will not safeguard us from penalty following committed sin.

"Walk in the statutes of life and commit no iniquity" (v. 16). These are laws, the keeping of which gives life. Sin is forgotten and he shall live. A good man may fall into the same slough that a bad man is in, and become fearfully dirty, but the good man will flounder around and seek to extricate himself while the bad one will wallow on because he desires that kind of filth. Some time ago we were talking to a very useful young woman who had become ensnared somewhat, and her indiscretion had been tauntingly held up by another of her sex to justify herself in her apparent infidelity to her home. She was bold and shameless in her actions, but still professed to be a Christian, and was capable as a pianist in the church. The first party chagrined and embarrassed by her predicament would not profess and dropped out of all church relationship, conscientiously determined to deal squarely with the church. In the course of our conversation she incidentally referred to the taunt of the other party and said, "I am not in her class at all, and I told her I hoped she did not thus consider me." She abhorred and hated such a life and was seeking to extricate herself and wanted to get back to God. There is a difference and though people may not admit it, God sees it, and knows, and will be just in His judgment. Every soul stands individually accountable to God.

CHANGE CALLS FOR CHANGE

The fact of God's great favor upon us caused much change with us. We began as independent groups in different local communities conducting occasional evangelistic meetings, tent or brush arbor meetings, mission meetings, prayermeet-

ings. We had but little organization, were not largely known, had but little responsibility. But our growth has called for more organization and different arrangement; we are now more than a local group and a mission; we are a church among the churches and our pastors have their place among the pastors of the community. This has thrown us into the competitive church work of the community. From one to five other churches are after the very same people we are trying to get. What we get we must win in the face of this competition; in the face of what they have and do and offer.

Not only have we changed but the world has changed very greatly. When the modern holiness movement began they adopted the church evangelistic methods then current, the revival and campmeeting with the altar service—the mercy seat or anxious seat. But this method has now largely been dropped by all of the churches except the holiness churches; we no longer have any competition along this line. We rather have a subtle opposition. It is being popularly taught that these methods are sensational, unwise and should be avoided.

Does this change which we have experienced and the change that has taken place in the world call for any new vehicles of travel, any new methods to meet the competition and succeed with our work? The revival must not be dropped. There is a work to be done through the special revival that cannot be done any other way. But is this a sufficient method for these changed conditions? Or must we mix it with others in the new methods of today? We must stay on the old path, but shall we use the new vehicles?

We ask now, what is the outstanding church method today? The answer is personal evangelism. The pastor or evangelist can no longer meet the need by preaching. Preaching must be continued but it must be supplemented by teaching and by lay work. Today the laymen must work with the preacher; we must have trained lay workers in the church. The Sunday school provides a group leadership for departments; and a leadership over smaller age groups—supervisors and teachers—covering the entire span of life from the cradle to the grave. Under the pastor as the leader, with the superintendent as his assistant, and these helpers, we have a great working force, which if trained to know their particular tasks and how to do them makes a real modern bus to travel on the "old path" and bring in the larger load. This is the outstanding church method today. We too must use it if we are to win the company we should have.

Then in the Sunday school work we must use the best methods to meet the

The oldest church in Oklahoma City has been razed. I understand it was the city's first church building; being built by the Methodists soon after the 1889 run. It was bought by the Nazarene people about 1916. You remember the writer to the Hebrews says, "He taketh away the first that he may establish the second." So the first is gone, but thank God, we have a second.

After some prayer and consideration a new location was secured north of the railroad tracks, and on the corner of Sixth and Francis streets this beautiful brick building has been constructed. It has fifteen Sunday school rooms and a large Sunday school auditorium. The main auditorium has a seating capacity of about twelve hundred. It also has a pastor's study and a baptistry.

All outstanding bills have been paid, and interest on the



loan to date. The church has also bought a nice six-room parsonage, ideally located. For all that has been accomplished to God be all the glory.—F. H. Bugh, Pastor.

competition. On promotion day some children going home from Sunday school met up with a company from another school. These last children all had little rolls of paper tied with a ribbon. The first children asked what they were and were told they were promotion certificates. They had been promoted also but had received no certificates. Shortly after arriving at home they informed their mothers that they did not want to go to their school any more and told her they wanted to go where they gave certificates.

Yes, changes call for changes. We must meet the conditions of the age in which we live. We must not leave the "old path," but we must use the best improved vehicles we can that will run on this path.

BRESEE MEMORIAL HOSPITAL

It is now six months since we arrived on the field and probably some of our people are wondering what we are doing. A little news of our doings was published some time ago. We have been very busy with the work, but much of it was in laying foundations and in getting ready for other work. However, we have now completed the walls and the roof of the south wing of the hospital and the men are laying floors in it. The walls of the north wing are almost up and before this is read the roof should be on. At the same time we are building some of the necessary outbuildings. We have a boat enroute from Tientsin with much material but there is no telling when it will reach here. The river is so low that the boats cannot come all the way until there is more water. So that may delay us for a time. Another thing that is making the work a little slow is that in order to

help the famine sufferers we are using all of the native lumber that we can. Three sets of persons are helped by this. The ones who are fortunate enough to have the trees to sell are helped by the sale of the trees. Then there are the men who saw up the logs, and still another set who make it into what we want. We are manufacturing quite a quantity of tongue and groove flooring by hand. We have constructed two dry kilns where we dry it. We are also sawing many thousands of lath by hand. The back yard of the hospital looks like a mill yard.

The work of finishing the interior is necessarily slow. The piping for the heating plant is on that boat and we cannot put it in until the boat arrives and there is much of the work that cannot be done until those pipes are in. Don't get the idea that anyone will be sitting around waiting for we have many things that can be done. We are pushing the men right along. We have a great amount of furniture which must be made by hand. We must purchase the lumber and get it dried and then made up into chairs, tables, dressers, etc. If we only average three chairs to a room that means two hundred chairs to make by hand. Then there are eighty bedside stands such as are used in hospitals. We have more than half of these made.

We have had one good rain which was sufficient to sprout the seeds but unless another comes soon the seeds will have sprouted in vain. The money so generously contributed by our people has been a real Godsend to our Christians here. It is amazing how far they can make a little go. It is almost harvest time for the wheat but alas, in this section there is none to harvest. It is not so many miles to the south where there is wheat and many of the people will go there to

help and to get what food they can. It will be three months yet before the grain they have just planted can be harvested, and only then if there are rains enough to keep it alive and growing.

C. J. KENNE.

Tamingfu, May 21.

SOUTHERN CALIFORNIA DISTRICT ASSEMBLY

The Southern California District Assembly was held in the beautiful city of Santa Ana, and entertained by our church with Rev. U. E. Harding as pastor. The sessions were held in the Ebel Club House, the auditorium of which had a seating capacity of about 600. The spacious dining room, with the many other rooms for committees, also the Educational Unit of the First Methodist church, just one block away served the assembly with ample room.

The opening service was held on Monday night, June 10. Rev. U. E. Harding presided and a number of speakers addressed the gathering. Dr. O. Scott McFarland, pastor of the First Presbyterian church, gave warm words of welcome from the Ministerial Alliance. Mr. George Raymer, Secretary of the Chamber of Commerce, represented the civic interests and told us that we were to make ourselves at home. Dr. R. T. Williams responded on behalf of the assembly and stated that we should leave a blessing with the people of Santa Ana.

The night services were devoted to evangelism and anniversaries. Tuesday night Dr. E. W. Petticord of the Evangelical church preached and on Wednesday night Rev. H. H. Hooker gave the message. Thursday night a service was held in the interest of the Cornell Memorial church to be erected in Santa Ana. Over

\$3,500 was given in pledges and cash. Friday night was a missionary service with a number of missionaries speaking. Many joined the Prayer and Fasting League. Saturday night the young people of the district had charge and much enthusiasm was manifested for the N. Y. P. S. Dr. J. W. Goodwin, General Superintendent, our guest of honor, preached the closing sermon. A number of people sought and found the Lord during the evangelistic services.

Thursday morning was designated as the time for election of the District Superintendent. Rev. J. T. Little received 282 votes out of a total of 322 votes cast in the informal ballot. A motion prevailed to make the election unanimous which was quickly done. During the year, five new churches were organized. The district now has a total membership of 5,109, an increase of 121 members. The Sunday schools had a net increase of 310. The total amount of money raised was \$296,898, out of which \$30,257 was for the general interests. The district gladly accepted the 10 per cent increase.

The district made plans to completely free Pasadena College from debt. The amount of \$25,000 was apportioned to the churches. Action was taken that should the trustees deem a change of location for the college advisable they were to proceed. At the present time, Santa Ana is making the strongest bid for the location of Pasadena College. On Sunday afternoon a School Rally was held in the high school auditorium which was attended by fully 1,500 people. Dr. Williams made a short address, followed by a stirring appeal from President O. J. Nease.

The ordination service was held Sunday morning at 9:30 a. m. Five people were ordained. David Spaulding, Arthur Grobe, Mrs. B. V. Seals, Mrs. Ruth Gray, and Mrs. Elizabeth P. Urschel. Twelve were graduated from the Course of Study and sixteen were given a license to preach. Dr. Williams preached the sermon Sunday morning to a crowded house. His message was greatly blessed of the Lord. An overflow service was held in the chapel of the First Methodist church.

Words do not express the appreciation of the people for the gracious entertainment given by Brother Harding, his people and the people of Santa Ana. Everything was done for the comfort of the delegates. It was an assembly blessed of the Lord and all the people went home with a determination to do more for the Lord during the coming year.

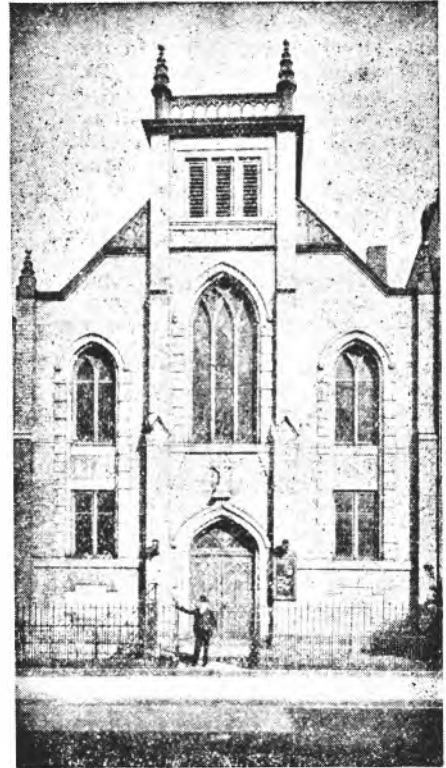
C. B. WIDMEYER, *Assembly Reporter.*

NORTHERN CALIFORNIA DISTRICT ASSEMBLY

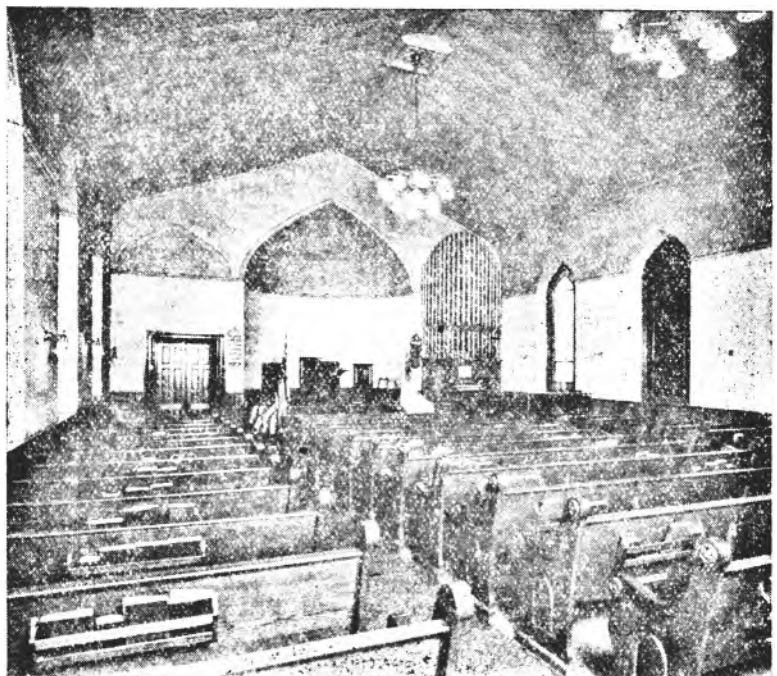
The Northern California District closed its Twenty-fourth Annual Assembly June 9. Rev. A. F. Laing, pastor of the Porterville church, with his loyal people served as host to the district in its annual gathering this year. It was generally conceded that nothing could have been added to the royal way in which they entertained. They fed and housed the assembly in a way that elicited words of praise from the lips of all. No additional offerings

NEW HOME OF JOHN WESLEY CHURCH, BROOKLYN, NEW YORK

Front and partial interior view of the new home of John Wesley Church of the Nazarene, 64-66 Menahen St., Brooklyn, N. Y., Rev. A. G. Crockett, pastor; Rev. Henry Elsner, assistant pastor. The Lord has very signally owned and blessed this people. He has been better to us than we deserve. This beautiful edifice which is to be newly decorated throughout and a new heating plant installed, and which has a beautiful pipe organ only four years old, cannot be duplicated anywhere for less than fifty thousand dollars. The pews and carpets are almost like new and it is well lighted and ventilated. We can seat four hundred very easily. With the improvements we are making, the property as it will stand will cost us only \$27,000. We fully expected that we would have to pay \$50,000 or \$60,000 for a permanent home. Indeed the Lord is good and He still answers prayer. We will be only one and a half blocks from our present location, thus saving all of our Sunday school and the publicity gained in the community. We owe an unpayable debt of gratitude to this people and friends. We would so love to mention a few names of those who have stood by in the great battle in the center of the world's metropolis. But as we are requested not to do so, we may say, our prayers are, that the Lord of heaven bless these faith-



ful ones, remember them in mercy, with His great grace and everlasting love and reward them not only in this but in the life to come.—A. G. Crockett.



INTERIOR VIEW

were called for above the six dollar registration fee, which was required of all attending members of the assembly.

General Superintendent, Dr. R. T. Williams, was the pending officer for the assembly. It is too well known by the entire church to need emphasis that Dr. Williams presided with the highest degree of satisfaction and efficiency. He gave a series of three messages at the nine o'clock hour, using as his general topic, "The Successful Pastor." The subtopics from which he spoke were: 1. "How to Win the People to the Church." 2. "How to Finance the Church." 3. "How to Keep the Church Spiritual." His messages were full of those characteristic pungent, gripping truths. His Sunday morning message on "Consecration" was a searching masterpiece, that held the large audience in the spacious high school auditorium with rapt attention. Appreciation for this great, devoted leader is constantly growing in the hearts of northern Californians.

Rev. Frank B. Smith, who has so successfully served the district for the last five years, proved his worth and the high esteem in which he is held by the district, when the nominating ballot was unanimous save eight votes. This was quickly made unanimous by a rising, enthusiastic and prolonged ovation. He is now entering upon his sixth year. Mrs. Smith was also enthusiastically elected by the women of the district to enter upon her sixth term as the efficient and aggressive president of the W. F. M. S.

Major items of business transacted included: pledges from the several churches of the district to pay the entire quota allotted to the district to pay the general church debt; indorsement of the pension fund plan, as submitted by the General Board; adoption of the constitution, as submitted by the Seventh General Assembly; the district assumed the obligation of \$5,400, the amount asked by the college as its responsibility in consummating the college debt.

There were two foreign missionary rallies held during the sessions of the assembly. Speakers at these meetings included Revs. David and Edith Walworth, missionaries from Peru, E. Y. Davis, Superintendent of the Southwest Mexican work, Mrs. S. N. Fitkin, General President of the W. F. M. S., and Dr. R. T. Williams.

Among the visiting speakers were, Rev. J. T. Little, District Superintendent of the Southern California District, whose message an presence in the assembly were greatly appreciated. Rev. Orval J. Nease, the new president of Pasadena College, won the hearts of the people with his aggressive and efficient program for the college. The assembly voted its sanction to the board of trustees to move the location of the college, if in their judgment it was deemed advisable.

Rev. A. F. Laing the entertaining pastor, was the only candidate ordained to the ministry. On this occasion Dr. Williams delivered a most searching ordination message, which included words of stringent and timely admonition.

The faithful labors of John A. Dolson as District Secretary and George Kramer

as District Treasurer, were rewarded by a unanimous vote to their respective offices.

FRED M. WEATHERFORD, Reporter

BETHANY-PENIEL COLLEGE

The Twenty-ninth Annual Commencement of Bethany-Peniel College was indeed the best ever. The weather for the last three days was ideal, the visitors were many—Colorado, Nebraska, Iowa, Kansas, Texas, Arkansas and Louisiana being represented, the programs were of a high order, and the special speakers were much appreciated by all.

Rev. R. E. Gilmore delivered the Commencement sermon. The message was both scholarly and spiritual. The students of Bethany-Peniel College and the people of Bethany love Brother Gilmore. God is certainly blessing this gifted young man. Rev. S. H. Owens, District Superintendent of the Eastern Oklahoma District, preached the Annual College Sermon on Sunday evening of Commencement Sunday. He presented in a powerful way the pre-eminent values of the kingdom of Christ in the lives of men. Brother Owens has held important positions in the Church of the Nazarene in this section for many years. Our people greatly love him. Rev. M. F. Ham, D. D., pastor of the First Baptist church of Oklahoma City, and one of the leading ministers in his denomination delivered the Commencement Address. He emphasized the foundation of life as Life itself as found in Jesus the Christ. We are always glad to have Dr. Ham with us.

The delightful weather and the beautiful campus itself made a fit setting for the well rendered musical program of Campus day. Then the long tables under the trees were spread with all manner of good things, and one of the biggest, happiest crowds did full justice to these blessings from God.

The Alumni Banquet was well attended and plans were made for a Great Homecoming next Commencement. The date will be May 16-20, 1930. Begin now to make your plans to be with us. At that time we shall celebrate the Thirtieth Annual Commencement of Bethany-Peniel College. Among the prominent persons in our movement who have already

promised to be with us on that occasion are the following: Rev. A. M. Hills, D. D., LL. D.; Rev. R. T. Williams, D. D.; Rev. J. B. Chapman, D. D.; Rev. E. P. Ellyson, D. D., and Rev. M. Emily Ellyson. A Homecoming Committee has been selected and is already beginning its work. An Alumni Quarterly Bulletin is to be published and its chief business during the present year will be to boost for the Homecoming. Already pastors, evangelists, and laymen on every hand and from all parts of the land are telling us that they expect to come. We are confident that it will be one of the largest gatherings that has ever been known in our church. Please pray that God will make it a special time of inspiration and blessing.

The Bethany-Peniel College Campmeeting will be held from August 22 to September 1 of this year. With Drs. Chapman and Henricks as preachers and Kenneth and Eunice Wells as singers we are expecting a glorious time. The Vaughan Quartet will be with us for at least the last Sunday. There will also be many other interesting features about the meeting. Come and be with us. Your visit will afford you an excellent opportunity to see our town and school.

The prospects for the coming school year are very promising. Our Fine Arts Departments are to be manned by masters in their various fields. The College of Liberal Arts and Sciences will have an excellent corps of teachers. It is also assured of the full four-year accrediting again. The Intensive Ministerial and the Bachelor of Theology Courses will largely be given by C. A. McConnell, A. L. Parrott, C. H. Wiman, M. A. Wilson, and S. S. White. There will also be special lectures and addresses from many of the leaders of our church during the year. All of this means that if you are anxious to prepare for Christian work, you can secure as good training as there is at Bethany-Peniel College. Add to these facts the fact that our correspondence is much heavier than it has ever been before and you can readily see why we think that our prospects are promising. We fully expect the large increase of last year to be repeated.

S. S. WHITE, President.

KANSAS CITY DISTRICT GROUP MEETING

The Sunflower Group of the Kansas City District convened June 5 and 6 at LaFontaine, Kansas, with our vice president, Rev. J. W. Cox, in charge.

We were honored with the blessings of God upon us from the opening hour. We were glad to have with us the special speaker our good Brother Wilson Bentley, of Milan, Mo., whose messages on the "Second Coming of the Lord" were greatly appreciated by all who heard them.

Some exceptionally good papers and topics were brought as follows: "What I Get Out of Acts 2:3," by Rev. J. W. Cox; "What I Would Do If I Were a Steward," by Rev. Gladys Davis of Elk City; "Backsliding, Its Cause and the Remedy," by Rev. H. N. Morris of Cherryvale; "An Ideal Sunday School Superintendent and His Work," by Rev. L. E.

Please allow me to commend that wonderful book "Personal Work" (\$1.00) by that saintly preacher and teacher, J. O. McClurken. Servants of God, if you would like to see your own littleness and God's greatness, your blessed privilege in winning the lost, to have your heart fired with a real throb to follow the Master, by all means buy this book.—W. H. Crawford, Pastor, Church of the Nazarene, Dickson, Tenn.

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Wright of Independence; "A Loyal Nazarene," by D. L. Kellar of Cherryvale; "In What Ways Does Our N. Y. P. S. Pay?" by Rev. R. L. May of Tyro; "The Duties of a Pastor's Wife," by Mrs. T. M. Patterson of Chanute. Mrs. J. W. Cox gave a reading, "The Ideal Pastor's Wife." "Justification and Sanctification; Which Is the Greatest?" by Rev. W. A. Menneke of Independence; "The Bible and Missions," by Rev. T. M. Patterson of Chanute; "How to Create a Greater Missionary Spirit in Our Churches," by Mrs. Flora Menneke of Independence.

On June 6, Professor S. S. White and the Male Quartet from Bethany-Peniel College joined our number and the singing of the quartet was a great blessing to us. It is needless to say we kept them busy throughout the day.

Professor White told of Bethany-Peniel College and its purpose. We also had the privilege of being associated at the 11 o'clock hour on June 6, with the Wilson County Holiness Association.

In spite of the showers of rain, a fine crowd was in attendance and when the showers of blessing would start to fall all thoughts of the other showers of rain was forgotten. God marvelously blessed, we rejoiced and praised God for the old-fashioned outpouring of His Spirit in power.

We must not forget to add that Rev. Cox and his good people at LaFontaine certainly know how to entertain the group and the tables were well laden under their burden of good things to eat.

We left this group with a deeper determination to press the battle for King Jesus and serve more loyally than before.

Secretary.

SOUTHWESTERN INDIANA GROUP MEETING

The bi-monthly meeting of the Southwestern Indiana Group was held at Oakland City, Ind., church, June 10 and 11. This was a great meeting and was conceded to be the largest and best that has been held yet. It is surely wonderful how God is working in this section. The meeting opened on Monday night with Rev. Banning, the new pastor at Boonville, preaching. God gave us a fine service and all enjoyed the good message. On Tuesday morning the people began to come from all directions and at ten o'clock the church was packed for the opening service. As one expressed it, "The people came expecting a big time, and they had it." From the first words of the opening song the Spirit of God came on the people and remained all day till the closing moment. Rev. C. J. Quinn, our beloved District Superintendent, who was present for the entire meeting, gave a wonderful talk on "Prophecy." Rev. Weida, local pastor, sang the airplane song, after which Rev. Ray Johnson, pastor at Bicknell, brought the morning message. After hearing this good message we were all more determined to live close to God and stay in the straight and narrow way. After a wonderful basket dinner, for which southern Indiana is famous, the meeting began with a great devotional and praise meeting led by Rev.

Morris, pastor of Evansville. Sisters Wire and Cooper brought a message in song, after which Rev. Cummins read a great paper on "Backsliding." This was a wonderful paper and enjoyed by all. Brother Quinn brought the message of the afternoon and too much cannot be said as to the greatness of this message. We feel we will all be better men and women as the results of this sermon. Rev. Stofer, pastor at Princeton, was the preacher of the evening service. A ladies' quartet brought a message in song and Brother Stofer brought a great and timely message which brought conviction to the people. Some came to the altar and prayed through to victory. Then the climax came. The saints shouted, cried, laughed and praised God till a late hour and all went home feeling it was the best season of all our lives. The next meeting will be at Princeton in October.

D. A. WEIDA, Reporter.

N. Y. P. S. RALLY, ZONE ONE, NORTHERN CALIFORNIA

Our N. Y. P. S. Rally was held at Chico on the evening of May 30, with a good representation from the Red Bluff, Corning and Chico societies.

Miss Neva Harmon, our zone leader, had charge of the meeting. After the opening exercises Brother J. H. Thompson, the pastor from Red Bluff, introduced the topic for the evening, "The Christian's Challenge," with a short, stirring message. The challenge was thrown out to the young people to accept and to live whole-heartedly for Christ in spite of temptation and opposition.

A boys' trio of Chico sang, "There Is Something More Than Gold," after which a short time was taken for testimonies.

Corning was represented by a paper on the subject, "A Challenge for Consecration," based on Rom. 12:1, and Chico by a well given talk on "A Challenge to Give Up the World for What Christianity Offers." A beautiful instrumental number given by a five-piece orchestra from Corning, and a solo by a Red Bluff member concluded the extremely profitable devotional service.

Brother Clyde Cockerhan was elected zone leader for next year, and a plan was adopted to hold three days' conventions with the Sunday schools and missionary societies.

LOTS HALL, Reporter.

WASHINGTON-PHILADELPHIA N. Y. P. S. ZONE MEETING

The Zone Meeting of the Philadelphia, Lansdale, Collingdale, West Chester and Norristown Young People's Societies was held on April 27, 1929, at the Collingdale church for re-election of officers. The

Old Sitting Bull's last ride. Many tales are told of the death of this grim old warrior. In "The Day of the Lost Frontier" (\$1.00) you will read of his fitting end.

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officers are: president, Rev. E. E. Grosse of Norristown; vice president, Brother G. Woodward of West Chester; secretary, Sister M. Boyd of Philadelphia; treasurer, Sister Foes of Lansdale. After a few encouraging remarks from our new president the meeting was adjourned.

M. E. BOYD, Secretary and Reporter.

NEWS IN BRIEF

Evangelist Mary C. Ellis writes that fifteen adults joined the Church of the Nazarene at West Chester, Pa., as a result of our Barn meetings. Philip Geiter is pastor of the church. She writes, "Glad to start our school in Philadelphia with Nazarene supplies. Many were saved and sanctified but these fifteen joined the church. Are now on our way to Wilmington, New York."

Evangelist J. E. Brasher writes from Coastview, Florida, that Sunday, June 9, was his fifty-ninth birthday. He was in a meeting near his home town and there were about fifteen forward for prayer. A man and his grown daughter were saved and there was some old-time shouting. He requests prayer that his body be healed if it is God's will.

J. W. Hoover of Utleyville, Colorado, sends us a card that he is fasting and praying for his healing. He says, "A whisper in prayer sometimes is as a shout on the mountain top when it reaches the throne of almighty God. Please pray for me; but best of all, may the Lord have His way."

Mrs. Edith Whitesides from Portland, Oregon, was a pleasant caller at the Publishing House last week. She spent some time last year in Springfield, Mass., in charge of the work there, but has been West, visiting the assemblies in the interest of the W. F. M. S. She attended the North Pacific, the Northwest, the Idaho-Oregon Assemblies, and also spent a few days at Clovis, New Mexico. She is enroute to Springfield, where she will resume her work.

Mrs. Fitkin was also a visitor at the Publishing House, looking after some of the interests of the W. F. M. S. She has been visiting the assemblies in the Northwest, the North Pacific and the Idaho-Oregon.

Evangelist Otho Schwab and wife stopped in Kansas City enroute to their next meeting. These excellent young people have been greatly used of the Lord in their recent evangelistic meetings and are keeping busy in the work.

"Uncle Buddie" and Professor Messer held a meeting in the First Church of Kansas City and took subscriptions for the *HERALD OF HOLINESS*. At that time, Uncle Buddie only lacked about fifty subscriptions of having two thousand for the first six months of the year. He will be in Ohio for the next few weeks, assisting District Superintendent Gibson.

District Superintendent Herrell and family stopped at the Publishing House enroute to Trenton, Mo., where they are holding a tent meeting and plan to organize a new Church of the Nazarene at the close of the services.

Rev. R. S. Ball and family of Topeka, Kansas, made a visit to Kansas City recently and called at the Publishing House. Rev. Ball is pastor of the Church of the Nazarene in Topeka.

Evangelist Ray Davis has just closed a series of revival meetings in Grace church, Kansas City, Mo., with Rev. Gordon Blystone and spent some time at the Publishing House Monday.

Dr. R. T. Williams spent Tuesday at the Publishing House. He had just closed the New Mexico Assembly at Clovis, and was enroute to New England to attend campmeeting.

Brother and Sister F. F. Gattis write from Guntersville, Alabama, stating that Rev. J. E. Smith will be in evangelistic meetings there soon, and ask "that we shut the old mill down" long enough to pray for them there. They desire a Church of the Nazarene in their city.

F. R. Morgan writes that himself and family were in a wreck which destroyed their car. Mrs. Morgan and the baby were taken to the hospital, but X-ray showed the injuries were not as serious as at first appeared. They are at Gallup, N. M.

Word comes to us that Rev. D. W. Dobson who has been in the hospital at Oskaaloosa, Iowa, with acute appendicitis, is improving slowly. Let all the friends continue to pray for Brother Dobson that he may be speedily restored to his normal strength.

CHURCH NEWS

SCIENCE HILL, KY.—"As our beloved pastor, Brother A. J. Frank, has felt led to other fields he leaves us Tuesday, June 11, to take a pastorate in Louisville, Ky. We regret the leaving of this good family and pray that God will bless them abundantly in their new place and make them a blessing to that people as they have been to us. Brother F. E. Robinson

WHEN YOU MAKE YOUR WILL

Remember the old preacher who has blessed the world with a godly ministry. Help keep him from poverty and want when his steps are feeble, his eyes dim, and his hands are palsied.

Let us tell you how

Department of Ministerial Relief
Church of the Nazarene
2923 Troost Ave., Kansas City, Mo.

has accepted a call and will be our pastor for 1929-1930. Please continue to pray for Science Hill."—Eliza Baugh, Reporter.

EVANGELIST D. J. WAGGONER—"We are enjoying our work in Louisville. This is a great field for Home Mission work. We have held three short meetings with good results in two of these meetings. The reason our meetings have been short, was due to the very busy times in the crops, and so much rain. In two of these meetings we have a chance to go back in summer and hold another meeting and organize a church at each place. At least that is the way it looked when we left them. We are now in Crowley, La., with our big tent up and firing away. Good outlook here for a Church of the Nazarene. We are hoping to see a church at close of the meeting. God is supplying our need."

PASTOR C. A. ALEXANDER, JACKSONVILLE, TEXAS—"As I have seen nothing lately from the work in this part of east Texas, will send in a report of our work. I have three rural churches. Sunday, June 9, was a great day at our church at Martin Chapel. We had a good service at the morning hour. We preached from the text, Rom. 1:16, emphasizing the importance of getting this gospel to all the world. At the close of the service \$31 in cash was paid to the General Budget. At 7:45 p. m. we had the children's missionary program, which was a great success. The little children collected \$18 in their mite boxes. One little girl collected \$5.85. We also had a nice offering from the congregation. In all we doubled our General Budget. Amen. I think we ought to wake up to our general interests. Our other two churches are behind on their apportionments, but we are going to do our best to bring them up. These are busy days, but God is blessing and we mean to press forward."

AVON PARK, FLA.—"Our Anniversary Rally Day program was celebrated May 10, at the First Church of the Nazarene; this being our fourth anniversary. All preachers on the district were invited. The program began at 10:30 a. m. with a song service and after a welcome address by Rev. W. E. Melton, our pastor, and a devotional service, Rev. Shaw preached a wonderful sermon, which blessed our souls and was a great inspiration to all present. Lunch was served on the church grounds. At 1:45 a blessed song service following with a praise and testimony meeting following, the 'History of the Church' was read by Grace Meredith, and after a talk on the progress of the church by the pastor, \$70 was subscribed, to be applied on the church debt. The program closed with prayer. This being such a wonderful day it was decided to make this an annual occasion; we are looking forward to next May 10, our fifth anniversary."

No. LITTLE ROCK, ARK.—"The Lord was with us Wednesday night when our beloved pastor, Rev. Lee L. Gaines, was recalled for another year, 45 to 13 in his favor. There were many of his dear

friends helping the church turn the key of prayer at God's throne and God heard and answered, opening the windows of heaven by giving us a spiritual prayer meeting and victory in our recall, for which we give God all the glory."—Carl M. Blacklock, Church Secretary.

THE WOODLAND INTERDENOMINATIONAL HOLINESS CAMPMEETING, WILLOW LAKE, S. D.—"This was my first campmeeting of the season. It was held May 30 to June 9, in a beautiful grove at the Woodland Methodist church. The place was ideal—no more wonderful grounds in that part of South Dakota. The constituency of the campmeeting is made up of farmers, professional and business men. Different churches are represented except the Church of the Nazarene, there being none closer than eighty miles away. There are many fine farmers and their wives that stand by this camp, and they raise the money for expenses without any pull. They had a handsome sum left in the treasury this year. They had a new tabernacle ready to dedicate this year, and it was no trouble to raise the money needed for it. God surely blessed us in the campmeeting from beginning to end, with fruitage, fine weather, splendid crowds, unity and souls. The new tabernacle though a good-sized one was far too small to accommodate the largest crowd. The singing was conducted by Rev. John Friesen of Carpenter, and he did it well. His wife assisted him in special messages in song several times, she too is a good singer. Brother John and his brother Jake have been broadcasting for two years and are considered among the best, and are in demand. Brother and Sister R. E. Chambers of Thomas, S. D., who are also supporters of the camp, rendered several fine messages in song; they are splendid singers. Rev. W. Myron Redfield, Methodist pastor from Esmond, S. D., rendered valuable help in the music. Brother Roy Mudgett's two daughters brought us one good message in song. They came with their father and mother from Mitchell, eighty miles away. Some came as far as a hundred miles. Many preachers, Methodist and Presbyterians, and of the Faith Mission work attended, and all helped. The Methodist pastor of Woodland church is on the Association board, and stands right back of the work. He and his efficient wife are graduates from Chicago Evangelistic Institute. It would take too much time, and space to give all the details of this

A New Eight-page Tract! IMPERATIVE SOUL-WINNING By A. M. Hills, D. D.

A gripping, thrilling, stirring message needed—only those with a real soul burden know how much such a message is needed. It should be ordered by every pastor and evangelist and distributed by the thousands among church members.

Prices: 10c a dozen; 80c a hundred
Send 10c for big sample package of one, two, four and eight page tracts

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young camp, but no finer young camp nor finer people can be found. This was my second time, in fact, I helped to reorganize it a year ago. It looks to me that there should be some fine Churches of the Nazarene in this part of South Dakota. It is a prosperous country, and a most substantial people. God bless them all."—J. B. McBride.

PASTOR A. C. GUSTIN, MEMPHIS, TEXAS—"The revival closed with victory. Evangelist Lon R. Woodrum was at his best in bringing the messages. Professor Jack and Ruby Carter led the singing with victory. These workers were rightly chosen and directed under the leadership of the Holy Ghost. Some of the services were the greatest that I have witnessed for years. Nearly sixty prayed through in the old time way. The battle was hard but victory was won. Seven united with the church, others are looking our way. We are expecting greater victories in Memphis, Texas. Pray for us."

PASTOR E. H. STOUT, ERIN, TENN.—"We have been pastor at Erin church for four years and each year we have seen a steady growth on all lines for which we give God all the glory. Some of the best people in the world are in Erin. Four years ago we had about forty-five. We now have about sixty-five. We have conducted and assisted in ninety funerals, made more than one thousand visits a year and have visited and prayed in every home in town and community, irrespective of church membership. We have now resigned, our resignation to take effect with the coming of the District Assembly, September 11. We will be open for a call anywhere the Lord may direct. We are having a home coming and basket dinner, dedicating our Sunday school rooms the fifth Sunday in June. Our revival will begin at that time and continue on through the first two weeks of July with Mrs. C. H. Harrington evangelist, and Druell Sheldon song leader. We covet your prayers for the success of this meeting, and that God may continue to lead and bless us. Saved, sanctified and kept, ready for the coming of our Lord."

SULPHUR, OKLA.—"We now have as our pastor Rev. E. M. Vaught, and we thank God for sending us such a pastor and wife. Our Sunday school is progressing with Rev. W. E. Hill as superintendent. Brother Hill is a very humble man of God. We have a very lively W. F. M. S. organized by our pastor with Sister Vaught as our efficient president. Our Young People's Society is coming fine under the leadership of Brother Walter Hill. We are planning for a fifth Sunday meeting. We believe there are greater things ahead. Pray for us."—Reporter.

FARGO, N. DAK.—"The first part of last March Brother L. E. Hall from Nampa, Idaho, came to Fargo to put on a campaign. There was only one Nazarene family in Fargo and one out in the country, but we had been praying God to give us a revival and a church to worship in. The

battle was rather hard at first with only a few real experiences, but we just held steady and believed God, and some people from other churches were just waiting to see what we were going to do. Brother Hall and also our good District Superintendent, Brother Hart, are men of God and know how to pray and pull for God and souls. The latter part of the meeting things began to break and the last Sunday God came in a wonderful way and we all felt we must have a church organized. Brother Hart, being here that day, organized a small class with others promising to come soon. We now have sixteen members and others want to come. And the best of all, the revival spirit is on and people are seeking God and conviction on the people in almost every service. We now have Brother Hall as our pastor and hope we can keep him for part time this year. He is an efficient and spiritual man and is well liked by everyone who attends our services. We have given him a unanimous call to return with the privilege of helping Brother Hart on the district in Home Missionary work. We feel like traveling on."—Mrs. V. A. Popejoy, Secretary.

PASTOR KARL L. TEISINGER, DIAGONAL, IOWA—"We are glad to report God's blessing is upon the church here. There has been steady progress in every way. The spiritual condition is good. During our ministry here we have seen some real victories for our Savior. Our Sunday school is growing. The N. Y. P. S. has a vision to do things for King Jesus. There are only fifteen of them. They have paid for the material to remodel our church basement since we have excavated it, and have nearly enough money on hand to pay for the furnace. Then at the beginning of the assembly year they took upon themselves to raise \$60 for the General Budget, which they have nearly raised up to date. The W. F. M. S., only seven in number, are alert, have a great vision and burden. They felt as though they could carry the balance of our General Budget which amounts to \$50 and will have it all by assembly time. Amen. But their secret for this success is, they have enlisted nearly all the church members to save all pennies that come into their possession during the month, then the last Sunday of each month we have our Penny Sunday and a message on Missions, which has brought a greater vision upon us all. After a month of prayer we started in on a great mission with Brother Otho Schwab and wife, from Ada, Okla., as evangelists. They are sane and sound, not radical nor modern. Brother Schwab is a fine singer, song leader and is great in his preaching on holiness and the second coming of our Redeemer. Sister Schwab is good at the piano and in the children's meetings. We had out to the children's meetings as many as eighty. There were nearly a score of souls who bowed at the altar, some had to make restitution, and confessions, but God met their needy souls. We announced that we would not try and hunt for any one's purse, but asked them to give as they felt they should and the workers were well satisfied with the good response.

The folks gave the pastor a good 'grounding' and then followed up with a love offering. The closing service Brother and Sister Schwab were given a call to return at some future date for a meeting. We will say, anyone desiring the services of an evangelistic party will do well in calling these precious young workers, who have a burden for lost souls, and who leave the field in a spirit of unity between people, church members and pastor. We are all encouraged and expect to keep pressing the battle for God, holiness, and lost souls."

SONG EVANGELIST CARL W. BARNES—"This is my first report since coming into the Church of the Nazarene last February. God has surely been good to us and we are praising Him this morning for blessings far exceeding our expectations. We are indeed enjoying the fine fellowship of Nazarene folks and thank God for directing us this way. Our first meeting was at Konawa, Okla., with Brother A. E. Green as pastor and Brother J. M. Messer as the evangelist. It was indeed blessed of the Lord from the beginning and resulted in a real revival in the church and the bringing in of some fine folks to the church."

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Brother Green has done a splendid piece of work since last assembly. The membership has increased from twelve to nearly sixty during the eight months. We will be with them in August again to lead the singing for their revival at that time. We then began a meeting in Durant, my home town. J. F. Babb, pastor here, did the preaching the first week and then D. M. Coulson was secured to do the preaching for the last two weeks. This was a tent meeting and even though we had some cool weather, the Lord gave us a good meeting with fine crowds and some results. Brother Coulson preaches the old-time gospel in the old-time way and people could not help but be convinced of its truth. Brother Coulson and I then went to Wewoka in a Home Missionary campaign. There was rain and then more rain but God helped us to overcome all obstacles and as a result there will be a fine Church of the Nazarene organized with some twenty members, all good substantial folks. Brother Coulson is now on his way to his summer's work in New York. God bless these old war horses who have come up through hardships and persecutions and are still fighting on, not being content to lay down the armor. We have two open dates for the summer and will be glad to get in touch with any pastor or evangelist or camp that needs the services of a song evangelist for the summer or fall. My home address is 221 So. 7th St., Durant, Okla."

PASTOR W. A. HUFFMAN, ARTESIA, NEW MEXICO—"We have just closed a good meeting with Rev. Jarrette and Dell Aycock, as evangelists and their daughter, Miss Maridel, as pianist. The meeting was held under a tent, and the crowds were said to be the largest in any revival meeting we have had here for years. Quite a number of seekers sought and found God during the meeting and had it not been for the storm that came up on the last night, just as a large crowd was gathering, we would doubtless have had a great closing. But the Presbyterian church offered us their building for this emergency, and in spite of the storm we had a good congregation, and a wonderful closing message by Brother Aycock and three good members were taken into the church. Twenty-eight subscriptions were taken by Brother Aycock for the HERALD OF HOLINESS during the meetings. We have heard of the Aycocks for several years, and have observed their ministry indirectly but this was our first time to have them for a meeting, and I must say they measured up to our every expectation. They delighted the church, pastor and town with their sane gospel preaching and beautiful singing. Our town was helped and our church was blessed, and we believe much good will continue to be reaped in the future from their splendid ministry. God bless them. We shall never forget them."

PASTOR EARL ALLISON, SHELBYVILLE, ILL.—"On May 24, we opened a revival with the Redmons and Rev. Horace Booker, the blind musician, as special workers. Crowds

were fine; offerings came easy, over two hundred and fifty dollars raised for all purposes. The Redmons left on June 9 but we persuaded Brother Booker to stay on another week. Brother Booker is not only a musician but is a good, constructive preacher. We received six new members into the church, all folks that can be relied on. Anyone desiring a revival would make no mistake in calling either of the above workers for a meeting. The Redmons are well known and Brother Booker came from Florida well recommended."

PASTORS REV. AND MRS. J. W. YOUNGMAN, ELKHART, KANSAS—"We are glad to report victory for the Elkhart Church of the Nazarene. We recently closed a good meeting with Rev. H. N. Dickerson, evangelist. Then Uncle Buddie came together with our good District Superintendent Balsmeier and Professor Messer came for one service and this was truly a great service. We had seats for over five hundred, these were all occupied and all who could find standing room were crowded in and scores were turned away. Rev. Balsmeier returned last Sunday for an all day meeting and to help us launch a campaign to raise funds to complete our building. This was a most wonderful day. The Jones Family Orchestra of Hooker, Okla., furnished the music which would be hard to beat. Brother Balsmeier preached three most wonderful sermons. Five thousand dollars was subscribed on the building fund and we are planning to begin actual work on the building not later than August 1. The pastor has been given a call to return for his fifth year."

EVANGELIST CLON C. BROWN—"We are still on the Carolina District on the firing line. Since the middle of January, we have held five campaigns, including the one we are now in, in Bennettsville, S. C. We had a good time along toward the last; for in the beginning there were some

things going on that no converted person ought ever be guilty of. Then we had to go to the hospital with one of our little boys for about nine days. We left our wife and boy in the hospital and went to Rutherfordton, N. C., where the Lord gave some marvelous cases of sanctification. Next we went to Star, N. C., where it came as nearly being a failure as any place I have ever been both financially and spiritually, receiving twenty cents above expenses. Then in Norwood, N. C., the Lord blessed with several praying through which we believe with another campaign will result in a Church of the Nazarene. We are now here in Roanoke, Va., and heaven's blessings are upon us. We are only half way through a three weeks' meeting and ninety-five have already bowed at the altar with many of them praying through. If anyone desires our help we have an open date from October 13 to November 13. Home address: Troy, North Carolina."

GULFPORT, MISS.—"Last night, June 17, we closed our midsummer revival with Rev. Misses Della Smith and Jonnie Dance as evangelists. The meeting was blessed of God from the very beginning. Time after time the altar was lined with seekers, and again and again were heard old-time shouts of praise to God for forgiveness of sins and deliverance from the old man of sin in the heart. Words are inadequate to express our appreciation of the evangelists in their untiring labors with us. Such praying, such faith, such holding on, are seldom seen these days. They are beyond question the very type of evangelists that are needed in the Church of the Nazarene. They are efficient from every standpoint but especially in being Spirit-filled, which is even the most essential. We can, without any solicitation, recommend them to any church that is eager for an old-time revival. Please pray for us at Gulfport."—N. O. Nabors, Pastor.

EVANGELISTS TREDDORE AND MINNIE E. LUDWIG—"After a two weeks' rest at home in April we began our summer labors with Rev. A. L. Buck at Cadillac, Mich. The Lord gave us a very good meeting and souls prayed their way through to real victory for pardon and purity. A good class of about fifteen came into the church after the close of the revival. We were very pleasantly entertained in the home of Sister Buxton, whose husband was afflicted and in the hospital, but was recovering in answer to prayer and soon after our meeting returned home and was able to take up his work again, thank the Lord! We next came down to Reed City with Rev. C. J. Studt, and after quite a strenuous battle God broke through and gave us a good time of salvation and a fine closing day. We autoed on to Corcoran, Minn., for the eighth annual camp-meeting of this growing Hennepin County Holiness Association Camp. We were privileged to hold this camp three years in succession some few years ago and it made our hearts rejoice to see so many of the folks and especially young people, who

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were saved and sanctified in our former camps, still standing true and now filling the offices on the camp board and backing the work and pushing the cause of holiness against no little opposition. This camp closed with a good degree of victory and all were greatly encouraged. We were privileged to labor with Brother R. A. Shank and wife and their son Milton as song evangelists and we greatly enjoyed their fellowship. We have a good beginning in the tent here at Rosholt, S. D., and expect victory in His name. At all of these meetings we had blessed services in the Sunday school and many children and young people prayed through at the altar of prayer. The **HERALD OF HOLINESS** was always presented and subscriptions taken and sent in by the pastor. Mrs. Ludwig's illustrated songs are being greatly used to attract outsiders to the revival and some of them we see beautifully saved. All glory be to Jesus."

PASTOR C. C. CLUCK, BENTONVILLE, ARK.—"Every department of the church is getting along fine. Our Sunday morning services are like revivals. Our Sunday school is doing the best work it has done in years. We have enrolled sixty new pupils since the first of January. The Young People's Society is doing good work. Miss Ova Wright makes a fine president. Our revival will be from July 7 to 21 with Rev. Mrs. M. V. Dillingham of Welling-ton, Texas. Pray for us."

EVANGELISTS E. E. AND ORA J. TURNER—"Since our last report to the **HERALD OF HOLINESS** we have conducted meetings principally with the young preachers that were formerly members of the churches of which we were pastors, and it was a delight to be with the boys again in the battle. We were pleased with Rev. Leonard Crabb in his good work as pastor of the Portland, Ind., church. He was proving himself to be a real pastor and the meeting was a success and much good was done in the city. Our next engagement was with the new church at Mishawaka, Ind., where Rev. Grant Barton was the very efficient pastor. This was a wonderful revival in every sense of the word. There were seekers at every altar call except two. The pastor received into the church a nice class from this meeting. They are planning to build a new church soon. We had a very enjoyable meeting with the Farm-land church. Rev. Himes is the faithful pastor. Though the church is small in numbers and much sickness hindered many of the saints, yet the victory came and the people of the community were regular in attendance, and great good was done. In April we were delighted to be associated with Rev. Fuller Rodcliff and wife in the new church at Cambridge City, Ind. This was Brother Rodcliff's fifth year and during that time he had built up the church membership to near one hundred and had just completed a beautiful new brick structure. Our work was a bit hard here as there were many hindrances, but the blessing of the Lord was upon the meeting and some prayed through to victory. We are now engaged in our first tent meeting

for the season with our church in Oskaloosa, Iowa. The interest is fine and the revival tide is rising. The saints of this church know how to pray, hence a revival is surely started this way. Rev. L. W. Dodson, pastor, has done a very commendable work during the last three years. After this meeting we are engaged for the summer and early fall in Saskatchewan, Canada. Rev. George Beirnes is the Superintendent. We want to thank our many friends who have prayed so earnestly for my recovery from my illness of last year. I am happy to report that I am in better health than I have been for four years, so we are ready to press the battle in the field for the glory of God. In every meeting I have sent in subscriptions for the **HERALD OF HOLINESS**. I am highly pleased with our church paper; it is brim full each week and couldn't be better."

PASTOR H. T. DAVIS, MOBERLY, MO.—"We have just closed our first year on this charge and in spite of many hindrances and difficulties our congregations in our regular services are at least three times as large as a year ago; and prayermeetings four times as large. There has been a gain in our Sunday school each month and our average attendance has trebled. Our church membership has been doubled and our District and General Budgets were paid five months before the assembly. We have purchased a fine parsonage home and at the present time it is worth at least six

hundred dollars more than it cost us. We have just closed our spring revival with the Chryslers as helpers and with Miss Ruby Lee Dees, daughter of our District Superintendent, as assistant. In my work I have used the best evangelists in the movement, but none ever gave better service than the Chryslers. Brother Chrysler is straight and solid in his preaching and Sister Chrysler does excellent work as a chorus leader, and I would not know where to turn to find their equal when they play and sing together. It rained at least half of the nights, but we had a good attendance almost every night. We had no real break, but quite a number prayed through and have already joined the church. Moberly believes in the old-fashioned gospel, and will stand by that kind of a man in the pulpit. Pray for us."

KIMBALL, S. DAK.—"Our church is growing in membership, for which we give God the glory. On June 7, we held our Sunday school picnic, enjoyed by both young and old, saved and unsaved. Preceding dinner all together around the table sang, 'Come to the Feast,' which was a feast for both soul and body. After dinner all gathered around and listened to talks by our pastor, Rev. H. J. Wesseling, and talks by our local preachers, Brother Carroll Wilson and Brother W. A. Cunningham, which closed with personal testimony and unsaved souls were touched and God was working in a wonderful way. Praise His name! On Sunday, June 16, was our Sunday school Children's Day and Missionary Program. While discouragements seem to come, God undertakes in a mighty way and my desire and prayer is to work for my Lord in every way I can to help spread the gospel of Jesus. As the little children were speaking and singing it caused one to think that perhaps one of them may some day be on a foreign field laboring for Jesus. Kimball church has three local preachers of which two are preparing for Nampa College this fall. We have a very good Young People's Society and also Sunday school and thank God for our young people that have stood true to God and His calling. We are all working for the upbuilding of Christ's kingdom and boosters for the **HERALD OF HOLINESS**."—Mr. and Mrs. Bethel Cunningham.

OSKALOOSA, IOWA—"Great revival now in progress. Largest crowds in attendance, and deepest interest we have had for three years. A large number have already prayed through. Beginning now on second week. Rev. E. E. and Ora J. Turner, evangelists. People ran to the altar Sunday morning while Mrs. Turner was preaching"—L. W. Dodson, pastor

CHEROKEE, OKLA.—"We have just closed a very successful revival here. Rev. Lee Hill, evangelist, preached mighty messages each night with unction and power from the Holy Spirit, and made a wonderful impression upon the town. Brother and Sister E. D. Simpson did the singing, which was especially blessed of God, for they could sing the glory down. Large



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crowds came out to hear these workers sing and preach the old-time, rugged gospel of full salvation from all sin. Numbers of people have asked me since when I will get these good people back for another revival. Fifteen prayed through to definite victory for pardon or purity. Eleven were taken into the church, and several others are looking our way. Best of all the interest of the Peniel church was moved from the country, nine miles west of town, into Cherokee. And now we have an established Church of the Nazarene in this beautiful little county seat town. Brother Hall, our District Superintendent, and Brother Miller, our home

missionary superintendent, came up and helped us sell the old church property and buy new property in town. We raised about three hundred dollars for the revival, the old church property in the country sold for \$450, and we raised in cash and pledges \$425 to supplement the \$450 for a down payment on the new property. This makes a total of \$1,175 raised in this one revival. Our new property is 75 ft. by 140 ft. It has a nine room, modern house, an underground cistern, a cement storm cellar, and a garage on it. This is a corner lot, with ample room for our old church building to be moved in on it temporarily, till we can rebuild. Our regular congregation has doubled. Pray that our work here may go forward with a mighty victor's tread for God and for holiness."—Rev. Joe Pitts, Pastor.

declared that they were perfectly content to remain in Pasadena. After refreshments were served, the benediction was pronounced by Rev. J. E. Wallace. The year just closed has been one of the best in the history of Pasadena First church. God has blessed the church spiritually, numerically and financially. Brother Macrory enjoys the confidence of the people by reason of his consistent, Christlike life among us. We rejoice that God has given us such a splendid Christian gentleman as our pastor—one whose life before us and the world is a constant adornment to the beautiful doctrine we cherish. Definite plans are now being made for a year of progress in every department. We believe that, as a church, we are united in the one great purpose of serving God in the salvation of men. "Hitherto hath the Lord helped us," and in His strength we resolve to achieve greater spiritual victories in the future."—Hugh C. Benner, Reporter.

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PASADENA, CALIFORNIA—FIRST CHURCH—"Marking the close of the third year of his pastorate at Pasadena First church, Rev. H. B. Macrory and Mrs. Macrory were the guests of honor at a reception given by the church in the library of the Y. W. C. A., Friday evening, May 31. Approximately two hundred members and friends of the church attended this delightful event. Expressions of appreciation, esteem and love for the pastor from various departments of the church were given by Mrs. H. M. Kirk, superintendent of the Sunday school, Mrs. H. A. Schwab, president of the W. F. M. S., and Nelson B. Sewell, president of the Y. P. S. The program of the evening included musical numbers by Mr. and Mrs. Harry Wenger, Mrs. Pauline Bates Sutton, pianist, Rol Benner, violinist, and Hugh C. Benner, pianist. Readings were given from the poems of Edgar Guest and James Foley by Carl Deisenroth and Nelson B. Sewell. Following the program, Hugh C. Benner, representing the church board, presented Mrs. Macrory with a large basket of flowers, and Nelson B. Sewell, for the Y. P. S., presented Brother Macrory with a lovely gift. The guests of honor then responded with expressions of appreciation for the kindness and Christian friendship of the church, and for the happiness which had been theirs in their ministry here. They

DEATHS

STEPHENS—The Church of the Nazarene has suffered a great loss in the death of Rev. Jennie Stephens, pastor at Monroe, Washington, who passed away May 2, 1929. The following obituary taken from the "Monroe Monitor" tells the principal events of her life and shows the deep regard in which she was held in that city. Following a sick spell of many months, Mrs. Jennie Stephens died suddenly on Thursday evening at her home on Main street. Immediate cause of death was an internal hemorrhage, although much of Mrs. Stephens' sickness had been due to heart trouble. Up until a few months ago Mrs. Stephens was able to attend to the ministerial duties of the Nazarene church of which she was the head here. Failing health, however, sapped her strength so that she found it necessary to call in an assistant. Her son, Rev. W. A. Stephens, was called home from California and since the first of the year had been with his mother. Two sons, Rev. W. A. and Howard Stephens, and a daughter, Mrs. C. Archer, of Everett, survive. The deceased was but 59 years of age, having been born in Eureka, Wisconsin in 1870, where she lived until her marriage, in 1890, to Edgar Stephens. From there she emigrated to California. Shortly after she took up the work of the Salvation Army and was transferred to Portland, Oregon, with a captain's commission. For 20 years she was a leader in the religious work in Portland. Finally came the call to the ministry of the Nazarene church, which she heeded, and which was her life work for the rest of her days. About five years ago she came to Monroe and it was under her energetic guidance that the work advanced rapidly here. Funeral services were held on Monday at 2 p. m. from the Nazarene church with interment following in the Monroe Cemetery. Rev. Guy McShane of Seattle had charge of the services, assisted by Rev. A. M. Bowes of Portland and Mrs. Edith Whiteside of Portland and Rev. Elsie Wallace of Seattle. Mrs. Stephens was a deeply religious character and a true Christian

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whom any congregation or community might well be proud of. It takes exceptional talent, together with sterling qualities of character, to advance in a field of endeavor which is generally considered to be a vocation for men rather than women. Yet Mrs. Stephens spent practically her whole life as a missionary and that she achieved success in her chosen field is attested to by the growth of her church here in Monroe, and the sincere and generous expressions of sorrow from a host of friends.

BARNETT—Amanda Bird was born at Austin, Missouri, September 14, 1867, and departed this life April 17, 1929, at 10:30 p. m., at her residence, 1741 Q St., Lincoln, Nebr., age 63 years. She was united in marriage to Mr. Geo. E. Barnett, June 13, 1880; to this union one child was born, who is still living. Her husband preceded her in death five years ago. She leaves to mourn his loss her son, Mr. Will Barnett, of Lincoln, Nebraska, and two brothers, Mr. George Harper of Sioux City, Iowa, and Mr. Albert Barnett of Omaha, Nebraska, and one sister, Mrs. Fannie Inman of Long Beach, California. A host of friends mourn their loss but not as those who have no hope. Mrs. Barnett was active for a period of years in city mission work, where she was the teacher of the primary class. Many will rise from this place to call her blessed. She was active at the time of her death in the Lancaster County and State Holiness Association work, being chairman of the

Visiting Committee, visiting the sick, the poor and the shut-ins, in which work she was tireless. She was also connected with the W. C. T. U. work. Sister Barnett was converted in July, 1893, at a campmeeting in Sloan, Iowa, and sanctified some time later, and ever gave testimony with praises of victory to the fact that the Holy Spirit was her Comforter. Mrs. Barnett united with the First Church of the Nazarene of Lincoln, in April, 1914, and ever proved by her testimony and life a faithful member. She was active in the Woman's Foreign Missionary Society work and taught a young women's Sunday school class until her home going. Her place in the various organizations can never be filled, and our loss is heaven's great gain. We expect to meet her in the morning just inside the gates of heaven.—V. W. Littrell, Pastor.

SHELL—Mrs. Lillie Turnpin Shell was born in Wayne County, Kentucky, June 1, 1895, and departed this life June 11, 1929, age 34 years and 11 days. She was married to Robert Shell of Pineville, Ky., July 15, 1910. To this union were born seven children, the two oldest of which, Gladys and Pauline, preceded her to heaven in infancy. She leaves to mourn their loss her husband, Robert Shell, and five children, Paul, Edward, Zelma, Bernice and infant Robert Joseph, born May 25, 1929, and a host of relatives and friends. She joined the Christian church in girlhood and lived a consistent Christian life. She was sanctified and became a charter member of the Church of the Nazarene in Pineville and was an active member, teach-

ing in the Sunday school for a while, then serving as president of the W. F. M. S. until her health failed. She was truly a humble and devoted soul and was a faithful lover and supporter of the church, a loving wife and patient and tender mother. May God bless her memory!—Mrs. H. S. Clark.

RUYLE—Mrs. Caroline Isabelle Ruyle was born May 10, 1859, and died at the home of her daughter, Mrs. Julia Nay, at New Glarus, Wis., June 5, 1929, at the age of 70 years and 25 days. On August 17, 1878, she was united in marriage to J. P. Ruyle and to this union were born thirteen children, four of whom died while small. Her son, Frank Ruyle, also preceded her in death. She is survived by five daughters: Mrs. Rosey Ann Hicks of Greenville, Illinois; Mrs. Daisy Jackson of 1209½ W. Hill St., Urbana; Mrs. Nellie Gregory, 603 East Washington St., Champaign; and Mrs. Della Davis of Chrisman, Illinois; and Mrs. Julia Nay of New Glarus, Wis. Three sons: J. M. Ruyle of Greenville, Illinois; John William Ruyle of 1310 N. Berkeley St., Urbana, Illinois; and David Henry Ruyle of Muncie, Indiana. One brother, John Cummings, of Oklahoma, and one sister, Mrs. Dolly Bates, of Jonesboro, Arkansas. The deceased was converted in the old Nazarene Tabernacle in Champaign early in the spring of 1925, and lived a beautiful sanctified life among her friends and relatives. She united with the Church of the Nazarene of Champaign, March 29, 1925, and from this church roll was promoted to the Church Triumphant in heaven. She will be greatly missed by her many relatives and Christian friends.

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ANNOUNCEMENTS

RECOMMENDATION—It gives me great pleasure to recommend to our people Rev. E. C. Allen, a commissioned evangelist of the Kansas District. He is a good preacher, carries a burden for souls and will work anywhere. He has held as many as five meetings for one pastor on the Kansas District, and has been to a number of churches two or three times. Address him at the Publishing House—Rev. A. F. Balemeler, District Superintendent.

NOTICE—We are leaving with our family for a trip by auto to Vancouver, B. C., and return, spending six weeks or longer in the Pacific Northwest. While in that part of the country we will make Everett, Wash., our headquarters. We recently held a convention in Everett for the Snohomish County Holiness Association. It is our plan to hold another meeting there soon in the Church of the Nazarene. We will hold a number of short conventions while on our trip. Mail addressed to me at Everett, Wash., Gen. Del., will reach me.—I. O. Martin.

WEDDING BELLS—A beautiful church wedding was solemnized at Denver First church, Tuesday evening, June 11, at 8 o'clock, when Miss Gertrude Wynkoop and Mr. M. A. Fellows, both of Denver, Colorado, were happily united in marriage, in the presence of a large audience. The ceremony was performed by the writers.—C. W. and Florence Davis

RADIO—Peoria Church of the Nazarene expects to broadcast over station WMBD Peoria, Illinois, each Monday night, nine to nine-thirty central standard time, through July and August. Wave length two hundred eight two-tenths, kilocycles one thousand four hundred forty. Pray for us. Tune in and write us in care of station.—J. O. and Edna Wells Hoke.

WEDDING BELLS—A new Nazarene home was established on June 4th by the marriage of Miss Elizabeth E. Brown, daughter of Mr. and Mrs. J. Riley Brown, to Clare Hartley Jones, son of Mr. and Mrs. C. W. Jones, all of Kansas City. The ceremony was performed by Rev. G. M. Hammond, pastor of First church, and witnessed by a large gathering of friends and relatives. Following a motor trip to Colorado the young people are at home at 333 South Bellaire Avenue.

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CAMPMEETING CALENDAR

July 11 to 21, Red Deer, Alta., Alberta Nazarene campmeeting. Workers: Revs. Haldor and Bertha Lillenas and daughter, W. Coulter with his wife.—Chas. E. Thomson, Red Deer, Alta., Canada.

July 11 to 21, Kittanning, Pa. The Fifth Annual Campmeeting of Armstrong County Holiness Campmeeting Association will be held in the Armstrong Grove, three miles from Kittanning, Pa. Workers: Evangelists Rev. and Mrs. John Thomas, Rev. C. Warren Jones, song evangelists, Rev. A. W. Gould and the famous colored quintet. For information write, Secretary Rev. I. P. Boarts, R. 6, Kittanning, Pa.

July 11 to 21, Santa Ana, Calif. Southern California District campmeeting, Church of the Nazarene, Walnut Grove Auto Park, 2700 N. Main St. Workers: Rev. W. G. Schurman of Chicago; J. B. Chapman, General Superintendent; Rev. O. J. Nease, presi-

dent Pasadena College. Rev. D. I. Vanderpool of Denver; Harry Wenger, musical director; Vernon Wilcox, pianist; Mr. I. W. Young, Sacramento, children's evangelist. Rev. J. T. Little, District Superintendent, in charge. Cottages, tents, dormitories, hotel rooms, cafeteria and lunch rooms, reasonable rates. For information write, Rev. U. E. Harding, 488 S. Broadway St., Santa Ana, Calif.

July 12 to 21. Iron Mountain, Mich. 2nd annual campmeeting, Michigan Association for the promotion of holiness. Workers: Rev. Anna L. Spann, Rev. Lloyd M. Blakely. Pianist and children's worker, Mrs. Grace B. Henke. For information write Rev. Wm. Combellock, Iron Mountain, Mich.

July 12 to 21. Smith Mills camp, near New Bedford, Mass. Workers: Rev. Stella B. Crooks, Rev. A. B. Carey, evangelists. Rev. Mabel R. Manning, soloist and song leader; Miss Little Furbush, children's leader; Miss Evelyn F. Maynard, pianist. For information write Miss Annie M. Cunningham, Secretary, 194 Tremont St., New Bedford, Mass.

July 17 to 28, Waco, Texas. The San Antonio District (Church of the Nazarene) Campmeeting. Workers: Rev. I. M. Ellis and Rev. R. E. Dunham. For information write, O. F. Hatfield, 1816 North Colorado St., San Antonio, Texas.

July 18 to 28, Columbus, Ohio, Moore's Road, Ohio District Nazarene Campmeeting. Workers: Rev. Bud Robinson, Rev. Wm. Heslop, Rev. Norah Heslop, Rev. Raymond Browning, Prof. L. C.

Messer and Rev. F. M. Messenger. Rev. Chas. A. Gibson, platform manager. For information write, Rev. W. R. Gilley, Secretary, 2104 Revere Ave., Dayton, Ohio.

July 18 to 28, Freeport, L. I., N. Y. Prince Ave. Long Island Holiness Campmeeting Association, Inc. Workers: Rev. J. M. Hames, Rev. Henry C. Stebbins, Rev. Geo. N. Buell, Rev. James Jones, H. Willard Ortlip. In charge of music, Rev. C. I. Armstrong; pianist, Robert L. Simpson. For information write, H. J. Cornell, 46-14 Burling St., Flushing, Long Island, N. Y.

July 18 to 28, Wunewoc, Wis. Hillsboro Wesleyan Methodist Campmeeting Association. Workers: Rev. Jesse Whitecotton, Rev. F. R. Eddy; song leader, Rev. Raymond Lewis. For information write, Rev. J. B. Clawson, Wunewoc, Wis.

July 18 to 28, the Columbia River Campmeeting Association will hold the Fourth Annual Campmeeting, Portland, Oregon. Workers: Dr. J. B. Chapman, Jarrette and Dell Aycock and Carlton Booth with District Superintendent J. E. Bates in charge. For further information write, Donnell J. Smith, 606 Elliott St., Portland, Oregon.

July 19 to 29, Douglas Campmeeting, Douglas, Mass. Workers: Rev. C. H. Babcock, D. D.; Rev. George B. Kulp and others. Noted Vaughan Radio Quartet; Rev. C. C. Rinehager, song leader. For further information write, F. A. Hillery, 212 Oxford St., Providence, R. I.

July 22 to Aug. 4. Indian Lake, four miles northeast of Vicksburg, Mich. Michigan District camp, Church of the Nazarene. Campmeeting and Christian Worker's Training school. Workers: Dr. and Mrs. E. P. Ellyson; Joseph W. Peters, song leader; Prof. W. J. Hildie, director of orchestra; Miss Myrtle Sherman, children's worker. Rev. F. W. Domina and Dr. Maude Allen Stunick workers will take part. For rates and reservations write Rev. O. J. Finch, 2345 Francis Ave., Grand Rapids, Mich. For information concerning Workers Training School, write Rev. W. W. Clay, Secretary, 1025 Maple Ave., Jackson, Mich. —R. V. Starr, District Superintendent.

July 25 to August 4, Little Rock, Ark. Arkansas District Campmeeting. Church of the Nazarene, will be held on the camp grounds one mile north of Little Rock on Conway pike. Workers: Rev. T. M. Anderson and Rev. C. B. Fugett preachers; Professor Ben Sutton and wife, singers. For information write Mrs. Anna L. Oliver, District Secretary, 621 Olive Street, North Little Rock, Arkansas.

July 25 to August 4, Warsaw Campmeeting, Warsaw, Ohio. Workers: Rev. E. W. Petticord of Columbus, Ohio, and Rev. Post of Watervliet, N. Y. Mrs. Esther D. Williamson and Miss Della Haldy of Cleveland Bible School, Cleveland, Ohio, singers. For further information write, Edward Shepard, Warsaw, Ohio.

July 26 to August 4, St. Croix Falls Campmeeting, Ashland, Wis. Workers: Rev. J. E. Redmon and wife, Rev. E. O. Chalfant, Rev. T. W. Willingham, Miss

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July 26 to August 11, Interdenominational, Letts, Ind. Workers: Rev. N. B. Herrell and wife and others. For further information write, Mrs. Joe Carter, Letts, Ind.

July 26 to August 4, Michigan Association for Promotion of Holiness, Mt. Pleasant, Michigan. Workers: Rev. Lloyd M. Blakely, Detroit, Mich.; Rev. J. S. Wood, Pontiac, Mich.; Mrs. Grace B. Heneks, pianist, Detroit, Mich. For further information write, Miss Susan Walsh, Mt. Pleasant, Mich.

July 28 to August 4, Campmeeting at Connelly Springs, N. C. Workers: Revs. John Owen, Tilden Gaddis; Moses Slaters and Miss Edith Ghouse. For further information write, J. H. Green, Box 200, Connelly Springs, N. C.

July 31 to August 11, Northern California Campmeeting, Santa Rosa, California. Workers: Rev. J. T. Little, Rev. U. E. Harding and Rev. Orval J. Nease, evangelists. Rev. J. F. Ransom, soloist and director of music; Mrs. I. W. Young,

children's worker and soloist. Rev. Frank B. Smith, platform director. For further information write, Rev. Fred Weatherford, Sec. 767 Mill St., Santa Rosa, Calif.

August 1 to 10, Second Annual Campmeeting of the S. W. Interstate Holiness Association, Elkhart, Kansas. Workers: Rev. D. C. Shearer, Mr. and Mrs. R. E. Bridgwater. For information write, Rev. J. W. Youngman, Elkhart, Kansas.

August 1 to 11, Idaho-Oregon District Camp, Nampa, Idaho. Workers: General Superintendent J. B. Chapman, Jarrette and Dell Aycock and daughter. For further information write, A. E. Sanner, 108 Juniper St., Nampa, Idaho.

August 1 to 11, Peniel, Texas. The 35th Annual Session of the Peniel Holiness Campmeeting will convene at Peniel, Texas. Workers: Rev. I. M. Ellis, evangelist, Rev. Jack Carter and wife song leaders. Preachers in regular work will be entertained free. The annual Convention of Nazarene Young People's Society of Dallas District will have sessions during first three days of above date. For further information write, E. C. DeJernett, Peniel, Texas.

Aug. 1 to 11, Eldorado, Ill. Beulah Park campmeeting. Workers: J. L. Brasher, Paul S. Rees, C. C. Rinebarger, E. E. Montgomery and others. Rev. Thos. E. Harper, president of camp, in charge. For further information address Rev. Thos. E. Harper, St. Francisville, Ill., or J. M. Keasler, Omaha, Ill.

August 1 to 11, Ozark Campmeeting, Ozark, Arkansas. Workers: Rev. H. N. Dickerson, evangelist; singers C. C. Childers and wife. For further information write, Maggie Knox, Secretary, Ozark, Arkansas.

Aug. 2 to 11, Buffalo Gap, Texas. Workers: Rev. H. C. Cagle, District Superintendent; Rev. R. H. Hocker, District President N. Y. P. S.; Special Evangelist, Rev. Paul J. Goodwin. Mrs. Samuel J. Rider in charge of orchestra. N. Y. P. S. and Sunday school encampment, Aug. 6 to 11. For information write Rev. H. W. Hanneelman, Buffalo Gap, Texas.

Aug. 2 to 11, Compson Park, Leslie, Md., Washington-Philadelphia District camp, Church of the Nazarene. Workers: The Hull-Eby Evangelistic Party, also Rev. C. A. Gibson, Superintendent Ohio District. For further information write Rev. J. N. Nielson, 212 Parker Ave., Darby, Pa.

August 2 to 12, Silver Lake, Wilmington, Mass. The Fourteenth Session of the Silver Lake Campmeeting, New England conference of the Evangelical church. Workers: Rev. Thomas Laite, presiding elder, in charge. Rev. H. W. Link of the Michigan conference will be the evangelist. For further information write, Rev. L. W. Malcolm, 12 Sheridan Ave., Medford, Mass.

Aug. 8 to 18, Gladwin, Mich. Gladwin Campmeeting Association Evangelist, Rev. I. N. Toole. For information write J. Warren Kays, president, Gladwin, Mich.

August 8 to 18, Sherman, Ill. Annual Camp of the First Illinois Holiness Association. Workers: Rev. A. L. Whitcomb, Rev. G. B. Williamson; children's leader, Mrs. Della B. Stretch; song leader, Rev. C. Edward Gallup. President, Grover Williams, Chatham, Ill. For information write, Mrs. Julia Short Hayes, 2217 E. Capitol Ave., Springfield, Ill.

August 9 to 18, Frankfort, Indiana, Pilgrim Holiness Campmeeting. Workers: Rev. R. G. Finch, Rev. C. L. Slater, Rev. David Wilson, Rev. Walter Surbrook; Chorister, Rev. C. D. Jester. For information write, Rev. Ray Smith, 815 North 11th St., Richmond, Ind.

August 9 to 19, Wheeling Campmeeting, Wheeling, Ind. Workers: Evangelists Mack Anderson and Holland London, Song Evangelist Robt. F. Johnson. For further information write, Miss Stella E. McRoberts, Hazelton, Ind.

August 9 to 19, Holiness Campmeeting, Atlanta, Texas. Workers: Warren C. McIntire, Kendall White and wife. For further information write, Mary Perdue, Atlanta, Texas.

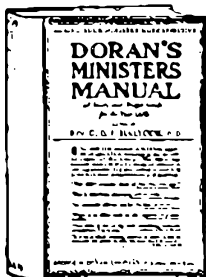
August 9 to 25, Oregon, Wis. Hallelujah Campmeeting. Workers: Rev. and Mrs. J. E. Redmon, Rev. and Mrs. Romie Marshall, Rev. and Mrs. Jack Linn. For information write, Rev. Jack Linn, Oregon, Wis.

August 14 to 25, Holiness Association Camp, Batesville, Ark. Workers: Revs. Theo. and Minnie E. Ludwig, local pastor and others. For information write, E. A. Mashburn, Batesville, Ark.

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Aug. 15 to 25. Bonnie, Ill. Workers: Rev. Bona Fleming, Rev. Tilden H. Gaddis; Moser Sisters Trio, musicians and song leaders. For information address W. T. Lawson, 1205 N. Maple St., Benton, Ill.

August 16 to 25, Wichita, Kansas, Beulah Park. The Fortieth Annual Camp of the Kansas State Holiness Association. Workers: Rev. C. H. Babcock, Rev. Paul Rees, Rev. Mrs. W. T. Bartlett, Professor B. D. Sutton and wife. For information write, W. R. Cain, Secretary, 515 S. Vine St., Wichita, Kans.

August 16 to 25, Main Springs Campmeeting, four miles east of Prescott, Ark. Workers: Rev. S. H. Owens of Ada, Okla., evangelist; Rev. Harvey Galloway and wife of Cincinnati, Ohio, as singer

and pianist. For information write, Mrs. L. Martin, Secretary, Prescott, Ark.

August 22 to September 1, Bethany-Pentecol College Annual Campmeeting at Bethany, Okla. Workers: Rev. J. B. Chapman, Rev. A. O. Henricks, Kenneth and Eunice Wells, Vaughn Radio Quartet part time. Accommodations reasonable rates. For further information write Rev. A. L. Parratt or Rev. J. Walter Hall, Bethany, Okla.

August 22 to September 1, Seventeenth Annual Session Hopkins Holiness Campmeeting, Hopkins, Michigan. Workers: Rev. T. M. Anderson, Rev. W. I. Surbrook, president of Kingswood Bible School, Kingswood, Ky. Mrs. Julia Shelhamer, Los Angeles, Calif., Children's and Young People's worker. Mr. and Mrs. A. H. Johnston of Akron, Ohio, in charge of music; Miss Lillian Scott, pianist. For further information write, Dr. L. E. Heasley, Sec., Grand Rapids, Mich.

August 22 to September 2, Thirteenth Annual Campmeeting at the Fair Ground, Blackwell, Oklahoma. Workers: C. H. Babcock, T. C. Henderson and Lloyd Nixon. For further information write, Mrs. A. L. Wright, Sec., 307 E. College Ave., Blackwell, Okla.

August 23 to September 1, Annual Campmeeting and Congress of the Christian Nation church, Cumargo, six miles from Loveland, Ohio. Workers: J. R. Edwards and wife, Elmore, Ohio, and other pastors, gospel singers and missionaries. For further information write, Wm. Gaskins, care Cumargo Camp, Loveland, Ohio. Route 1.

August 23 to September 1, Mount of Praise Camp ground, Circleville, Ohio. Workers: Dr. John Owen, Rev. Lawrence Reed, Rev. Charles L. Slater. For further information write, E. A. Keaton, 481 N. High St., Chillicothe, Ohio.

August 23 to Sept. 2, Oakland City, Ind. The thirty-second annual campmeeting of the Southern Indiana Holiness Association. Workers: Rev. I. C. Mathis, Earl Dulaney. Song evangelists, Rev. J. L. Schell and wife. For information write Mrs. Maud Yeager, 519 East Broadway, Princeton, Ind.

August 29 to September 9, Jacobus Camp (interdenominational), Springerton, Ill. Workers: Rev. W. R. Cain and Rev. C. E. Toney and wife, evangelists. Prof. B. D. Sutton and wife, song leaders. For further information write, Frank Doerner, Norris City, Ill.

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