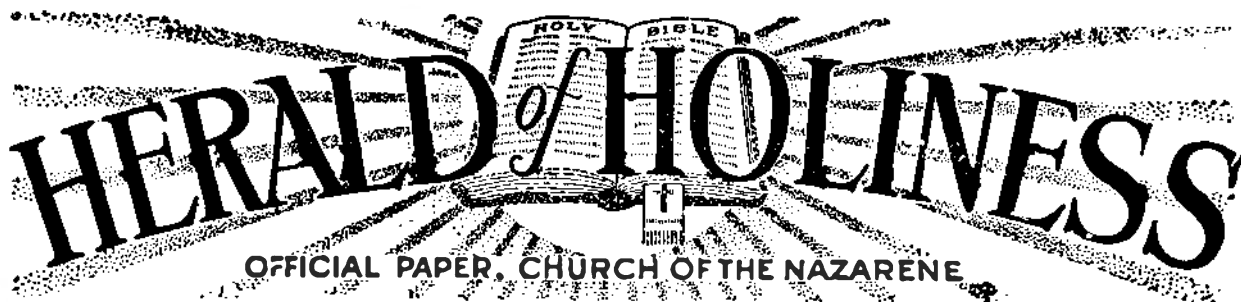




HERALD of HOLINESS

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WHOLE NO. 901

HEPHZIBAH AND BEULAH

(Isaiah 62:4)

THOU shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzibah, and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married."

Having portrayed the redemption wrought by the hand of the Lord, Isaiah next describes the life of holiness resulting from this transformed condition. Entire sanctification is an instantaneous act wrought by the Holy Spirit; holiness is a state of existence resulting from that act. The difference between the experience of an unsanctified soul and that same soul in a state of holiness presents itself to the prophet in striking contrasts. The former is described as one in which the soul stands forsaken and alone in the midst of a barren and desolate waste; while the latter is portrayed as one in which the soul, in rapturous communion with her Lord, stands in the midst of a garden of rarest beauty.

The unknown author of that much loved song, "Is Not This the Land of Beulah?" caught the thought of the prophet and gave voice to the universal experience of the holy people when he expressed this same contrast in the lines, "I can see far down the mountain, where I wandered weary years; often hindered in my journey by the ghosts of doubts and fears. Broken vows and disappointments thickly sprinkled all the way, but the Spirit led unerring to the land I hold today."

To express this new life, the prophet chooses two words--Hephzibah to express the changed condition of the soul; and Beulah to signify the realm of experiences in which the transformed soul dwells. He sees that grace shall so purify the heart that the Lord shall delight in His holy people, and the realm of their experiences in grace shall be such as reflect the close relationship of the soul to the heavenly Bridegroom. "Is not this the land of Beulah? blessed, blessed land of light; where the flowers bloom forever, and the sun is always bright." From being Forsaken and Desolate, to becoming Hephzibah and Beulah--this is the soul's inheritance in grace.

HERALD OF HOLINESS

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OLD TESTAMENT SYMBOLISM AND NEW TESTAMENT TRUTH

THE earlier evangelists of the holiness movement commonly made use of Old Testament symbolism as a means of illustrating New Testament truth. While this method may be carried too far, there is nevertheless, scriptural warrant for it, and the Spirit seems to peculiarly use illustrations drawn from the incidents of Old Testament history or Jewish symbolism to enforce spiritual truth. The apostle Paul, writing to the Corinthians, uses this method and thereby puts his sanction upon it. He says, "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink: for they drank of that spiritual Rock which followed them: and that Rock was Christ. . . . Now all these things happened unto them for ensamples; and they were written for our admonition, upon whom the ends of the world are come" (1 Cor. 10:1-4, 11).

Here then is a specific warrant for using the history of Israel's departure from Egypt, their journeyings in the wilderness and their conquest of Canaan as illustrations of the relationships which we bear to Christ under the New Testament dispensation. As usually presented, the crossing of the Red Sea is typical of regeneration; the wanderings in the wilderness represent the time needlessly spent between regeneration and entire sanctification due to a lack of obedience and faith; while the crossing of the Jordan is generally used to typify entire sanctification. The Red Sea represented the separation from the world and the bondage of sin, while Jordan represented separation from self in the sense of the carnal or fleshly mind. Before the conquering hosts could advance to their promised inheritance, Moses must die and Joshua be installed as leader. Once across the Jordan they built the testimony of witness and tarried at Gilgal until the rite of circumcision had been performed. Here also Joshua surrendered his right of human leadership and acknowledged the man with the drawn sword as "Captain of the Host of the Lord."

There are in this brief span of earlier Israelitish history spiritual truths which the great apostle suggests were written for our admonition. While symbolism must never be forced, and parables can never be made to "go on all fours," there are great spiritual truths in the lives of men which are beautifully illustrated by these events in Old Testament history. It is true in the experience of every child of God that he is justified only by faith in the atoning blood of Jesus, and through this blood he finds remission of sins that are past. It is also true that the new life imparted in regeneration "breaks the power of cancelled sin and sets the prisoner free," both from a guilty conscience and from the allurements of the world.

The experience of the generality of Christians also forces us to admit that between the experience of regeneration and entire sanctification there are often weary years of wandering in a spiritual wilderness, crossing and recrossing former trails, looking upon the burnt-out embers and charred remains of former campfires, overtaken in the same faults, falling into the same sins, repenting for the same things, a wearisome round of religious duties which bring no satisfaction to the soul and which seem to lead nowhere.

Before the soul can be led from the wilderness across Jordan to the promised rest, Moses must die and Joshua must become the leader. It was this doubtless that led the apostle to exclaim, "For the law made nothing perfect, but the bringing in of a better hope did." The law may reveal the need of a "deeper work of grace," but the soul that clings to its own self-righteous efforts to obtain this grace will never be able to view the land except from some distant Pisgah height. But faith, as the great Joshua of the soul, will enable the child of God to advance against the swelling tides of an overflowing Jordan and bring the soul to Christ, who is "able to save unto the uttermost all that come unto God by him." Then comes the glad witness of the Spirit which the Holy Ghost always gives to those who are genuinely sanctified as truly as to those who are justified.

Immediately following the experience of entire sanctification, there is always a period of adjustment necessary. The new experience demands a new outlook on life, and the habits and manner of living must now be made to harmonize with the new experience of grace. Israel tarried at Gilgal until, (1) the rite of circumcision was performed which marked Israel as a peculiar people, separate from the nations about them; and (2) until the leadership in the person of Joshua surrendered his humanly laid plans and preconceived notions concerning Israel's future development.

Most sanctified men and women find a Gilgal shortly after crossing the Jordan. Under the clear light of the Word, men and women who are sanctified die to sin, but only in proportion as they have been illuminated through the preaching of the Word are they able to make the necessary adjustments in practical life. It is no credit to much of our evangelistic work

that those who profess sanctification need to tarry so long at Gilgal. Much of this adjustment under the clear and searching preaching of the Word should be done on the other side of Jordan. But after the death to sin which every sanctified soul experiences there must be a Gilgal, a death to the natural reproach which comes from the world because of our separateness; and there must likewise be a death to mere human ingenuity in leadership. There can be no further advance without these adjustments. Who ever heard of a worldly attired, jewel bedecked person praying the fire down upon souls around an altar? Or who ever heard of a spontaneous revival breaking out under the ministry of a preacher filled merely with human plans and programs? Where has a church ever marched against the fortresses of sin and shouted down the walls of opposition, whose members had not died to the standards of worldly propriety, and whose ministers had not learned to rely upon the leadership of the Holy Ghost? It is God's eternal decree that even those who are genuinely sanctified can never make great spiritual advances, until at Gilgal they order their lives in such a manner that they become a separate people, willing to "die daily" to favor or frowns of the world, and to rely implicitly upon the leadership of the Captain of the Lord's hosts. Our power lies not in a holy heart, but in Him who dwells in the holy heart.

ROCKY MOUNTAIN CAMPMEETING

Rev. Z. H. Baxter, pastor of the Church of the Nazarene at Florence, Colorado, writes us concerning the campmeeting to be held there August 30 to September 8, 1929, and encloses clippings concerning the improvements which are being made. They have purchased their own grounds, a beautiful site adjoining the Emerson School playground, and are beginning work at once in order to have everything in readiness for the fall camp. The entire tract will be planted to grass, attractive cottages will be erected. During the time the place is not used for campmeeting it will serve the traveling public as an up-to-date cottage camp. Rev. Baxter plans to make this a permanent camp, and it is hoped that many of the tourists passing through the state will so arrange their dates as to be able to spend a few days at this attractive and spiritual campmeeting. The climate is unexcelled and the beautiful scenery and bracing mountain air of Colorado make this an ideal site for a Nazarene camp.

CHICAGO NAZARENES WILL CELEBRATE

Chicago Nazarenes will celebrate the twenty-fifth anniversary of the organization of the First church in connection with the twenty-fifth District Assembly of the Chicago Central District this year. Rev. E. O. Chalfant, District Superintendent, and Rev. W. G. Schurman, pastor of First church, are making announcement of their plans through the *HERALD OF HOLINESS* and are inviting Nazarenes from everywhere

to attend. The event will also commemorate the union of the eastern and western churches which took place in 1907, and was held in the old First church, Rev. C. E. Cornell being the pastor in charge.

It was our happy privilege to attend this meeting held in 1907, being a representative of the Berkeley Church of the Nazarene, of which church we were then associated with Rev. E. A. Girvin in the pastorate. We still remember the thrill which swept over the great congregation as Professor Akers portrayed in eloquent language the placing of the keystone in the arch which was to unite the East and the West in the great work of spreading holiness. Neither can we forget that remarkable Sunday morning scene when Dr. Bresee preached on "The Divine Achievement." It seems that some of the representatives from the Southern churches who attended this meeting were fearful lest the cold northerners should not be sufficiently demonstrative in their public services. We watched them with interest that Sunday morning, seated as we were near them. When Doctor Bresee began preaching to that great congregation, the interest was intense. As he began to climb higher and higher in his portrayal of the achievements of grace, the fire fell and the congregation was soon a great company of weeping, laughing, shouting men and women—a holy storm from heaven such as was usually associated with Nazarene meetings. When we turned our attention to our demonstrative Southern delegation, they were all on their feet and two or three of them were standing on chairs, all shouting the high praises of God. What a melting time that was when the headstone of the corner was laid, amidst the shoutings of "Grace, grace unto it." Best of all, the fire is still burning.

THE NEW ARCHÆOLOGY AND THE BIBLE

There has been much interest manifested in archaeological researches during the last few years, and the history of ancient times is being pieced together and remade in a remarkable manner. As these new discoveries are brought to light, many of the "assured results" of modern scholarship are being rapidly shattered, and one by one, the biblical accounts are being confirmed. The Presbyterian has the following to say on "The New Archæology and the Bible":

One by one the reputed mythological sites of Genesis in the form of strong cities, as well as the cities of the Conquest, are yielding up their buried testimonies to the earnest workers digging for evidences of the great past. Towns like Gath-hepher, which gave Jonah to the world of fact and the world of controversy, speak in no uncertain voice. The site of Hazor, whose king contested with Joshua, is definitely located. Much interest has always gathered about the recitals of the allied kings whose armies captured Lot and whose release was made by Abraham's small force of domestic soldiers. The new discoveries on the east of the Jordan go far to confirm this report, and to repudiate the claim of the radicals that such cities and kings and armies did not exist in the regions beyond the River Jordan. The town of Ham as a Canaanite city has been most valuable in its discovery, as it helps to blaze the path along which the march of Abraham followed. There are recent finds that have been made known to the public by the secu-

lar press and secured by them from the most reliable sources. Jerusalem itself is one of the most fruitful fields of research. Thus God gives light when light is so demanded, and the faith of so many in God's written Word is severely tested. However, that Word does not need defense, but the open day

THE AMERICAN HUSSITE SOCIETY

There seems to be a fresh fanning of the fires of Protestantism in the land of John Huss the Reformer, which though long smoldering are bursting out afresh in a thousand different centers in what is now the Republic of Czecho-Slovakia. The Presbyterian has the following account of the American Hussite Society which forms a strong link uniting the New World with the Old.

The American Hussite Society, whose field is in the lands of John Huss, Bohemia and Moravia, held a recent meeting, where reports of both money and souls were made, in both of which the active operation of the Spirit of God was strikingly in evidence. Where the money was gathered and by what means one can hardly surmise, but the generous surplus when all obligations were met, indicated a very vital interest that gives promise of a glorious future. The report by these continental ministers whose work is in Pittsburgh Presbytery among their own countrymen, revealed the strong link that unites the work of the New World with that of the Old. No field awaits more happily the message of the belated Reformation than what is now the Republic of Czecho-Slovakia. The story cannot be told here nor by this pen; but the adage that "Truth crushed to earth will rise again," has no more shining illustration than in the long smothering of Protestant fires, which now burst forth anew in a thousand different centers of that wonderful country.

PROSPECTIVE TOBACCO LEGISLATION

The No-Tobacco League of America with headquarters at Indianapolis, Indiana, has issued a bulletin containing extracts from Senator Smoot's remarks in introducing a bill to amend the Food and Drugs Act of June 30, 1906, by extending its provisions to tobacco and tobacco products.

He introduced the bill because the manufacture and sale of tobacco products are matters that affect the public health and welfare of millions of our population; that various drug products are contained in tobacco; and that false and deceptive statements made through advertising media in the interest of tobacco products should be brought under government regulation. In introducing his bill the senator delivered a scathing address in which he charges the tobaccoists with indulging in an orgy of buncombs, quackery, and downright falsehood and fraud to create a vast woman and child market for their products.

The No-Tobacco League prints the senator's address in full in the July issue of the No-Tobacco Journal. It has also organized a nation-wide campaign to get individuals and groups of individuals in all the states to petition congress to pass the bill. Copies of the senator's address and suggested form of petition may be had by writing to the No-Tobacco League, Box 578, Indianapolis, Indiana, and enclosing five cents for postage.

EDITORIAL CORRESPONDENCE

Eureka is a seaport town in Humboldt County, northern California. It is a great center for the lumber interests, but in many ways is out of direct contact with the great lines of commerce and has fewer contacts with outside life than most California cities. For

several years the Nazarenes have maintained a struggling church in this city, but the growth was slow and the work discouraging. Two years ago, Rev. and Mrs. Harold E. Bottemiller of Portland, Oregon, accepted the pastorate and began work under these discouraging conditions. It was our privilege to meet with the Eureka church shortly after Rev. Bottemiller had accepted the pastorate and to speak to the faithful little company. While in California recently, it was our privilege to meet Rev. and Mrs. Bottemiller at Berkeley, California, enroute to the District Assembly at Porterville. We learned with great pleasure that they now have a new church and property valued at \$16,000 with an indebtedness of \$4,300. The membership has doubled and the church raised \$6,000 for all purposes last year. Great credit is due the faithful labors of Rev. and Mrs. Bottemiller. Rev. Bottemiller is a graduate of Northwest Nazarene College and Mrs. Bottemiller a former student of the same institution.

Dr. J. G. Morrison, Executive Secretary of the General Board, together with his wife and daughter are traveling through the Northwest by automobile, visiting the churches in the interest of the General Budget. Evidently he has had some experiences common to travelers, but which he has happily drawn some spiritual truths. He writes us as follows concerning "A False Guide:"

We asked, at a filling station, for a map, and received one. Great broad highways stretched across that map in alluring manner. Indeed, that map had a wonderful testimony. It arose in meeting, and unctuously claimed a good experience.

But we soon found that, though following the map, we were off the trail, and running through "by and forbidden" paths. According to the map we were all right, but according to the facts, we were all wrong. We soon learned that the map was false. Its testimony did not fit with truth. Its good experience was faulty.

Alas, are there not Christians who profess to be accurate guides, but in truth are indicating the wrong trail. Some testify to salvation while their dress indicates a worldly trail. Others declare "I'm for Jesus," while attendance on questionable places belies the statement. Another says, "I am converted and sanctified," while gossip, backbiting and sarcasm indicate the contrary.

False guides these! Professing what they do not possess! Subtly favoring, in speech, what is belied in conduct.

What became of the false map? It was cast aside and trampled in the mud. Nothing is quite so contemptible, as pretension. What becomes of false professors? They ultimately exclude themselves. You can't fool all the people all the time, and they will finally find you out. And—note well, reader—you can't fool God at all.—J. G. M.

THE LEAVENING EFFECT OF HOLINESS IN THE BELIEVER'S LIFE

By General Superintendent Chapman

IN THE moment that the Holy Ghost comes into the believer's heart in sanctifying fulness He purges the heart from all inbred sin and makes it pure and clean. But there are some ministries of the Spirit which require time for their accomplishment and these appear at the beginning of the sanctified life more as tendencies than as accomplished facts. And it is an error to expect ripe fruit where only buds are due.

There is a close affinity between holiness and education. The act of sanctification does not give the recipient a well trained and well filled mind, but it does give him a desire to know and a willingness to study. Ignorance is the handmaid of vice, education is the handmaid of true religion. When a young man or a young woman gets truly sanctified he or she immediately arises from any pit of intellectual laziness into which he or she may have fallen and seeks opportunity for going to school, for purchasing and reading books, for travel and enlightening conversation, and for every legitimate means for improving his or her mind and becoming better prepared for the enjoyment of communion with God and for the work to which God may direct. A revival of religion is always followed by renewed interest in schools and books and education, and religious people are the best patrons of art and science and the best supporters of means for their promotion.

Getting sanctified wholly does not make a poor man rich, but it does implant within him the principles of prosperity—industry, carefulness and economy. A thoughtful critic who had once objected to the liberality and apparently limitless giving of the holiness people finally agreed that they saved what others spent for tobacco, lodges, picture shows and cheap jewelry and that as like as not these amounted to as much as their present tithes and offerings to the church.

Holiness in the heart has a tendency to outlaw roughness and to promote culture. Slang and uncouth speech wither in the company of the sanctified and "words fitly spoken," which have been likened to "apples of gold in baskets of silver," are proper expressions of the purity and gentleness and meekness of the sanctified spirit. Crowding and pushing in ahead of others in public places are contrary to the inner nature of the pure in heart. Coarseness of manners gives way to polite consideration when the carnal mind is taken out and the holy man tends to become a true gentleman. The polish of the Spirit-filled is not a mere outside whitewash, but is the result of the seeping of heart whiteness to the surface of the life—it is real and not assumed. Back of the gentle voice and polite bearing of the sanctified man is a gentle heart and a soul of mercy and compassion.

A Christian will need to be taught the best methods of stewardship even after he is cleansed from all sin, but from the moment of his full consecration to God he will instinctively feel that "It is more blessed to give than to receive," and he will rejoice in the privilege of tithing all his increase, and of making offerings to the work of God above the tithe, as the Lord shall make him able. A sanctified Christian is a liberal Christian and will readily and gladly honor God's drafts on himself for time and talent and money. Both prodigality and stinginess are uprooted when carnality is destroyed and the sanctified Christian tends to become economical and liberal.

Holiness is perfect love and in practical life perfect love is revealed in rigidity toward one's self and consideration toward the rights and feelings of others, therefore holiness tends to make one neighborly and agreeable in all the relations of life. It tends to make him a better husband, a better father, a better brother, a better son, a better neighbor, and a more agreeable person to deal with in a business way. The holy man loves his neighbor as himself and is always glad to find new ways in which to serve and bless his neighbor. On account of human weaknesses which remain in one even after the heart is purified, he may make mistakes and errors in judgment and faults may appear in his conduct, but since he is aware of these limitations, he is reasonable and always bent on improvement and ready to make amends, and being saved from sinful pride, he is able to pronounce those hardest of all words, "I was wrong, please forgive me."

Holiness has special relation to dress. Dress is not only a necessary protection from the elements and a handmaid of decency and modesty, but it is an indicator of character and habits of thought. The heart that is holy is free from false, sinful pride, and as a natural consequence the sanctified person loses interest in gaudy, worldly dress, and tends always toward modesty and sanity and neatness and scriptural plainness in his preference and practice of dress and manner. He neither cares for the approval of worldly fashion nor tolerates immodesty for the sake of custom. Always holy men and women have been plain and neat and proper in their manner and style of dress in the generation in which they have lived.

Holiness has relation to civic righteousness and clean politics. It tends to break its possessor loose from precedents and party alliances and makes him a devotee of principle and a follower of Christian leadership. Boodle and booze and corruption are all an insult to his holy nature and the sanctified man will not sanction or support men or methods which violate the high standards of righteousness and purity.

Holiness is hidden in the heart when the Christian is sanctified wholly by the definite baptism with the Holy Ghost and fire, and from the central citadel of the heart the Holy Spirit proceeds to leaven the whole life, conduct and conversation. And with the heart always on the right side, progress is sure and swift. If one is really growing in grace, he is certainly growing

in Christlikeness, growing in breadth of sympathy, growing in ability to bear what is not pleasant, growing in purity of conversation and in all the holy practices by which the inner life is interpreted.

"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

"THE GOOD NEWS"

By Evangelist Aug. N. Nilson

PART TWO

III. *Its Divine Character: THE RESURRECTION.* It was the proclaiming the resurrection of Christ, that stirred earth and hell, and brought on the persecution of the pentecostal church. "And that he was buried, and that he arose again the third day according to the scripture." "And if Christ be not raised, your faith is vain; ye are yet in your sins." These and similar declarations of the apostles and early evangelists of the pentecostal church was what drew the fire from the batteries of the opposing ecclesiastical powers. And it does today. Ours, bless God, is the only good news that gives the assurance of the resurrection of its Founder. Other founders of other gospels are dead and forgotten, while our Founder is alive and in remembrance today of more earnest consecrated followers, than ever before. The prayer of Paul the apostle for himself seemingly was, "That I might know him, and the power of his resurrection." The power of his resurrection, was found in the power of the cross, and the power of the cross is the foundation upon which our good news is erected. It was *this hope* of "a better resurrection" that made the martyrs shout at the stake, laugh at the flames, yea, even court death by their tormentors. And it does so today. It was this hope of a better resurrection that made our own beloved missionary, Sister Winans, in the Andes Mountains in South America feel sad and disappointed when she was saved from martyrdom, for did we not hear her say in one of her meetings, "I was really disappointed that I was not allowed to be a martyr," when both she and her husband were threatened with death by the hands of their captors? And, again, did not our hearts burn within us, as we sat and listened to the Schmelenbachs as they told the story of the manner in which they penetrated the jungles of Africa, and over and over again escaped by a mere miracle of God from tortures and death by the natives, and at the same time felt as calm in their souls as if they had been sitting by their own fireside at home. What was the secret of this heroism? Nothing but the "hope of a better resurrection." Yes, beloved, the "hope of the resurrection" is the divine character of the gospel of Christ.

IV. *Its Divine Power: THE HOLY SPIRIT.* "But ye shall receive the power of the Holy Spirit coming upon you" (A. R. V.), was the promise of our Founder of this good news. And here again we quote the apostle

Paul in his writing to the Colossian church. "Strengthened with all might, according to his *glorious power*, unto all patience and longsuffering with *joyfulness*." The emphasis is on the word joyfulness. The power of the good news is not in the fact that we can suffer and endure, but in *the way we do so*. A man may "grit his teeth and bear it," i. e., be a stoic. The heathen do this. But the individual who has experienced the divine touch of the power of the Holy Spirit has not to endure, he can, and bless God will, enjoy the suffering, even to the "taking joyfully the spoiling of his goods." And, my brethren, is not "*money the acid test*" of our Christian profession?

V. *Its Divine Hope: OUR LORD'S RETURN.* "For I go to prepare a place for you and if I go to prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also." "Wherefore comfort ye one another with these words." His coming again in glory is our *unshakable hope*. Amen. Yes, he was only a poor youth, homeless, friendless and penniless. His clothes were of the poorest material, and badly worn. He was a mere shadow of "a former better days." A prodigal, thousands of miles from home. One of the low among the lowest. Often he dreamed of his yesterdays when he was living his better days in the home of his father among the "upper crust" of the "select social circle" surrounded with luxury and wealth, "hailed, happy and well met." But here he was. An awful fall he had been, from the top of the social ladder to the bottom of the dregs among the low castes. An "outcast, unknown," he used to call himself. Years, long years ago, he would have been in a suicide's hell, had not a kind Providence allowed the rope to break by which he had tried to hang himself. Yet, after all this, he was found by the One who is ever looking for the wanderer in sin and shame. He was pardoned, restored, and later on cleansed from the "*inward Joe*," who had drawn him away from the path of honesty and virtue, and the pollution of sin's indwelling was washed away in Calvary's crimson flow. Today he lives, he preaches the good news of salvation and pardon, and cleansing, and holiness, and "is not ashamed of the gospel of Christ," for he knows it is "the power of God unto salvation . . . to every one that believeth."

JERICO—"THE CITY OF PALM TREES"

By Evangelist G. F. Owen

IT HAS ever been to Joshua's credit that he did nothing until he had inquired of the Lord, and then did exactly what God told him to do. Just before attacking Jericho he seems to have gone out alone—probably to meditate and pray—when he looked up and saw a man with a drawn sword in his hand. Now the Lord had charged Joshua to "Be strong and of a good courage"; and courage he did have, for he went right up to the stranger and demanded whether he was for Israel or for their adversaries. Imagine his surprise when the mysterious personage replied, "Nay; but as captain of the host of the Lord am I now come." Joshua's only reply was, "What saith my lord unto his servant." The "captain of the host" gave Joshua complete instructions, and it was not long until six hundred thousand soldiers were on the march with seven priests bearing rams' horns following the army and the ark being borne just behind the priests and the rear guard—probably composed of the young men under twenty years of age, and the women and children—following on.

ISRAEL TAKES THE CITY FROM THE CANAANITES

That army started to march around the walled city of Jericho, and as they marched around they found the gates all closed. Those Jerichoites were tremendously frightened at the boldness of Joshua and his great army.

It has always been one of man's weaknesses to "make merry" at the expense of an humbled foe, but such does not seem in keeping with God's program. It never would have done for the Hebrews to have taunted those Jerichoites. No, that never would have done, and the Lord had pointed out this very thing to Joshua, and the command had been passed on to the people in these words: "Ye shall not shout, nor make any noise with your voice, neither shall any word proceed out of your mouth, until the day I bid you shout; then shall ye shout." The striking account of the taking of the city is summed up in the following words:

"So the ark of the Lord compassed the city, going about it once; and they came into the camp, and lodged in the camp. And Joshua rose early in the morning, and the priest took up the ark of the Lord. And seven priests bearing seven trumpets of rams' horns before the ark of the Lord went on continually, and blew with the trumpets: and the armed men went before them: but the rereward came after the ark of the Lord, the priests going on, and blowing with the trumpets. And the second day they compassed the city once, and returned into the camp: so they did six days. And it came to pass on the seventh day, that they rose early about the dawning of the day, and compassed the city after the same manner seven times: only on that day they compassed the city seven times. And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the

people, Shout; for the Lord hath given you the city" (Joshua 6:11-16).

Midst the shouts of the people, the blaring of trumpets, and the blowing of rams' horns, the walls fell down. Now, that must have been something worth hearing, when six hundred thousand soldiers, and the women and those under twenty years of age—almost two million in all—turned loose on that city. It is little wonder that something happened. Well, the world has not finished talking about it yet.

Midst all the victory that came the promise made to Rahab was not forgotten, for Joshua commanded them and they "went in and brought out Rahab, and her father, and her mother, and her brethren, and all that she had; and they brought out all of her kindred, and left them without the camp of Israel . . . and she dwelleth in Israel even unto this day; because she hid the messengers which Joshua sent to spy out Jericho" (Jos. 6:22-25).

"We are not to suppose," says Dr. De Haas, "that this woman who concealed the spies was anything more than the keeper of the inn of the place. She is called 'harlot' because innkeepers of old were generally of that class. Rahab, however, must have been an exception, as she subsequently married a prince in Judah, and became the mother of Boaz, who was husband of Ruth and head of the house of David, through whom in the fullness of time, the Messiah came."

THE ANCIENT CITY REBUILT BUT ONCE

The destruction of Jericho was complete; it was not only utterly overthrown, but a curse of a most singular kind was pronounced against the one who should rebuild it: and Joshua "adjured them at that time saying, Cursed be the man before the Lord, that riseth up and rebuildeth this city Jericho: he shall lay the foundation thereof in his firstborn, and in his youngest son shall he set up the gates of it."

God has ever made use of *silent witnesses*, and it is probable that He desired that the city of Jericho ever remain a *heap of ruins*, that men seeing it might recount that glorious victory, and know that it is "not by might nor by power, but by my Spirit, saith the Lord of hosts."

Five hundred years passed and the Jericho which had fallen before Joshua remained in ruins, then, during the wicked reign of king Ahab, there arose one Hiel, the Bethelite—an apostate Jew—who having either forgotten the curse, or impiously defying it, commenced rebuilding the city. The graphic description given us in the Word of God, is: "He laid the foundation thereof in Abiram, his firstborn, and set up the gates thereof in his youngest son, Segub, according to the word of the Lord, which he spake by Joshua the son of Nun" (1 Kings 16:34).

The second Jericho seems to have become quite a flourishing city, and many of the interesting events of the days of the prophets are connected with it. A roadway, of one short day's journey, lay between Jericho and Bethel, and both Elijah and Elisha often traveled this road. It was along this roadway that they came when on arriving at Jericho the sons of the prophets (theological students) came to Elisha, and said unto him, "Knowest thou that the Lord will take away thy master from thy head today? And he answered, Yea. I know it; hold ye your peace." Then Elijah urged Elisha to remain at Jericho; but he persisted in following him across Jordan, and on receiving his mantle returned to Jericho where he seems to have become the head of the school of the prophets. Apparently Elisha's fame attracted a larger number of students than could well be accommodated. One day the sons of the prophets said, "Behold now, the place where we dwell with thee is too strait for us. Let us go, we pray thee, unto Jordan, and take thence every man a beam, and let us make us a place there, where we may dwell." Elisha accepted the proposal, and while they were cutting timber one of the young theological students lost the head of his ax in the river, whereupon he exclaimed, "Alas, master! for *it was borrowed*." Elisha helped him out of his difficulty by recovering the ax, but we are not told what kind of a building they constructed, nor do we know the subsequent history of that rebuilt city, however "finds" from recent excavations indicate that Hiel's Jericho stood only about two hundred years.

All lovers of the Bible are pleased to learn that these excavations went far in confirming that part of Jericho's history which is revealed in the Bible. Concerning the walls, Dr. George A. Barton, a well known archaeologist, says, "The walls of this early city were traced on all sides of the tel (mound) except the east. On this side *the wall had entirely disappeared*. In the city was a citadel with a double wall. Each wall represented a different period of history. Both were built of brick, as were the houses of the time. The outer wall was between four and five feet thick and appeared to be the older; the inner one was about ten feet thick. They were joined here and there by transverse walls. The city had been burned apparently about 1300-1200 B. C., perhaps at the time of the Hebrew conquest."

THE JERICO OF THE NEW TESTAMENT

Another Jericho arose; when, history does not inform us, but this time it was on a different site—one mile south of ancient Jericho's mound. This site one sees just to the left as he enters the valley by the old Roman road from Jerusalem. Great heaps of rubbish, ruins of an old aqueduct, and remains of an ancient reservoir four hundred and ninety feet broad and six hundred and fifty-seven feet long, surrounded by other ruins, lead one to believe that this must have been a place of great wealth and population. And that is just what history declares for it. Josephus tell us that the

city was not only large but beautiful. That the fountains not only afforded water for man and beast, but watered a fertile strip of land two miles broad and extending down to the very banks of the Jordan. That this strip was covered with extensive and luxuriant palm groves and gardens, and that the gardens not only produced the common fruits, but balsam and other choice productions.

This was the beautiful city, and environs, which was given by Mark Antony to Cleopatra, who in turn either leased or sold it to Herod the Great who built a palace here, and made it his winter home. He enriched and adorned it, and added many costly buildings. And it is said that he considered Jericho the most beautiful place in all his kingdom.

During the later part of his life Herod contracted a loathsome disease, and after failing to find relief in the baths of Callirrhoe—near Mount Nebo—he returned to Jericho where he spent the remainder of his life. During his last days he feared that he had been so wicked that he would not be mourned at his death, therefore got together the most illustrious men of the whole Jewish nation. After imprisoning them in the hippodrome, he then called for his sister Salome and her husband, Alexas, and made this speech to them:

"I know well enough that the Jews will keep a festival upon my death; however, it is in my personal power to be mourned for on other accounts, and to have a splendid funeral, if you will but be subservient to my commands.

"Do you but take care to send soldiers to encompass these men that are now in custody, and slay them immediately upon my death, and then all Judea, and every family of them, will weep at it, whether they will or no."

This barbarous command was not carried into effect, but the Jews celebrated as a festival the day of his death, by which they were delivered of his tyrannical rule. Archelaus, whom he had made his heir, buried him with great pomp at Herodium—now called Frank Mountain. Here his grave overlooks the city of Bethlehem, where he had caused the innocent children to be put to death.

It was in this city of Jericho that our Savior called Zaccheus, the tax collector, from a sycamore tree, and went home with him to dinner. His last visit to Jericho was a great day for blind Bartimeus, the beggar. The Christ was just leaving the city when the blind man learned that the Savior was passing by. At once he began to call. Much was done to silence him, but his mind was made up—he must get to Jesus. It was a touching scene when the Christ stopped the procession and called for the blind beggar. Such object lessons! A rich man called from the forks of a sycamore tree, and a poor beggar from the grime and dust of the highway. Zaccheus never forgot the day when salvation came to his home, neither could blind Bartimeus ever forget the occasion when, at the words of the Master, his sightless eyes were opened and he beheld

the beauties of the Jericho plain, but better still his eyes looked upon Him who is "the fairest among ten thousand, and the one altogether lovely."

THE JERICHO OF TODAY

The modern village of Jericho, located one mile east of the New Testament Jericho, is a bit quaint, but not at all picturesque. About the city, however, and especially between the ancient and modern sites, there are many scenes which remind one of how beautiful the place must have been in those days when it received proper care. Oranges—probably the finest that grow—olives, bananas, pomegranates, and almost all sorts of oriental and sub-tropical plants and trees grow here in luxurious profusion.

COLORADO SPRINGS, COLO.

HOLINESS

By REV. J. F. HARVEY

HOLINESS is a state of complete moral conformity to the image of God. Holiness is the result of entire sanctification. Every entirely sanctified soul is a holy soul. The heart is pure; the affections are pure; the mind is single. All the tendencies, as well as the desires of the being, are Godward.

There are two sides to holiness. There is a negative side, and there is a positive side. The negative side includes the absence of all evil from heart and life. The positive side includes the presence of all good. Both are necessary to a holy life. However we feel that the negative side is the one with which we should be most concerned. Negatively holiness must be complete in us here and now if we want to see God in peace. Positively, holiness in us will be forever progressive. So far as we know there is no end to holy development. Deliverance from all sin is an absolute necessity to the salvation of the soul. We may enter heaven in a state of spiritual immaturity but never in a state of spiritual impurity. No sin can enter there. The word has gone forth that nothing that defileth can enter there. Heaven is forever quarantined against sin.

Again, the negative side is important to us because of the holiness of God. Purity is necessary to see purity and to enjoy its presence. Jesus said, "Blessed are the pure in heart, for they shall see God." We are commanded to "Follow holiness, without which no man shall see the Lord." Our God is a holy God. Heathenism never produced a god whose example was not most abominable. No heathen philosophers could propose the object of their admiration and adoration as worthy of imitation. But the God and Father of our Lord Jesus Christ is holy. The object of *our* worship is holy. He cannot look upon sin or impurity of any kind or degree with the least allowance.

Those who worship Him in an acceptable manner *must be* partakers of His holiness. We are called to be

free from all sin, and the great reason is because God is holy.

The gospel of Jesus Christ requires holiness. We think of the gospel of the Son of God as a covenant of mercy, and so it is. But it is no less a code of laws. It requires holiness no less than it provides it. The requirement is absolute because the provision is adequate. That teaching is most faulty that holds that holiness is optional, that it is something to be aimed at but cannot be obtained in this life or that it is a mere privilege. It is far more. It is a duty. It is heaven's requirement. All the provisions of the gospel of the Son of God from His divine incarnation to His death on Calvary's cross are to the end that men may be freed from all sin and live holy lives in this present world. Holiness and sin are eternally antagonistic. They are at war with each other. Nor is it a war of subjugation. It is a war of extermination. "The Son of God was manifested that he might destroy the works of the devil." Jesus Christ crushed the serpent's head, thus aiming the blow at the seat of the sinful life.

Any religious work that stops short of insistence on complete purity of heart and life, of holiness inward and outward, is most defective. The glory and grandeur, the power and attractiveness of the religion of Jesus Christ is that it provides a salvation from all sin. The destruction of sin in heart and life is the primarily important thing. It is not so popular with the religious crowd, as the positive side. It is much easier to fill altars with seekers for more religion, more love, or more power, than to get them there as definite seekers for the destruction of inbred sin. But there cannot be satisfactory results by reversing the divine order. First things must be first. Invitations to seek the positive side of holiness do not result in satisfactory experiences. He who seeks in God's order will never be disappointed on either the negative or the positive side of holiness.

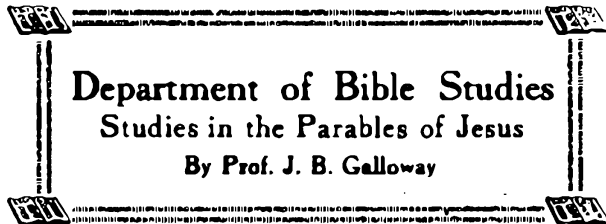
If sin is destroyed God will see that we are filled. A holy soul is never left empty. But as it is an axiom that two bodies cannot occupy the same place at the same time, so God cannot fill the heart where any sin is allowed. Deliverance from all sin, therefore, should be our most important pursuit. Seek this first and all necessary things will follow.

Deliverance from all sin and living a life of faith and obedience in which the soul is kept from all sin is scriptural holiness. This is required of us. Not completed character but heart purity. The holy God requires it, the divine Savior died to accomplish it, the Holy Spirit is given to execute it. The divine provisions are ample, therefore holiness is required of all who would see God in peace and enjoy His glorious presence forever.

Seek holiness, pursue it, pray for it, groan after it, make it the only business of your life until you obtain it. "The kingdom of heaven suffereth violence, and

the violent take it by force." Be determined. Do not be denied. Let nothing turn you aside. Be not satisfied with anything short of sin's destruction. This is the victory route, and the glory lingers near. Let your cry be,

*"O for a heart to praise my God,
A heart from sin set free;
A heart that always feels thy blood,
So freely spilt for me."*



Department of Bible Studies
Studies in the Parables of Jesus
By Prof. J. B. Galloway

Lesson Thirty-five

PART ONE. OUR DAILY BREAD FROM HEAVEN

A Chapter a Day and a Thought a Day

(In Christ we have all)

First Day—Gal. 6. "For *in Christ* Jesus neither circumcision availeth any thing, . . . but a new creature" (6:15). In the kingdom of Christ it is not who we were or where we came from but what we let Christ make of us.

Second Day—Eph. 1. "Faithful *in Christ* Jesus: grace be to you, and peace from God our Father" (1:1, 2). "In heavenly places *in Christ*" (1:3). "He might gather together in one all things *in Christ*" (1:10). See also 1:12, 15 and 20. Our riches in Christ are inexhaustible. Have you appropriated His grace, peace, heavenly places in Him, yea, all things you need?

Third Day—Eph. 2. "But now *in Christ* Jesus ye who sometimes were far off are made nigh by the blood of Christ" (2:13). We who were aliens may have all the privileges of the members of the family in fellowship and communion for we are made nigh, created anew by His master workmanship in Christ (2:9).

Fourth Day—Eph. 3. "Partakers of his promise *in Christ*" (3:6). In Him we may personally realize all His promises to us. In His name all the checks are honored in the Bank of Heaven.

Fifth Day—Eph. 4. "And testify *in the Lord*, that ye henceforth walk not as other Gentiles" (4:17). In Him we have light and are enabled to testify that we walk in it.

Sixth Day—Eph. 5. "Giving thanks always for all things unto God and the Father *in the name of our Lord Jesus Christ*" (5:20). All our relation to the heavenly Father is through the Son. In His name is our only access to the Father.

Seventh Day—Eph. 6. "Take the helmet of salvation, and the sword of the Spirit, which is the word of God: praying always with all prayer and supplica-

tion *in the Spirit*" (6:17, 18). Our protection is in the Sword of the Spirit. This is the Word of God. In Christ, the incarnate Word, we have our shelter.

PART TWO. THE ROYAL MARRIAGE AND THE MAN WITHOUT THE WEDDING GARMENT

(Matt. 22:2-14, Compare also Luke 14:16-24)

This is the last parable that Jesus uttered in public. He gave a few others to His disciples in private, but none were spoken to the multitudes after this one. The first part of this one is almost identical with the one in Luke 14 but it occurs at a different time and occasion. As we have discussed the particulars of the wedding feast in the previous parable we will give most of our attention to the last part of this one, the story of the man who came into the wedding without the wedding garment on.

A Special Privilege Lightly Accepted.

The gospel invitation is pictured here in all the splendor of the oriental wedding feast. A king makes a wedding feast for his son. At the marriage of the Lamb there will be an ample provision of spiritual blessings for all. God has provided enough for everyone who will come, for both time and eternity. The gospel invitation has gone out—there is mercy for the pardon of all sin, grace for the sanctification of the soul, assurance, love, peace, joy in the Holy Ghost, a title to heaven and everlasting enjoyment and glory.

The man in the parable who accepted the invitation did better than those who made excuses, yet he surely did not appreciate it as he should for he comes without the proper preparation. The garment for the occasion had been provided for by the king himself and it had been offered to him, but this offer had been rejected. Why such folly? He perhaps undervalued the honor conferred upon him by being invited to such an occasion. He surely had a low conception of the dignity and majesty of the one who invited him, for he acted as though it did not matter how he appeared, so long as he obtained permission to enter and enjoy himself; perhaps he was too proud to wear the robes provided for him.

Individual Holiness Required.

The wedding garments represent holiness, without which no man shall see the Lord (Heb. 12:14). Clean garments unspotted by the world are the only ones that the king will permit in his presence. The carnal garments of the "old man" must be put off and those of righteousness and true holiness put on. The man in the parable may have appeared much like the other guests in his garments, and his companions may have unsuspected his condition. He may have been congratulating himself with the expectation of enjoying himself. But just a look and a word from the king and his hopes were turned into bitter disappointment. "Friend, how camest thou in hither not having a wedding garment?" Note the peculiarities of the judgment given him. (1) It was public, before all the

guests. (2) It was reasonable. He had a chance to explain and give an account of his conduct. (3) It was personal, directed to him individually. (4) Lastly it was overwhelming. "He was speechless." Not a word could he say. Silent, silent before God. "How camest thou in hither," thus unprepared, spurning God's majesty and demands, not caring for the proper fitness to enter His holy presence? True, thou wert by nature carnal and unholy but God offered to renew and purify thy heart. The garments of holiness were provided. Jesus suffered without the gate to sanctify the people. The doom was awful. "Cast him into outer darkness; there shall be weeping and gnashing of teeth." Spurgeon commenting upon this passage says, "'Cast him,' fling him like a useless, worthless thing. That wretch has dared pollute my marriage-feast; cast him away, as a man flings over the garden wall or shakes off a viper into the fire. There is none in heaven or earth thought more despicable, more fit to throw away as rubbish and offal, than a man who has a Christian name, but has not the essentials of the Christian's nature. Cast him away. Where? 'Into outer darkness,' far from the banquet hall where torches flame and lights are bright, drive him out in the cold midnight air. He has once seen the light; it will be all darkness now for him when he is driven into the outer darkness. What will he do then?" "There shall be weeping and gnashing of teeth."

PART THREE. WHAT THIS PARABLE TEACHES ME.
That without holiness no man shall see the Lord.

"—AND IN OFFERINGS"

OLD-TIME Israel, who through failure to observe God's financial plan incurred the displeasure of the Lord, as recorded in Malachi 3, not only was subject to the malediction of the Lord because of failure to tithe, but by failure also to make *an offering* to Him, their Lord, their Master, their great Provider and Guide. "Ye have robbed me, this whole nation," said He. "Wherein have we robbed you?" they replied. "*In tithes and in offerings*," He answered.

The *tithe* is to be religiously set aside every week. The *tithe* is holy unto the Lord. The *tithe* is a debt—a double debt. It was His before it was set aside as a tithe, as all one's property, money and resources are His. Then when it was set apart as a tithe, it became His in a more sacred sense—became peculiarly holy. It is to be sacredly used to carry on His church. If the church to which you belong, reader, is not faithful enough to be worthy of your whole tithe, then you ought to unite with one which is worthy. The *tithe* is the regular, weekly, constant stream of benefaction, flowing from the Master's followers, in order to sustain the work of His Church.

The "*offering*," however, is a different matter. It is not expected that it be given regularly, but to be presented on special occasions. Occasions of special thankfulness, as Thanksgiving day, ought to prompt the donation of tens of thousands of dollars from our devout

Nazarenes as a thank offering. Christmas should stir all holy hearts in such gratitude for the possession of such a Lord and Savior as to induce the offering of other thousands above the tithes. Birthdays should be thus remembered. Special revival seasons would be a delightfully appropriate occasion for remembering the Master's abundant goodness in spiritual matters. In these days of automobile dangers, scarcely a week elapses that many of our people are not close to fearful accident, or sudden and tragical death. Why not show your gratitude to your blessed Guide and Protector, by making Him an offering on these occasions? Will not such a course greatly please Him? Does not failure to do so grieve Him?

Besides thank offerings there are other kinds that merit one's attention. A "wave offering" should be made when one's business affairs have been successful. A "heave offering" should properly follow when some good fortune, or when unexpected returns have been realized. Why should ancient Israelites be far ahead of blood bought, sanctified Nazarenes in this matter of offerings?

If the Lord saw fit to pronounce a curse on His people of old when they "robbed" Him of offerings, will His penalty be any less severe toward His modern children? Just because His displeasure in those days took the form of open manifestation, while now it is more marked by inward dearth and soul atrophy, is no reason to think that it is not just as real, and just as deadly.

O Church of the Nazarene, let us never have it said of our glorious church that few of us fared up to the standards of the old Hebrew under the law. If John the Baptist was greater than all his predecessors, and yet all who are fortunate enough to live in gospel days are greater than he, what can be said of us, if, in our giving, our tithes, our offerings, we are far behind the Old Testament saints.

Let all pay regularly their tithes, and often, with cheer, and gratitude, pour forth their offerings!

J. G. MORRISON, *Executive Secretary*.

GOD'S MONEY

By A. M. Barr

I would not hoard Thy money, Lord,
For willful selfishness,
But with it I would comfort bring,
And peace and happiness
To those who toil the live-long day,
And know not what it means to play.

I would not hoard Thy money, Lord,
For earthly gain and greed,
But by its use I would relieve
Somebody's pressing need,
And though a servant would unfurl
Thy love for man around the world.

ENTIRE SANCTIFICATION

By M. F. Grose

THE purpose of this article is to set forth twelve points in answer to questions that usually arise in connection with the doctrine of entire sanctification. We give them in brief, answering them from their scriptural setting.

1. MEANING OF THE TERM. *Does the term not have different meanings in the scripture?* Yes. "Sanctify yourselves." "sanctify the Lord God in your hearts," and "sanctify them." The different meanings are clearly determined by their usage, the first, meaning *consecrate*, the second, *honor*, but the last found in the notable prayer of our Lord in John 17 can mean nothing but a work of God or a divine operation upon the human heart.

2. APPLICATION. *How is the blessing applied?* "Sanctified by the Holy Ghost" (Romans 15:16). This text is also substantiated by the general context of 14th, 15th, 16th and 17th chapters of John. Jesus, in this prolonged discussion with the disciples, tells them that *He will pray* the Father and He will give them *another Comforter*. This is repeatedly referred to in these three chapters, it is the high spot of discussion throughout. Then, in the 17th chapter, we find Him in that wonderful prayer of entreaty. No attorney could make a more eloquent appeal to the court for the acquittal of his client than is herein set forth as Jesus pleads the cause of His disciples before the great throne of God, summarizing in the first sixteen verses His case in their behalf, He climaxes with His request in the 17th verse that they be acquitted—"sanctify them."

There can be no doubt that His promise to pray for *another Comforter* and repeated reference to this Comforter or Holy Ghost just preceding His prayer and His praying as He did establishes beyond doubt that the work of the Comforter, the fulfillment of the *promise*, and the work of sanctification are identical.

3. A SECOND WORK. In the very nature of the above prayer it could not be otherwise, for the whole basis of His plea for acquittal (sanctification) rests on that one point, that they are converted men. Out of the twenty-six divisions of the prayer, thirteen of them are given to establish this point such as, "I have given them thy words," "they have received," "I have kept them," "none of them is lost but—." This is kept prominently in the prayer until it climaxes with the request for sanctification. This in connection with the baptism of the Holy Ghost in the Acts of the Apostles later. The scriptures clearly segregate this work of grace from that of conversion.

4. PROCESS. *Is it instantaneous or a matter of growth?* In Acts 2:2 the disciples were assembled together waiting for the promise, for which Jesus had promised to pray and to which he so often referred before leaving them, when "*suddenly . . . as of a rush-*

ing mighty wind, . . . they were all filled with the Holy Ghost." Herein was the fulfillment of the *promise* and it was instantaneous, which fact should forever settle any reference to it as a matter of growth.

5. PURPOSE. The purpose of the blessing may be found in Acts 1:8. They were to be witnesses both at home and abroad. Theirs was to be a life of service, and they could not witness to something that they did not have. The salesman carries his samples right with him.

6. RESULT. The result of this blessing is the extermination of carnality from the human heart (Romans 8:7-9). Here carnality and the works of the flesh are synonymous and neither can dwell with the Spirit. Then in Galatians 5:19-24, the works of the flesh and those of the Spirit are classified and defined.

7. PROVISION. In Hebrews 13:12, "Wherefore, Jesus also, that he might sanctify the people with his own blood, suffered without the gate." Herein, then, is the purpose of the atonement and to reject sanctification makes one a blood rejecter. This was Cain's trouble and it drove him to murder. Probably it was the trouble with the elder brother, and no doubt Martha had trouble right here.

8. WILL. "This is the *will* of God, even your sanctification" (1 Thess. 4:3). "For God hath not called us unto uncleanness, but unto holiness" (v. 7). "Faithful is he that calleth you, who also will do it" (5:24).

9. COMMAND. Acts 1:4, 5, "And being assembled together with them, he *commanded* them that they should not depart from Jerusalem but *wait for the promise*." This blessing, then is not one that we can obtain or let alone as it might appeal to us. There is a clear definite command that God's children receive the promise and be sanctified for "without holiness no man shall see God."

10. WHEN. *When are people to be sanctified?* Perhaps most churches recognize that in the Scriptures there is a doctrine of sanctification. It is so outstanding and dominates the very atmosphere of the book so it must be considered. It is therefore accepted but in many modified forms. Some teach that it comes at death but again we call attention to that great inspired prayer of the Son of God and the 15th verse; "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." If this were not for the living, how useless it would all be.

11. WHOM IS IT FOR? There are apt to be those who will say it was for those early disciples but not for the age in which we live. We refer you to the 20th verse of the prayer, "Neither pray I for these alone, but for them also which shall believe on me through their word." As this is John's word we are reading it

must apply to us as well as to them. Again in Acts 2:39, "The promise is unto . . . all that are afar off."

12. **CONDITION OF THE BLESSING IS FAITH.** In this verse 20 of the prayer is the condition. It is the one requirement of the entire scriptural program throughout. "Without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11:6). Faith here is not a mere assent of the mind but it is that whole-hearted trust, implicit confidence in God and His Word such as Abraham had and it was counted as righteousness, and that also of Moses that gave him a place by God.

RELIGION IN BOOTS

(Deuteronomy 33:25)

By FRED T. FUGE

The great promises of God contained in this text were made to the tribe of Asher, and if ever a band of people needed inspiration for the mighty task that lay before them, it was the people of this tribe.

They had received by lot the most difficult district in all the land of Canaan—the wild and ferocious Philistines that dwelt along the sea coast, the renowned warriors of Zidon, the blood-thirsty bands of Tyre, and the inhabitants of nearly thirty cities had to be conquered and routed out before the tribe of Asher could settle to their rest. The dreadful coastlands, along which they had to fight their battles, offered the most stubborn resistance of all the land that Israel was called upon to subdue, therefore they needed special encouragement and help. But He who calls us to hard and difficult work will fit and prepare us for that work, and my text is a great outstanding evidence of this wonderful truth.

The way that lay before the Asherites was rough and thorny, but the Lord told them that their shoes should be iron and brass, that was a guaranty of something substantial and enduring, something that would not soon wear out, or call for repair, something that could stand the hardest kicks and the roughest road, and grow brighter with the wearing. So you can see at a glance that this statement of the Master must have been a great encouragement to the people to whom it was given. They were acquainted with the pictorial language of Jehovah, and knew well that this statement did not mean brass and iron shoes for the natural feet, but an illustration of the grace and power of God that would enable them to tread the hardest road of difficulty and trial, and gain the victory over their most stubborn foes.

The religion of Asher is what I call a religion in boots, for it was destined by God to trample its foes and to continue doing so until the last victory was won, and when that was accomplished their brass and iron shoes, the power and grace of God in their lives, would be brighter and better and stronger than ever before. "Thy shoes shall be iron and brass; and as thy days, so shall thy strength be. There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky. The eternal God is thy refuge, and underneath are the everlasting arms, and he shall thrust out the enemy from before thee; and shall say, Destroy them." That surely was a promise strong enough to carry the tribe of Asher to sweeping victory.

To Moses at the burning bush and to Joshua at the walls of Jericho His command was, "Loose thy shoes from off thy feet, for the place whereon thou standest is holy ground." And all the priests that worshiped about God's ancient altar did so with clean and uncovered feet, thereby typifying that no human soul could possibly enjoy the blessed fulness of the Master's presence until every stain of carnal defilement had been removed. But when God's conditions were all accepted

and the soul had complied with His demands, the symbolism changed. If one kind of shoes had to be put off, another kind had to be put on. Elisha rent and cast away his own mantle that he might enjoy the mantle that had fallen from Elijah. In Solomon's Song (7:1) Jesus says to His blood-washed Church, "How beautiful are thy feet with shoes, O prince's daughter!" The Israelites, redeemed by blood, had to eat the flesh of the passover lamb with loins girded, staff in hand, and shoes on their feet. And the Lord said to his people through the prophet Ezekiel, "I clothed thee with brodered work, and shod thee with badger's skin." And the apostle setting forth his great Christian soldier, said his feet must be shod with the preparation of the gospel of peace."

All these references point to the spiritual equipment of God's servants. To be spiritually shod means to be ready for the roughest and hardest place that the Lord may call you to. It speaks of a religion that will endure the thorny places and tread the most difficult road.

It is commonly said of brave men who gave their lives for the cause that they represent, "They died with their boots on." When Bonaparte was dying on St. Helena, his last request was that he might die in his military boots. This saying among men is suggestive of a courageous ending of life. Goliath, the giant of Gath, died with shields of brass on his legs. And some of the great warriors of ancient Greece were spoken of as brazen-booted heroes.

So the brazen-booted Asherites, spoken of in my text, represented those men and women who are wholly sanctified and ready for any place or work on earth to which the Lord may choose to call them. Is yours a religion in boots?

Both Daniel and John in describing the blessed Christ as He appeared to them, tells us that his feet shone like polished brass. This represents to us a kindred resemblance between Jesus and His blood-washed people. "For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren" (Heb. 2:11).

THE PULL OF THE LINES

By T. RICHARDSON GRAY

HOW proud I felt at the age of five or six years when standing up in my father's deep wagon-box and holding the lines I drove the big team of horses. What lad can ever forget this thrill? Steering a car does not compare with it. I recall every sensation of that unforgettable experience—the feel of the heavy lines, the swerving of the team under my guiding hand, the jolt of the wagon, the lack of impression on the horses' hard mouths in my attempt to stop them. Most distinctly do I remember that when the team needed to be turned sharply to right or left I could feel the strong pull of the lines through my little hands by my father, who, standing behind me, retained hold of the ends of the lines. This illustrates how indispensable to childhood and youth is the oversight, the strong pull of parents, home and church, to guide and hold them in check, to whom the world is full of the new and the untried. This brings me to another early experience, that of the *Pencil and Eraser*.

On my fifth birthday a good woman made me a present of a lead pencil without an eraser. In my efforts to draw and write I made many crude markings and blunders. I procured a rubber eraser which fitted over the end of the pencil, and in a short time wore out the rubber erasing my scrawls. In this way I steadily improved, as I did also in learning to handle a team of horses.

But in morals, progress is often downward. Robbery and other crimes have become a science. I still use an eraser for I still make mistakes, but the ones I most regret will not rub out—mis-steps, sins, habits, wrongs, acquired in youth. What tears of remorse these caused me. Even repentance and forgiveness do not erase their memory; I cannot forget nor go back to undo the past. Well it would be for the world if we

heeded the scriptural admonition early, "Little children, I write unto you that ye sin not," for sin must inevitably bring tears of regret, but obedience brings peace and happiness. Young readers, the road to gladness is a charmed way; they who find it watch their step; who departs from its strict confines must pay the toll! Watch your thoughts, their marks will not rub out.

The Pull of the Home

It seems inevitable that youth must leave home; the world is full of broken or depleted homes. It called forth the Savior's most tenderly compelling relations, that of the prodigal son. Going from home need not result in wrong if one "keep the home-fires burning" in the heart. But many break from its moorings, associations and familiar scenes to try the new experiences of city life, leave off good habits and long established rules and easily contract bad ones. Riches and adventure lured the prodigal from home; want and misery drove him back. But hungry and destitute as he was, his first words were, "I have sinned." The prince of Wales recently visiting the British collieries, was touched at sight of the deplorable condition of the miners' families, and with deep emotion he said, "Absolutely the bedrock of misery." True as this was, it is only an approach to the greater misery of sin. "I have sinned," confessed the prodigal. A deeper than physical hunger tugged at his heart; it was the pull of the home. "I will arise and go to my father." A teacher once related to us a story of how a lad was sent out to procure a back-log for the fireplace, during a blizzard. "It's going to be a bad night," remarked his father. But the boy not returning, a search and inquiry disclosed that he had joined a crew and shipped out of port on a short voyage, expecting soon to be back again. It proved to be the beginning of twenty years' wandering. At length he began to tire of travel; a longing for home and kindred grew upon him. "Do they miss me at home?" he asked, and pictured in his mind the changes about the old homestead.

"And today as I draw near,

The old home I love so dear,

A stranger comes to meet me at the door."

Were his parents still living; or was the place sold to others?

"Round the place there's many a change,

And the faces all seem strange,

Not a loved one there to greet me as of yore?"

Approaching this home of his boyhood, and recalling his errand of twenty years ago, he halted at the wood yard, lifted a back-log to his shoulder, and walking to the rear porch, knocked on the door. Both parents were there to greet him, older grown, gray-haired, but with unspeakable joy at their son's return after such an absence. "Well, son, you've been a long time bringing in that back-log," said the father.

The Pull of the Church

While still a youth I gravitated to the city for work; experienced its thrills, sights and distractions, but its lures failed to satisfy. I became heart-hungry and lonely. City sights and sounds grated on my rural nature and training. I hummed hymns which I had sung in the past with childish voice. I sat in an amusement park; there was harsh music and dancing; man-made entertainment. During a lull I was surprised to hear soft voices singing "Rock of Ages," and "Depth of mercy can it be?" A small company of church women were holding a meeting; the contrast of it all had a soothing effect upon me which after forty years still endures. Later, while going down a business street on which were numerous worldly attractions, I was again impressed by a placard in front of a church which read, "Young Men's Prayermeeting Come in." On entering I found the prayer room full of young men, everyone enthusiastic, spiritual and eagerly engaged in the service. Each one had passed by places of amusement on the way to that humble meeting. I raise the question, "Are the youth of today comparable in this respect, to those of that day?" Surely if spiritual progress can be marked at all, the churches by this time should lack room for those who ought to be pressing in, and "taking the kingdom by violence." In the little prayermeeting

alfore-mentioned, I found comfort and satisfaction; had I been steered into a game or amusement, or coaxed with a spoon, it would have been lost upon me. These meetings strongly appealed to me, and many times thereafter I resorted thither for comfort and strength. I have thanked God for the "pull of the lines," the home, the church.

To readers writing me, I will mail a helpful poem or two, free.

EDGEWOOD, IOWA

A BLIGHTING HERESY—ETERNAL SECURITY

By E. E. SHIELFMAIER

This is a modern and refined term for an old theory—"once in grace, always in grace." It is surprising how many good people are accepting this sugar-coated pill of the devil, but to make it swallow, it must be mixed with more or less truth. Hence we hear them say, "Once a son, always a son; he may be a disobedient son, but you cannot unsonship him." This sounds plausible and we could wish it were true to fact. But Peter speaks about "cursed" children who follow "damnable heresies." A son may sin against a godly father to such an extent as to be cut off forever from all inheritance.

Peter also tells us that God spared not the angels that sinned but "cast them down to hell." Now if it was possible for an angel to sin and become a demon, it is likewise possible for man, during his probation, to "fall away" so far that "repentance is impossible."

Eternal security is *conditional*. We read, "Blessed are the pure in heart for they shall see God." Their seeing God is conditioned, not on a certain belief, but upon character—*heart purity*. There is no place for such except in heaven. But without this they will never get there.

Again we read, "We know that whosoever is born of God sinneth not; but he that is begotten of God, *keepeth himself* and that wicked one toucheth him not." As long as he will *keep himself from sin* he is as sure of heaven as if he were already there. But these dear people do not believe in being kept from sin. How then can they lay claim to this promise?

We do not rejoice that it is possible to apostatize and be lost, but if the English language means anything, the following passages imply that after one has been begotten by the Spirit he can forfeit forever the divine favor.

"But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die" (Ezek. 18:24).

"When I shall say to the righteous, that he shall surely live; if he trust to his own righteousness and commit iniquity, all his righteousness shall not be remembered; but for his iniquity that he hath committed, he shall die for it.

"Again, when I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do that which is lawful and right; "If the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, *without committing iniquity*; he shall surely live, he shall not die" (Ezek. 33:13-15).

"He that shall *endure unto the end*, the same shall be saved" (Mark 13:13).

"*Watch ye and pray*, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak" (Mark 14:38).

"If a man *abide not in me*, he is cast forth as a branch, and is withered, and men gather them, and cast them into the fire, and they are burned" (John 15:6).

"But I *keep under my body*, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway" (1 Cor. 9:27).

"Wherefore let him that thinketh he standeth *take heed lest he fall*" (1 Cor. 10:12).

"Follow peace with all men, and holiness, without which no man shall see the Lord: looking diligently lest any man *fall* [margin—*fall from*] of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled" (Heb. 12:14, 15).

These and many other passages are ambiguous and absurd if they do not teach that one can so grieve the Holy Spirit as to *break the seal* whereby he is "sealed unto the day of redemption."

Any doctrine that will *lessen the spirit of watchfulness* is not of God. Any doctrine that will let one play fast and loose, giving him comfort that though he sin grievously yet the Lord, "in His own good time," will bring him back, is from beneath. Such presuming on the mercy of God is dangerous and blasphemous.

David, Peter and others are examples of the boundless mercy of God in extending to all who will humble themselves repentance and life. King Saul, on the other hand, is a clear case of final apostasy. We read of him some blessed things:

"And the Spirit of the Lord will come upon thee, and thou shalt prophesy with them, and shalt be *turned into another man*. And it was so, that when he had turned his back to go from Samuel, *God gave him another heart*: and all those signs came to pass that day" (1 Samuel 10:6, 9). He evidently had the grace of humility; perhaps more grace than many in this dispensation who profess holiness, for we read, "And Saul also went home to Gibeah; and there went with him a band of men, whose hearts God had touched. But the children of Belial said, How shall this man save us? And they despised him, and brought him no presents. *But he held his peace*" (1 Samuel 10:26, 27).

This proves that God was with him in a marvelous manner; yet he finally became bitter and finally cried out, "God is departed from me and answereth me no more." He committed suicide and *lost his soul*.

This ruinous doctrine is akin to that of fatalism in China and other heathen countries. We were told that if a boy fell overboard a vessel the crew made all efforts to rescue him for he might become a soldier, but if a girl fell overboard, the boat went on for "this was her fate." Many of the ignorant people of the South who have embraced this delusion console themselves that they need not feel concerned if their boys drink, gamble and kill, for "they have been baptized," and hence are "eternally secure." They hold that there is no need to feel alarmed about the heathen, for if they are "elected" to be saved they will be saved whether or no, but if *not "elected,"* no need to put forth an effort, for they are "appointed" to damnation. It is a noticeable fact that where this heresy has a strong foothold it is almost impossible to have a genuine revival. There is no incentive for repentance and faith. Again we repeat, any doctrine that will produce such withering results is not of God though ever so comforting to human depravity.

IF THE ADAGE IS TRUE, WHY IS IT TRUE?

By REV. J. W. MONTGOMERY

Several months ago someone quoted in my hearing, the old expression, "They for whom you do most, treat you the worst;" and while I had heard it often, it never before attracted my attention. Knowing that proverbs like this are the condensed experience of a people, I began to search for an explanation and interviewed ten people, asking them whether or not they considered this statement true, and if so to give a reason for it. In substance each one answered as follows: "I do not know why, but I have found it that way."

Whether or not, the time-worn adage is true, it is so generally held that there must be some sort of an explanation. Surely such a view of human nature would tempt even good people to withhold from the needy and thereby lose the joy of service. It has doubtless developed in many persons an attitude toward others which brought selfish shadows over their

own lives and robbed them of much of the pleasure of service.

In our opinion there may be two reasons assigned for the impression which people have concerning this matter: First, it may be that more must be done for those who fail in life than for those who have within them the elements of success, and that the former have not the same appreciation of favors which is found in their more successful brethren. We have heard folks say that they had dealings with people "who were small enough to bite the hand that fed them." But even here the law of averages has been kind, for the smaller one is not able to bite as hard as the larger one. Often the one who demands most fails in spite of the aid furnished him; while another will succeed without any assistance. If this is the case, then the successful one has pleasure in self-confidence and in his ability to meet any competition which may arise; while those who fail must find what little comfort they have in attaching the blame to others. If we could be sure that this is a proper explanation, it would greatly assist us in overcoming any temptation to feel that it is not worth while to assist people.

In the second place, it may be that people expect too much for their money. When the aid given results in great success, and much good accomplished, they are so well pleased that they think but little of the assistance given; while in the case of failure, they call to their memory all the little deeds of kindness, magnifying their importance. Under the shadow of disappointment they feel that they have done more for the one who grieved them than for anyone else, and have received only bitterness in return. If this is the correct explanation, then one should have greater courage in lending a helping hand, for no business man expects all gains and no losses.

REUNITED BY A SONG

By MRS. FLEET JONES

WERE you ever in Pittsburgh, that city in Pennsylvania which bears the name of our district? Instead of a city, one time it was a fort and called Ft. Pitt, in honor of the British prime minister. This fort was the only protection the white settlers had from the Indians. For years the Indians would steal the white children until many had disappeared. In a skirmish between the settlers and the Indians, six chiefs were captured and placed within the fort as prisoners. They were very anxious to be released and terms of settlement were agreed upon. The six chiefs were to be set free on condition that all stolen white children be returned to the fort. Messages were sent out to the Indians and children came from as far west as what is now Zanesville, Ohio, on the Muskingum River. More than one hundred children were to be reunited to their loved ones. Word was sent to parents to come and claim their children. It was a glad time but one mother could not find her little girl. She walked up and down the line looking and calling her daughter's name but no response or recognition. The mother's heart was broken. She repeated again and again her search to no avail.

She sat in meditation a while, then again started along the line singing. Soon a little girl turned her head and listened. The mother sang, "Amazing Grace How Sweet the Sound," in the mellow tones she used to sing it to her baby girl. The first verse ended, she began on the second and a childish voice joined her in the song.

The little girl had forgotten her name, her mother, but she hadn't forgotten her mother's song. The song was the medium through which they were reunited.

The songs of our childhood remain with us. Sometimes over the radio I hear old hymns that were sung by my father and grandfather while I sat in my little rocking chair. I associate with the hymns their prayers offered at bedtime. It all seems to bring me very near the throne with a tender heart. I often wonder if our children are hearing the songs today that will leave a lasting impression of blessing on their lives.

A high school teacher of thirty years' experience told me

lately that if he had his work to do over again he would teach primary pupils, for it is here that the best and most lasting impressions are made. Mother goes about her work singing and soon other members of the family catch the refrain, even the little tots who cannot speak the words plainly; each one more cheery for there are no bad thoughts lurking around when children go at their tasks singing.

In this day of jazz and music with words that mean so little we wonder if parents are enough concerned about the music the children hear.

BETHESDA, OHIO

HOLINESS A LIFE

By A. W. ORWIG

WHILE holiness is a Bible doctrine, a holy life is more convincing than the most elaborate argument of the reality of such a life. A man once said that he could defeat his mother in argument, but that she vanquished him by her holy living. Verily, what God puts on exhibition for us to see demolishes all human reasoning against its existence. Of course a holy life can only be lived by the help of God, but He has freely promised to give it.

The holy Scriptures declare that "we should live soberly, righteously, and godly in this present world." They also affirm that we are to be "holy in all manner of conversation." We are also divinely given to understand that we may serve God "in holiness and righteousness all the days of our life." And when God commands, "Be ye holy," He not only means that we may have a holy experience, but that our outward life is to prove the inward work. Bringing forth "fruit unto holiness" certainly means that we are to live holy and useful lives. Real heart-holiness and life-holiness is always the Bible standard.

But let it be understood that Bible holiness is not something apart from or beyond true salvation. Every real convert to Christianity, through the regenerating power of the Holy Spirit, has holiness in its earlier stages, and is expected to live a holy life. God has not two sets of rules for His people as to their manner of living—one set for the justified and regenerated soul, and another set for the wholly sanctified person. All are expected and commanded to live without committing sin, and divine grace is freely offered to that end. "Go and sin no more," is the injunction of Holy Writ. However, the new convert is exhorted to "go on unto perfection," in the sense of perfect love or heart purity, and to "follow holiness" in deeper and richer experiences in divine things.

Yes, holiness is indeed a *life to live*. With every Christian it ought to be as the apostle Paul expresses it, "Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves." Brother and sister in the Lord, unless our life corresponds with our profession, the world has the right to say to us, "Physician, heal thyself."

Christ said, "Ye are the light of the world," implying that our life should be so exemplary or holy as to lead people to see the divine image in us and cause them to seek the Lord. Oh, to be "a burning and a shining light" for Jesus! An unsaved man once had occasion to remain a day or two in the home of a very saintly person, and was so greatly charmed with his holy demeanor that, on leaving, he said, "If I stay here any longer I shall become a Christian in spite of myself." Do we measure up to that standard in representing Jesus Christ?

BROADCASTING THE GOSPEL

By HELEN GAUNTLETT WILLIAMS

"All thy works shall praise thee, O Lord, and thy saints shall bless thee." These are the words that have been ringing in my ears, for the last few days, as never before. For years, being a musician, I have broadcasted from various stations of the country, on many programs, but it has never seemed to me quite as wonderful, as when the Church of the Nazarene in New Haven broadcasted for eight days, while the Rev. A. B.

Carey was assisting the pastor, the Rev. H. B. Anthony, in a revival campaign.

Walking along the streets, one could hear from the different radio stores the service that was broadcast at the noon hour, and amid the din of the city streets it was most refreshing to hear anew the inspiring words of Holy Writ, or the simple gospel story, or the gospel songs that so appeal to the hearts of the people. One of our friends heard the whole of the service one day while in one of the large five and ten cent stores, and many were listening to the program.

O Church of the living God, awake to your opportunities, and learn that in these days, "Go ye into all the world, and preach the gospel," does not of necessity mean Africa, or China, or the islands of the sea, but it may mean digging deep into your pockets that the winds may indeed "waft his story," the story of the crucified One whose salvation must be brought nigh to the unbelieving hearts of the people.

When a station reaches from coast to coast, when they are sometimes heard from New Haven to Florida and to the Pacific Coast, when one pauses to think of all the people who may have heard the gospel message in all its fulness and power, in the regions beyond, is it not indeed time for the Church of the Nazarene to realize that in no other way can they reach so many, for whom Christ died, that in no other way can they so quickly publish the gospel of the saving grace of the Lord Jesus Christ, and the sanctifying power of the Holy Spirit.

Oh, that God will speedily give us all a vision of this, that will not only reach our heads, but will reach our pocket books as well and truly, when the air which God gives so freely pulsates with the messages of salvation, we can say, as never before, "All thy works shall praise thee, O God, and thy saints shall bless thee," and in blessing Him, they shall themselves be blessed.

MY BELIEF

By CLAUDE H. MAYO

I believe in the old-time religion, the kind Jesus had when here upon earth, and the kind Peter, James and John had after Pentecost, with the other disciples and the one hundred twenty in that upper room. I believe in the kind Paul had, and all the saints who were persecuted and put to death, because they believed in and worshiped Christ; because they believed in and were filled with the Holy Ghost.

I believe in the religion of John Wesley, whose methods were Bible methods, and God's methods, and the religion of Joshua Soule, William McKendree and others of that day and this day, who know the power of the Holy Ghost to cleanse from all sin and can shout their praises unto God. I believe in a heart-felt religion, the kind we can know, and that can keep us from sinning every day we live. Praise his holy name.

I believe that a man is born in sin, with a sinful nature called the old man, old Adam, carnal nature, etc. This must be cleansed from the heart by the power of the Holy Ghost before one can have full salvation. I believe that the Holy Ghost brings conviction of sin upon the sinner and leads the sinner to repent; that God, for Christ's sake, forgives the sinner of all past sins. He is then regenerated or living in a state of regeneration. He has obtained pardon and stands justified before God. He is at peace with God and rejoices that as a babe in Christ he has been born into the kingdom of heaven.

I believe that after hungering and thirsting, fasting and praying, groaning and seeking for heart purity, for freedom from the sinful nature, the blood of Jesus Christ cleanses the heart by the power of the Holy Ghost, from all inbred sin, from all inward evil desires, from all inner evil tempers. He is then sanctified wholly or baptized with the Holy Ghost. He has taken on the nature of holiness.

The Holy Ghost has made His abode in his heart and he has obtained heart purity. He is wholly consecrated and grows in true holiness and Christian perfection.



Home Life

DEAR YOUNG PEOPLE:

While in Florida this winter I wrote you a letter about some of the things we saw in that "land of flowers." There is one other thing I saw there which I would like to tell you about, and I have an idea you will be interested in hearing.

Some of you may know that Mr. Edison has, for a number of years, had a winter home in that beautiful little Florida town, Fort Myers. We were there on February 11, which was the scientist's birthday, and saw the parade in his honor.

There are many very handsome homes in Fort Myers but Mr. Edison's house is a rambling frame building, not at all pretentious, and with a large yard about it filled with shrubbery and trees. There is no attempt at landscape gardening such as you see on other lawns near by; things grow pretty much in their natural way.

The property fronts the broad Caloosahatchee River on one side, and opens on the other upon the main avenue of the town. Just across the avenue is Mr. Edison's workshop. It is here that he is growing a number of plants and experimenting with the idea of producing rubber in our own country.

But to go back to the avenue, which is said to be one of the most beautiful streets in the world, that is because of its stately row of Royal Palms on either side. I have seen these beautiful trees in other places, but nowhere else are they so perfect as in Fort Myers.

The Royal Palm is different from any other tree I have ever seen: in a class to itself, so to speak, and it well deserves its princely name. The smooth gray trunk is perfectly round and symmetrical and stands tall, straight and tapering like a splendid column of stone or concrete. Then, far overhead, it bursts into great feathery fans of green.

Just imagine, if you can, an avenue reaching as far as you can see, guarded on either side by these beautiful trees, planted at regular intervals, the great green fronds meeting overhead, and behind them lovely homes and yards filled with all sorts of tropical flowers.

Well, it was down this avenue that the birthday parade, planned for Mr. Edison by his friends, made its way on that lovely, sunny morning.

First, there were the mounted policemen on their motorcycles. Then came the open car in which were Mr. Edison, and President-elect Hoover, who had come to the birthday luncheon of the great scientist. Both were bareheaded, and both smiled and waved their hands at the cheering crowds along the route.

Other cars followed and secret service men. And all along the way the stately Royal Palms stood tall and erect like

splendid sentinels themselves. It was very inspiring and I am glad I saw it.

Besides the birthday parade, and noted guests who came to do him honor, many letters and telegrams of congratulation were received by Mr. Edison.

Perhaps this suggests to your mind a question which I heard a young man ask: "If religion is a reality, why is it that Mr. Edison with his brilliant mind does not accept or even believe in it?"

Upon first thought that may seem to be a pretty hard question to answer. But it isn't really hard at all, and I am sure you will realize that as we talk a little further about it.

If you know anything of Mr. Edison's life, you know that in all he has accomplished, he has held steadily to two things: First, study; second, experiment. When a thing interested this man he was willing to put in persistent, hard study upon the subject, whether it took hours or years to find out what he wanted to know. But study alone would never have led him to his great discoveries and inventions. Along with his study went experience, for Mr. Edison was constantly trying things out; putting his beliefs to the test; experimenting again and again—always believing that he was on the track of truth.

And out of his study and his experience came the remarkable achievements which have made him one of the most renowned men of his time. If you wanted to learn about anything in the great scientist's line, you would do well to go to him; he is an expert in his chosen field.

But that does not mean that he is an expert in every other field, or indeed any other. There are other lines of life in which he would be found to be very ignorant; his opinion worth nothing.

I stood in a great mercantile establishment recently. Everything could be bought in it from an infant's sock to a turnace for your home; from a spool of thread to an automobile.

"It takes a master mind to run such an enterprise as this," we say. No, it took years of study and of experience to fit a man for this work.

Now suppose the head of this great business should die suddenly. The board of directors would come together at once, of course, to elect a man to fill his place. Can you imagine something like this taking place? One of the directors rises and says, "Gentlemen, we are here to perform a most important duty. A great business organization is without a head, and its continued success will depend upon the man we choose for that place. I have this suggestion to make. Mr. Thomas A. Edison is a man with a brilliant mind, thoroughly trained by years of hard study and application. He has made a

success of everything he has undertaken and for that reason, it seems to me, could be depended upon to make a success of this business. I move that we elect Mr. Edison president of this organization."

And the other directors, convinced of the logic of his reasoning, give their assent and the scientist is unanimously elected.

No, you can't imagine a set of level-headed men doing anything so utterly foolish and unreasonable. They don't need a scientific expert and they know it. They need a trained business executive and they proceed to elect the best one available.

Not long since I was in a great hospital. An emergency case was brought in, a little child, shot by his small brother who was playing with a pistol. X-ray pictures were to be taken at once. If, as they thought, the bullet had penetrated the bowel, an incision would have to be made as quickly as possible and this dangerous bullet-wound sewed up.

Did they send for Mr. Edison to do this delicate and dangerous piece of surgery? Certainly not. The scientist's fingers are trained to do the most accurate work in his chosen field but that does not happen to be surgery. Therefore no one even thought of him in connection with the case. Surgeons who had studied and practiced for years were at hand and one of them was called.

Recently I sat in a church listening to a great Bible teacher. This man had put in years of study on the Bible—on its original languages, on the times and the lands in which it was written. More than that, he had an experimental knowledge of its truths. He had been testing them out since that day, when as a little boy he had put his trust in the promise that those who believe on the Lord Jesus Christ would be saved.

All through the years which followed he had been using the statements of the Bible; in times of temptation, of sorrow, of need, even of death. He knew that they would work; he had tried them. He knew they were true; he had thoroughly tested them.

If then, I want an opinion on questions of religion, would it be wise to pass by such a man, one who has spent years in studying and testing religion and turn to Mr. Edison who has done neither?

Of course not. What the scientist thinks about spiritual truth is of no more practical value than his advice would be in running a great mercantile business, or performing a difficult surgical operation.

I want to call your attention to this fact in connection with the noted birthday celebration. As I have told you there were many notables present; there

(Continued on page eighteen)

Uncle Buddie's Good Samaritan Chats



BELOVED SAMARITANS:

I left you last week at the closing of the fine service at Ironton with our beloved Brother Little, which was Wednesday night of June 26. We stayed over until afternoon on

Thursday and then after a good dinner we made a run to Syracuse, where we were to have a service in the same evening. Our old friend and brother, Charlie Dye, was in a fine tent meeting with Brother Moore, the pastor. We were to hold two services, one from 6:30 to 7:45 and we had a fine service and then jumped into our cars and ran down the river for seven miles to Middleport. Here Brother Moore is also pastor and there we were to open at eight o'clock. The people moved out of the church into the big yard, where it was well seated and lighted and we preached to hundreds of people on the lawn. It was one beautiful service and we spent the night in Middleport.

On Friday we were to go to Danville, some twenty miles out, to a big all-day meeting. We were to preach at 10:30 and then have dinner and in the afternoon Brother Charlie Dye was to come on at 2:30 and go on with the all-day meeting. We made another run to Ratcliff, where we were to preach at 2:30. Here we have a church and also a very fine tabernacle. The people gathered from all parts of the country and we had them there by the hundreds.

When we finished we rolled into our car and made a run to Lancaster. Here we also have an excellent pastor, Brother Robinson, and our good Brother H. W. Welch was there in a fine revival. We finished up at ten o'clock and had a great time and a great crowd. The house was packed and many turned away.

We then made a run to Columbus and spent the night with Dr. Gibson and his good family. Of course the readers will understand that Brother Gibson is the manager of the campaign and of course had charge of every service. We spent Saturday forenoon at Columbus and after dinner we loaded up two cars with the Gibson family and all hands left for Cooperdale. Here we have a fine pastor and wife and four fine little tots. We had folks to peddle and one interesting service. We spent the night in Cooperdale. Professor Messer and the two boys that were with us all stayed in the parsonage. The Gibson family stayed in another Nazarene home. Sunday morning

came crawling around the corner and we had to crawl out of a good bed and get ready for the day's battle.

After a good breakfast we had prayers and moved on to Coshocton for the morning service. Here we have a great pastor, Brother Perry, and splendid church that will seat at least 700, and while it was pouring rain here we had a crowd of not less than 400. After dinner at one of the good Nazarene homes we made a run to Millersburg. Here we have just organized a splendid church, with a fine young pastor and we had the afternoon service in the theater and a fine crowd and a most interesting service.

After preaching we rolled into our car and made a run to Mansfield. Here we have a splendid young church and a fine young pastor, Brother Gale, and he was the man that held the meeting and organized the church and has been the pastor ever since and he has built a good church in two years and has some fifty fine members. At Mansfield I met some of my old Methodist friends of more than twenty-five years ago, Brother and Sister Bright, pastors of one of the large M. E. churches. Sister Bright was formerly Mrs. Will Sebring at Sebring, Ohio. Brother Will Sebring was taken from her and the babies some twenty-five years ago and she lived in her Sebring home with the little ones for five years and then married Brother Harry E. Bright and they have been in the conference for the last twenty years. We had a lovely home with them over Sunday night and until after lunch on Monday of July 1.

After dinner we made a run to Wooster. Here young Brother Perry is the fine young pastor. He is the son of our fine pastor at Coshocton. We had a big time in Wooster. They had closed a big tent meeting there on Sunday night and left the tent up and had the service under the big tent and we had folks to peddle. My, my, but we had people at that Wooster service.

On Tuesday, July 2, we made a run to Galion. Here Sister Ruth McDaniels is the pastor. We are not strong in Galion but have some twenty-five or thirty fine folks and our people are planning to build this summer or early fall and then we can grow, for Galion is a beautiful city of ten or twelve thousand of as fine people as we have in the great state of Ohio. There is no reason why we should not have a fine work in Galion, and by and by we will have it. With old Gibson on this district, he will see to it that the thing goes over in a fine shape. Brother McDaniels is a very fine barber and he

did all of our barber work free. Well, that was kind indeed.

Wednesday we made a run to Marion. Here Brother D. E. Miller is the fine pastor. We had a fine day at Marion and a beautiful service on Wednesday night and after preaching we made a run to Columbus and of course we put up at the Gibson hotel. If ever a bunch of tired preachers and singers were well entertained, it was this bunch. We were up early Thursday morning of July 4, and made a run of about a hundred miles to the Miami Valley Chautauqua grounds, some four miles out from Franklin, where we were to have an all-day Fourth of July meeting, and we had during the day, I judge, hundreds of people on the ground but they had not all come to the holiness meeting. A lot of them were there to enjoy a day of outing and they had a fine day of it but it was very hard to try to preach and so much noise going on, but we pulled through and at night we closed at eight o'clock as the fireworks were to start at 8:30. The movie was also to open at 8:30.

Dr. Gibson went on to Franklin with our good pastor, Brother Fitch, and Professor Messer and old Bud stayed in the country at the lovely home of Brother and Sister McGraw, and to say that we were well entertained is simply hinting at it.

Well, thank the Lord, all the good people are not dead yet. Now at the Chautauqua grounds Brother W. R. Gilley was at the head of the day's outing, as the preachers on the west side of the district had their day of outing and their day of preachers' meeting for the west side of the Ohio District. Brother Gilley is a fine general and a great preacher. May his tribe increase is the prayer of this old soldier.

In perfect love,

UNCLE BUDDIE.

HOME LIFE

(Continued from page seventeen)

were messages from all the world, doing him honor as a scientist.

He had made good in that field and was being so recognized. Not a word was said in regard to his religious beliefs; he is not recognized as a qualified expert or as a success in that line.

What is the conclusion of the matter? It is this; that we should act as sensibly in matters concerning religion as we do in others. Which means that we will want to know whether a man has earnestly studied and sincerely tested spiritual truths before we accept his opinion on them as being of any value to us or the world.—MRS. JOHN T. BENSON.



Foreign Missions

Drop that check for missions into the postoffice today. Make haste. You may be in eternity tomorrow. The eye of the Judge is upon you. The wailing cry of the heathen is wafted across the sea to your ears. Hurry! Hurry!

The pitiful cry of the heathen: "My religion gives me no peace. The gods refuse to hear." Who will set his tithes and offerings to carrying peace to such broken hearts?

When the "sign of the coming" of the Son of man lights up the eastern hills, will it shine on your tithes and offerings hidden in your bank vaults or invested in your property? Or will it reveal them preaching holiness among the heathen?

Holiness of heart and life is the burden of every Nazarene missionary's sermon and song. Entire sanctification marches in the missionary advance of our dear church.

We are stewards of the gospel of Christ. As such we owe it to Him who put this trust in our hands to give the gospel to others in the same measure in which we ourselves have received it. Your tithes and offerings will carry out the demands of this stewardship. With the judgment day impending who dares to fall in this holy trusteeship?

Have you joined the Prayer and Fasting League? If not, why not? Do you love your appetite more than spreading holiness in foreign lands?

Six veteran missionaries are waiting to return to the Chinese field. They possess the language, have had experience, are all converted and sanctified wholly. Why do they not return? Low finance! Fifty thousand tithers in Nazaredom would return them, and twenty-four others, who wait to go to other fields. Are you a tither. No? Why not?

Rev. L. S. Tracy and his wife, missionaries of fifteen years' experience in India, are holding themselves in readiness to return. If not started back, soon, they must make other plans to conserve their future. They would be invaluable to the India field. Why don't they return at once? Because the General Budget is not underwritten. A vote to underwrite the new General Budget, is a vote to send these experienced veterans to the field. An effort to raise your General Budget, dear pastor, is an effort to reinforce India with the services of these splendid workers. If they do not go, who will be to blame?

Lansing, Mich., Nazarenes, led by that prophet of the later days, Pastor F. W. Domina, has gone over the top on its General Budget, and is putting on the sideboards to the tune of about \$600. Brother Domina is strong on premillennial prophecy, and with it has inspired Lansing First church to get on its tiptoe of service to our Master the King, in anticipation of His return. Brother Domina is also an advocate of "The Anglo-Israel truth," which alleges that the ancient ten lost tribes of Israel are to be found today in the Anglo-Scandinavian-Saxon-Celtic peoples commonly known as the British and American empires. He marshals some astounding scriptures in advocacy of this theory, which it is difficult to gainsay or resist. He alleges that to the British and American peoples, as Jehovah's long lost Israel, is committed the task of spreading "this gospel of the kingdom." That means to carry holiness to the heathen. That suits us. On with the missionary revival!

The Winans Mission among the Peruvian "head hunters" waits, since the death of Esther Winans, for reinforcements, desperately needed. We have one, two, three splendid couples waiting to go. If the church underwrites the General Budget, we will send at least one couple this coming fall. If it does not, the chances are good for abandoning that field. Are you, reader, a member of the Prayer and Fasting League? No? Do you prefer to have us drop the mission for which Esther Carson Winans gave her life?

If the tithe is not a present obligation on the followers of the Master, then the scriptures are meaningless in their teaching on this subject. If this be not God's plan for financing His kingdom, He has no plan—and this would be a terrible reflection on Him!

WHAT MANNER OF MEN CAN THEY BE?

I read with astonishment in the last HERALD OF HOLINESS your statement, that 530 Nazarene pastors (the number is 428, now.—Ed.) had not raised a cent toward the General Budget since last Assembly. This to my mind is alarming. What kind of pastors can these men be anyway? Are they worthy to be pastors of our church? I very much question it. Should we have pastors who do not have the interest of the church at heart?

It seems to me these brethren ought to be labored with or gotten to the altar or compelled to give room for pastors who are in hearty sympathy with our general church interests. May the Lord arouse such pastors is my prayer.

I want to say I was blessed by reading of the unknown giver of the \$100 in gold. I have been continually praying for God to open the hearts of those that have money that they may pour it out for our needs. I believe it is in answer to prayer. I will keep on praying and believing.—W. G. P.

NATIVE PASTOR GIVES COW

"The last time Daniel's church won the prize for the largest offering. One day he was teaching the 8th and 9th chapters of 2 Corinthians in school, and God spoke to him through what was said of the church in Macedonia. That night he talked it over with his wife and together they agreed that they would give a cow to the offering." Who gives like that in the homeland?

ILLUMINED BY THE HOLY GHOST

"John, the evangelist at one of our stations, is always a marvel to us because of his godly life and splendid sermons. He never has been in any training school but he reads his Bible a great deal and the Holy Ghost opens up the Scriptures to him in a wonderful way. He always seems to have the right message for the right occasion."—Letter from Africa.

'Tis a great pity, not to say a crime, for any minister to preach without the fulness of the Holy Ghost.

JAPAN BOWS TO CHRISTIAN IDEAS

A great Japanese newspaper, mouth-piece of the government, has editorially declared, "It may be said without exaggeration that if Christianity as a religion be making but slow progress in Japan, the Christian ideas may be said to have already conquered the country."

The gospel marches on to a glorious consummation throughout the earth. Its triumphs are not always by might or by power, but more frequently in terms of the Spirit—unseen and often unappreciated. The mission churches are as yet small and struggling, but the forces which have so long opposed them are crumbling to their fall. Speed on the gospel. Jesus is coming!

OUR LORD OUTSTRIPS HIS RIVALS

A leading Chinese educator has said, "It is no longer worth while for missionary leaders to study the Christian approaches to Buddhism and Confucianism. These religions are losing the grip they once had. For all practical purposes Christianity may ignore the incapacitated older religions."



MISSIONS—WHERE? HOW?

By E. G. THEUS

Let's forget the words "home" and "foreign" in our thinking for a few minutes. Let us think of the *world* as our parish, regarding missions. Then, let us ask ourselves the question, "Where is the whitest field that will bring the greatest returns for our efforts and at the same time open the gates widest to other fields?" And when we have settled this question in our minds, let's ask ourselves the next question of greatest importance, "How shall we enter this field most effectively?"

Dr. Bresee in his report to the First General Assembly of the united churches in 1907 said in part, "Time emphasizes the fact that our first great mission field is this country. . . . No mission work at this time is so essential for the redemption of this world from sin, as the preaching and establishing of holiness in America. . . . Whatever else we may be able to do, we *must* possess this land." Twenty-one years have passed since our wise, far-sighted leader uttered these words. And though we have made great progress during these years, still we are just barely getting our feet down with sufficient outside recognition to really do the work that needs to be done in this country.

With no new language to learn, free speech, daily papers for advertising, easy and swift transportation, with no ocean between, and with the people ripe for evangelism, America offers the Church of the Nazarene the greatest mission field that is now offered or ever has been offered to any church in any generation of the world's history. Besides, the high lights of civilization and prosperity of this country are being gazed at with eager eyes from the four corners of all the earth. And as we build solid, substantial churches in the thickly populated centers of this country, with a highly civilized progressive Holy Ghost baptized ministry and laity, we should speed up as never before in pushing the gospel across our borders into other countries.

O my fellow-laborers, it appears to me that many of us are not fully awake to the loud knocking right at our very doors just at this very moment! Surely the *world* is arousing out of her long sleep and is fast ripening for a mighty, far-reaching, Holy Ghost revival, and the second coming of our Lord. And we *must* prepare ourselves for this fast opening door. God bless our Nazarene Young People's Society in their efforts to raise \$25,000 for missions in America! No greater returns per dollar for the spread of the gospel and the salvation of souls in the whole world can be found in any department of church activity than in this department. Every church established in

America becomes an asset and an outlet to other mission work. Therefore, "Whatever else we may be able to do, we *must* possess this land."

Then comes the question, *how?* How can we best and quickest reach the populated centers with the gospel of holiness and build well established churches for the conservation of our work? To my mind, this is a question of vast importance and a problem that has not been adequately solved. In most instances the churches that we now have are more the result of "chance" than of organized systematic effort. Of course we are getting better organized and are doing things with more system as the years roll by, but, it seems to me that there is still great room for improvement.

Much of our pioneer work in the past has been of an inferior type, and even when churches were organized they were often poorly located and unattractive. Thus many efforts of this character, instead of opening the way for a strong organization, have gotten a lot of rubbish in the way that must be cleaned up and cleared away before a real worthy progressive organization could be effected.

But there is a better way. That we have a sane, biblical, attractive gospel that appeals to the hungry multitudes everywhere when properly presented and when they understand its meaning there is no doubt. For an example of what may be done, let's consider our mother church, First church, Los Angeles. In its incipency there was a strong leader and a mighty preacher. Not a ranter, not a skinner, not a heretic, not a weakling, but a mighty man of valor, able to match swords with the enemy and to conquer. What has been the result of the establishing of this one church? I do not need to answer, we all know. It has molded the character of an organization that is being felt around the world, and the end is not yet, unless it is the beginning end, for there is no telling what the future holds for the people called Nazarenes if Jesus tarries and they continue to "keep the glory down" and push ahead.

But, you say, we don't have many such strong men as Dr. Bresee, and the strong men we do have do not have such opportunities as were presented in this case. Well, in most cases this is true. But let's see what we have had and do have, and what may yet be done. Suppose each district in the United States, as it was organized, instead of backing "bands" with tents to scatter around over the district holding a few weeks' meeting at different places and organizing a few churches, many of which were destined to struggle along for a short time and then die. Suppose, instead of backing such work as that with what little home mis-

sion money we could get, we had selected one of the most accessible larger cities on the district, and then had called one of our strongest pastor-evangelists to move his family to that city with the backing of a good, adequate monthly salary, with such other assistance as would be needed in opening up the work, and had let him stay there on the job till he could "hew out a kingdom," and then probably remain for years as the pastor. And suppose it had taken each new district two years, spending all of its home mission money on this one supreme effort to set up one reputable church, wouldn't it have paid in most cases a hundredfold? Soon the new church would have ceased to be a liability and would have become an asset, and the district would have soon by these methods been building more and better churches. Besides, from the radiance of these bright lights in our larger centers of population smaller churches would have sprung up voluntarily in the country round about. And to a very large degree these opportunities are still open.

What we need to do is to carefully map out the more important centers of population in this country and then go at it systematically to put a strong representative church in every one of them. Then the country and villages thereabout will soon be dotted with smaller churches as a natural consequence of the stronger churches. And, as we build, we will be in a position to do still stronger and more substantial work in aiding our less fortunate neighbor-nations to spread the gospel in saving and sanctifying power over their lands.

The trouble is we do not yet have the far-sighted vision that Dr. Bresee had twenty-one years ago when he said, "No mission work at this time is so essential for the redemption of this world from sin, as the preaching and establishing of holiness in America." And, therefore, our apportionment for this cause is practically and comparatively nothing; thus tying the hands of our District Superintendents and mission-advisory boards to where they can hardly touch the work that lies right in their reach and that their hearts yearn to do. For a concrete example: In talking over this situation with Brother Hall, Superintendent of the Western Oklahoma District, just a few days ago, he told me that he had an opportunity some months ago to buy a splendid lot for a church building in Stillwater, Okla., where the A. & M. college of the state is located and where thousands of the stalwart youth of this country attend school, for four hundred and fifty dollars, and that he had to let this great opening slip by for lack of finances. And

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LESSON FOR JULY 28, 1929

By M. EMILY ELLYSON

LESSON SUBJECT: The Story of Daniel.

LESSON TEXT: Daniel 1:1-4, 20; 2:17-24.

GOLDEN TEXT: *They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever (Dan. 12:3).*

THIS lesson opens with a bit of Hebrew history, giving the student a picture of the darkest hour and deepest degradation known to the Jews up to the time of the incidents recorded, the date of which is B. C. 606 or thereabout.

A causeless calamity is an impossibility (Prov. 26:2). So also judgment falling without warning, giving ample opportunity for repentance, a thing unknown in human history. Newspapers tell of disasters occurring without warning, but those who have suffered in what is termed "sudden calamities" acknowledge that there were premonitions of coming danger. In all Holy Writ we do not read of a disastrous event occurring without the trumpet of warning being sounded, and not only for God's people, but even among heathen nations. We recall here the preaching of Jonah to Nineveh, the warning to Belshazzar, the oft repeated warnings to Pharaoh, Noah's faithfulness to the antediluvian world, and many others. But as in the case of Judah so with all others. When warnings were addressed to a people in vain, then in due time threatened judgment has always followed.

Judah had forsaken its God and King and is now forsaken by Him because divine expostulations had been unheeded. Idolatry and wickedness could no longer be tolerated in the chosen people. God's word, whether of mercy or judgment, will not return unto Him void. The promise and the threatening surely, sooner or later, will be fulfilled unless prevented in the one case by unbelief, or in the other by repentance. Jehoiakim could cut the hated roll in pieces and cast it into the fire but the threatened judgment of God, instead of being deferred, was brought nearer its fulfillment. The burned Bible added fuel to the fire. The path of disobedience, whatever it may promise of pleasure or of profit, will be found, sooner or later, to be planted with thorns. Divine wrath against impenitence may be slow but it is sure, for justice travels with leaden feet, in order to give time for repentance. Mercy would in every case gladly rejoice over judgment, but mercy despised, judgment strikes the blow.

The personal history of Daniel is closely interwoven with that of his three companions. All of these youths like Timothy had been taught to know the Holy Scriptures from early childhood. One thing

seems certain of all four, they revered the Scriptures as a revelation from God and hid them away in their hearts that they might not sin against God.

Our lesson states that "the Lord gave Jehoiakim" into the hand of Nebuchadnezzar. But this was not all, for a part of the vessels of the house of God and these four youths, as representative young men, were carried into Babylon. It would seem that Daniel and his companions were prepared beforehand for the part they were to perform in the deliverance of their countrymen. Though their names were changed, their natures were not, and they were enabled to live as faithful servants of the true God, in an idolatrous and luxurious court.

Thus we see that God remembered mercy in the midst of judgment and prepared for His people an influence in Babylon that must have mitigated the severity of bondage when the ten thousand captives were added to all that went before. The king Jehoiachin and the princes were prisoners of war, but young men of royal blood were at the head of the government, and in rank next to the imperial throne, but known as worshippers of the God of heaven.

At the end of three years of study prescribed for them by the king, they were found on examination to have made much greater proficiency than the rest, and to possess a wisdom greatly superior to any of the magicians and astrologers within the realm. This resulted, in the providence of God, to an influential appointment to each of them about the king's person as attendants and councillors.

The purpose of divine Providence in thus elevating Daniel is indicated in the closing words of the chapter. "Daniel continued even unto the first year of king Cyrus." Daniel was to acquire an influence which would operate on Cyrus, to release the Jewish captives, and restore the Holy City with its temple and worship.

We have in Daniel an example of the value in national affairs of praying men. We observe also, in verses 17 and 18, the third part of our lesson, the importance of united prayer. The Master said "If two of you agree it shall be done." In Daniel's approach to God we note the favor bestowed by godly ancestry. He exercised the special privilege of addressing his prayers to God as the "God of my fathers who hath given me wisdom and might." The memories of childhood and youth that are dearest to us are those recollections of parental piety that cluster around the ancestral family altar where the Bible was read, believed and revered. Happy and wealthy are those individuals who can look back upon an extended succession of holy ancestors, who were

distinguished for their faith and are now members of the celestial society.

Daniel's humility is also most marked; we can trace no tendency to claim any superior wisdom or merit in himself. His lowliness of mind is the very ground of the distinction given him. True excellence is always lowly in spirit.

We would call attention to Daniel's thankfulness. He was prompt in expressing it and was as hearty in his thanks as he had been in his prayers. He is anxious to omit nothing as the recipient of God's blessings. When God is not stinted in His giving we should not be stinted in our thanksgiving.

Let old and young join in singing that old Sunday school chorus heartily,

"Dare to be a Daniel,
Dare to stand alone;
Dare to have a purpose firm
Dare to make it known"

THE CHURCH HAS BEEN SLOW

At the World's Missionary Conference, held in Edinburgh in 1910, the missionary boards of the Protestant churches of the world counseled together for ten days regarding the great problems of evangelizing the world. Dr. H. M. Hamill, of America, was selected to present to this great assembly the spiritual needs of the childhood of the world. What a challenging theme! He spent weeks in the preparation of his message. He crossed the Atlantic—waited at the convention hall day after day until his name should be called. Finally, just before adjournment, he was called to the platform and told his time would be limited to seven minutes. Ten days for adults—seven minutes for children.

Ten years later the Interchurch World Movement was launched. The Protestant churches were to be united in a great interchurch program. Specialists, with abundant funds at their disposal, made exhaustive surveys of existing conditions in order that there might be a factual basis for all programs that were adopted for united promotion. When at last the programs were ready, a great conference was called at Atlantic City. This conference was undoubtedly the most representative of the Protestant churches that ever assembled in America. The Interchurch staff met to prepare a three days' program for this great conference. A special committee submitted a tentative program which gave one and one-half days to home missions, one day to foreign missions, and twenty minutes to religious education. As the representative of religious education in that movement, I demanded more time. Without exception my colleagues were against me. After a whole hour of debate I finally secured thirty minutes on that three days' pro-

gram. I prepared a thirty minutes' address. It was very hard to condense the facts of my survey into that brief period. As I stepped on to the platform to deliver my address the chairman called me to one side and said: "Mr. Athearn, your time has been cut to fifteen minutes; please do not exceed that amount." I replied that that was unfair to me and to the cause I represented. "The question," said the chairman, "is not open for debate. Take the time allotted you or leave it—just as you choose." I took it. Dr. Hamill had seven minutes on a ten days' program at Edinburgh; after ten years I had fifteen minutes on a three days' program at Atlantic City. Are we making progress?

This illustration shows the present attitude of church leaders toward the church school. Among the men and women who for a decade or more have labored for reform in religious education there is a common saying that the greatest obstacle is the inertia of pastors.

Until ministers and members of local church boards come to regard religious education as one of their most important responsibilities the program of building Christian character in our democracy will be seriously retarded.—DR. ATHEARN, in "Character Building in a Democracy."

MISSIONS—WHERE? HOW?

(Continued from page twenty)

yet there went out of this district alone last year between fifteen and twenty thousand dollars for missions.

Brethren, I do not believe for one moment that Nazarenes are losing their vision for missions, but at least some of us would like to see some of our sensational schemes for raising more money replaced with more Nazarenes and more and better Nazarene churches in America. Then as we have more Nazarenes and more and better churches in America, we will increase our budgets and take care of the needs elsewhere in helping spread this glorious gospel over the whole world. When a few hundred dollars spent in such places as Stillwater, Okla., would mean not only the salvation of souls there, but a constant and regular flow of means to help carry the gospel elsewhere, I'm in favor of a greater effort to finance and build more churches in America. What are you in favor of doing?

IDAHO-OREGON DISTRICT ASSEMBLY

The Seventeenth Annual Assembly of the Idaho-Oregon District was held in Nampa, Idaho, June 5 to 9. General Superintendent J. W. Goodwin was the chairman. This was his first visit for a period of five years and we were glad indeed to welcome him to the district again. He is a wise counsellor and a gracious presiding officer. The assembly appreciated much the kind thoughtfulness and patience of spirit which he manifested in the midst of perplexing duties and heavy responsibilities.

The Tuesday evening service was, as usual, devoted to the Commencement exercises of Northwest Nazarene College. Dr. Goodwin delivered the Commencement address, which was followed by the

presentation of diplomas and conferring of the degrees.

There were a large number in the assembly who were members of a District Assembly for the first time. They found much to their interest and profit. But even the business sessions were of such edifying character that they contributed much to the inspiration of those who had been members of many assemblies. The Foreign Missionary and Young People's rallies, the Sanitarium and Educational anniversaries, and the healing service of Sunday afternoon were of real spiritual benefit, while the evening services were distinctly and successfully evangelistic.

Evangelist C. W. Ruth was in the assembly the entire time and brought three delightful messages of instruction on phases of entire sanctification at the opening of the morning sessions. He was also the messenger in the evening services. There were seekers in every service, and in the meeting of Sunday evening twenty-five seekers bowed at the altar of prayer, most of whom were seekers for heart holiness. Most of them were also happy finders of the blessing. Every member of the assembly would be glad to see Brother Ruth come again next year.

According to the pastoral reports there was a considerable gross gain in the membership of the district during the year, but due to many people moving, most of whom took letters to other districts, the net gain was comparatively small. There was one new church organized in Idaho Falls, Idaho, a little city of 10,000 inhabitants, about 65 per cent of whom are of the Mormon faith. The district has, however, grown during the last six years from less than 900 members to more than 1,600. And this is the land of sparse population and magnificent distances.

Not every church was able to raise its entire budgets but due to the helpfulness of stronger churches and the vigilance and carefulness of District Superintendent A. E. Sanner, the entire District Budget was raised and the General Budget was more than \$600 overpaid.

Brother Sanner was re-elected to his seventh term as Superintendent of the Idaho-Oregon District. The informal nominating ballot gave him over 83 per cent of the votes cast and by unanimous acclamation he was elected again to the office which he has so faithfully and efficiently filled for the last six years, on this district.

Clive Williams, District Treasurer, and J. Clarence Anderson, District Secretary, were re-elected to their respective offices. Brother Williams was also the Assembly Treasurer and entertainment manager. With the untiring aid of Pastor E. E. Mieras and Deaconess Miss Lida Chism, he did the job of entertaining perfectly satisfactory, both from the viewpoint of comfort to assembly members and of arrangement of finances, there being no entertainment deficits or taking of offerings during the assembly.

There was much rejoicing that the indebtedness of \$93,000 on Northwest Nazarene College had been paid and the future of this essential institution was more certainly assured. This will give the college management opportunity to plan for enlarged facilities, increased equipment,

and a permanent endowment, all of which must eventually be obtained before the college can fulfill its largest mission.

The Nazarene Missionary Sanitarium and Institute has made progress through the year. Construction of the hospital building has been carried on as funds were available. With the capital indebtedness of the college out of the way, they hope to soon complete one unit of the building. The record of the work is one of miracles wrought and many marvelous answers to prayer. Other districts are making inquiry about the Sanitarium and the indications are that it will now rapidly be recognized as a work of great importance to the general church.

It was voted to make the month of August HERALD OF HOLINESS month. The pastors, evangelists and laymen are all expected to make special effort at this time to bring up the district's quota of subscriptions to the HERALD OF HOLINESS. It ought to be done and can be done, therefore we will do it.

The assembly adopted an increased budget for both general and district interests. There was also a Home Missions Special of \$1,000 raised during the assembly to provide for summer tent campaigns in the more recently organized churches. There seemed to prevail the hope and purpose of making this year one of establishment and strengthening of the organizations in strategic centers. With an able Superintendent, and one who knows the needs of the field, and with this purpose actuating the hearts of the people who supply the means, such a program should readily be realized.

J. CLARENCE ANDERSON,
District Secretary.

N. Y. P. S. NORTHERN ZONE RALLY, NEW YORK DISTRICT

The young people of the Northern Zone held their first Rally at the Church of the Nazarene, Canastota, New York, June 18 to 20. The Lowville Society had the largest representation.

A very inspiring program was rendered, including addresses by District Superintendent H. V. Miller and Young People's District President, Rev. R. L. Hollenback. Rev. Herve Brown, convention leader, was at his best with special songs, Bible readings and general discussions.

Several interesting papers were read. The round table talks helped the young people in solving some of their spiritual problems. Rev. C. G. Griswold, pastor, and his faithful people provided splendid entertainment. While the attendance was not all that could be desired, God was with us and we hope to formulate plans in the near future that will create interest and bless the young people of this entire zone.

Reporter

NORTHWESTERN IOWA N. Y. P. S. ZONE RALLY

We held the Summer Zone Rally, June 15, at the Pierson church. The all-day meeting was fairly well attended, with representatives from the Sioux City and Climbing Hill churches. Three sessions were held, at ten, two, and eight p. m.

Some good papers were read and discussed, most of them pertinent to the

many problems that face the N. Y. P. S.

At the noon adjournment we enjoyed a splendid lunch in the town park.

Some who were unable to be present sent in interesting papers, revealing their heart interest in the rally.

We had an *al fresco* supper, followed by a splendid message at the evening session by Rev. R. A. Steely, concluded a profitable day.

HORACE IRELAND, Reporter.

NEW MEXICO DISTRICT ASSEMBLY AND CAMPMEETING

The 16th Annual Assembly of the New Mexico District and the Annual Campmeeting at Clovis, New Mexico, have passed into history. We have never felt the benediction of a leader more than that of our presiding officer, Dr. R. T. Williams, at this assembly. He seemed to be at his best in every way. A beautiful spirit of harmony was apparent throughout the sessions.

Although numerically there was a small decrease in membership, yet we feel that we have gained in strength. A strong optimism seemed to possess the entire assembly. District Superintendent Hale worked hard during the year and the district is reaping some splendid accomplishments from his labors. He was re-elected Superintendent and the pastors and laymen pledged to him their love and co-operation at the beginning of this new assembly year. By the help of our great God and the united efforts of our constituency, we should move forward this year to greater achievements. We are hoping and believing for better days on this pioneer district. God is able.

The assembly pledged \$300 for the purpose of putting on an aggressive campaign at Alamogordo and we are expecting a new church there to be the outcome.

Sister S. N. Fitkin, President of the General W. F. M. S., and Sister Whitesides were present one day and gave the assembly an inspiring missionary service. Rev. E. Y. Davis, District Superintendent of the Mexican work of the Southwest, gave us a gracious service, presenting his splendid work among the Mexicans.

The district campmeeting under the strong evangelistic preaching of Rev. H. N. Dickerson, was a great success, a large number sought and found the Lord, every night witnessing a good altar service.

Our dear Sister Hartline, pastor of the entertaining church, deserves a badge of honor for her faithfulness and miraculous success in caring for the large crowds. We do not see how she did it so well.

This assembly and campmeeting were the best we have had on the district. With courage we press on to live and preach holiness, conquer sin and the devil, and achieve greater victories on the New Mexico District.

Reporter.

NEWS IN BRIEF

Rev. Lynn E. Jones writes that he is planning to make an evangelistic tour across the country and will have some open dates during the month of July. He may be reached at 21½ Kinsman Street, Ashtabula, Ohio.

Miss Helen Percy, the Editor of the Young People's Friend, from Anderson, Indiana, was in Kansas City last week attending the Christian Endeavor Convention and called at the Publishing House. Miss Percy is connected with the publishing work of the Church of God in Anderson.

A letter from Rev. George M. Galloway, formerly a student at Pasadena College, states that he has recently been in evangelistic work on the Ohio District. He is holding a meeting in a new location and has had twenty-six seekers at the altar. A church will be organized there soon. He has been taking subscriptions for the HERALD OF HOLINESS, which he says is "the greatest paper on earth." He has meetings scheduled in Arkansas this coming August and plans to attend college again in the fall.

Evangelist S. D. Cox will hold a tent meeting at Iowa Falls through the month of July, and they will appreciate the prayers of God's children for a revival in that place.

A brother writes requesting prayer for his daughter and two sons, and also for his brother and family. He also requests prayer that God will send a revival to their city, and that the saints of God will pray for his healing. Please remember these requests in prayer.

A telegram to Dr. Reynolds from the President and Secretary of the Pittsburgh Young People's Society brings the gratifying news that three thousand were in attendance at this District Convention held at Sebring, Ohio.

Evangelist Arthur Morgan called at the Publishing House enroute to his meeting with Rev. J. D. Williams at Litchfield, Nebraska. He had just closed a meeting at Yale, Oklahoma, and reported good results of the meeting. He secured ten subscriptions for the HERALD OF HOLINESS in the Yale meeting, and stopped to request that sample copies be forwarded to him at Litchfield and other places where he is to hold evangelistic services. He reports that he has been kept busy in the evangelistic field. Rev. Morgan is a graduate of Bethany-Peniel College of the Class of '29.

CHURCH NEWS

CUMBERLAND, MD.—"I am glad to say that the Lord has been with us since last reporting to the HERALD OF HOLINESS in a very special way, helping us to accom-

plish a few things for the advancement of His kingdom. We have just closed, we believe, the best revival of our ministry here with Rev. C. B. Fugett of Ashland, Ky., as the evangelist, and Rev. J. L. Shell of New Carlisle, Ohio, as the special singer. The above workers rendered splendid service, and made many new friends for the church. The attendance was good, and seekers at every altar call with some real definite experiences. We can say that Brother Fugett is a great preacher of the Word of God. Brother Shell attracted the attention of many with his beautiful singing, which was blessed and used of God. The finances came easily without any hard pull. On the last Sunday we received in cash and pledges over \$5,000 to be paid in one year, on our new church which we are so badly in need of, as our present place of worship is too small to accommodate the people. A few months ago the church purchased an excellent tent and outfit which we have pitched on our new lots and are worshipping in that for the summer months. The Lord willing, we expect to have another revival August 11 to 25, with Rev. G. Howard Rowe as the evangelist, and Rev. Clarence J. Haas as singer. On with the fight! God is on the giving hand. Let us wake up and push ahead! Our God is marching on! All glory to His name!"—H. I. Basham, Pastor.

EVANGELIST L. G. MILBY AND WIFE—
"We have been very busy in many meetings and at present are in a good meeting in Durand, Wis. It will be impossible for me to report all these meetings but in a general way will say I have never seen a more sacrificing bunch of pastors than we have; standing by the church in general from head to foot, not a murmur nor complaint and often heard to say, 'I am every inch of myself for God.' It makes an evangelist feel like he wants to pull off his coat, roll up his sleeves and go in and do something desperate. It sure takes the Nazarene boys to do the job. We have seen many souls saved, sanctified, and many joined the church. We have seen several preachers reclaimed. Brother Charley Bauerle has been the pastor here since September. He preached, cried, prayed and shouted holiness until old carnality certainly was stirred. We were advised not to go to Janesville, Wis., for a meeting as there wouldn't be more than fifteen to preach to, etc. But that didn't hold us back, and the Lord came on the scene in a wonderful way. We had nearly fifty at the altar, preached to as many as 500 people in and outside of the church and were well paid for our services. So the Lord put one over on the folks again. We were entertained in the home of Rev. C. H. Howard, who built the church and was acting as pastor. Brother and Sister Howard are of the old-fashioned type, raised on the farm, but now living in a fine home in the city, and surely know how to make folks feel at home. We are now with Brother and Sister Leggett in Durand. They are fine and have a fine small church. No better man ever lived than Brother Leggett. He has done a fine work in Durand. Before closing, I must

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mention that the last few days we had the privilege to drop in to Evansville, and hear Sister Keil preach. She certainly is a master of any situation, a great fearless, courageous preacher, who cannot be excelled by any other. We also dropped into Ladysmith, Wis., Free Methodist meeting and saw that great and good man, Rev. B. T. Flanery. He is now district elder of the M. E. church and is getting along fine. I believe Wisconsin can be won to God yet. If we get blessed more and put the real goods on the counter, we feel folks will take to it as they do other places. Wife is filling her place, building up the Sunday schools and Young People's Societies. We both feel well in body and soul. Pray for us."

PARIS, TEXAS—"The church here is still on the map, although we have had quite a struggle with our church debt. But praise the Lord. Brother M. M. Snyder came to us for about ten days and gave us a wonderful lift. He would gather funds for the church all day and preach for us at night and every message was food to our souls. Don't think we could have found any better help anywhere than Brother Snyder. We are praying for him that God may bless him in all his work and recommend him to any one needing help. We are praying for the work everywhere."—T. W. Cummins, Pastor

PASTOR A. T. McANALLY, HOT SPRINGS, ARK—"We have closed our meeting with Rev. B. H. Edwards. We had a good meeting. Brother Edwards is a good preacher and his daughter, Miss Ida, is a good singer and takes well with the young folks. Miss Ruby Dallas, who was with them and played the piano, is also a good worker and knows how to make music on a piano. One week after the meeting closed, we opened the doors of the church and took in twelve good members, and have several more to come in later. The Lord has wonderfully blessed our work here this year. We have our District and General Budget paid up to date and in the four weeks' revival of the Lowmans and Edwards the Lord blessed us well financially."

SAN FRANCISCO, CALIF.—"Church and people are at this time rejoicing because of the manifest presence of God upon all departments. We closed a good revival just preceding our assembly with Rev. and Mrs. Theo. Elsner as evangelists. This was a very profitable meeting in every way. The altar was a scene of real old-time repenting of and forsaking sin, old accounts were settled and a rock bottom experience obtained. The Elsners have a very warm welcome awaiting them from the church and outsiders any time they return to the coast. Our young people stood by us in a wonderful way during this meeting. We have a very loyal N. Y. P. S. in this church, and they are untiring in their labors. They conduct cottage prayermeetings, jail, and open air services with good success. They also support one of our missionaries in Africa. They raised this last assembly year over \$800. Our Bible school is also growing

in interest under Superintendent Geo. Kramer and Assistant Superintendent Alfred Moughton. These men, with the good and efficient teachers, are being enabled by the Lord to bring the school to its own. The W. M. S. is also doing a great work and standing by the local, district and general work. We feel that these women are a great asset to our church. The church as a whole is a real praying and paying people; they have paid more than \$300 over their General Budget this assembly year, also overpaid the district, and more than \$2 a member to the general debt, also \$280 a month on their local church debt. In all they raised over \$10,000 the last twelve months and two of these months without a pastor. The church is moving forward spiritually, the glory and unction of God are upon the services. Last Sunday, June 23, we had an old-fashioned love feast and they sang the praises of God in no uncertain sound; tears flowed and the shouts of the saints went up until the hour for the sermon had passed, and outsiders and friends went out saying truly this is as olden days. We are seeing as a pastor the great need of having the real glory and unction on our meetings. We cannot be like others; we must stay on the old line and this is the secret of success, as we have often heard Dr. Bresce say. When you pray remember our church and great city of opportunity, 'The City by the Golden Gate.' Last but not least, we wish to note here that our growing Junior N. Y. P. S. under the leadership of Mrs. Anna Kramer, and the Missionary Band under Mrs. Ruth Noble, are doing a great work, and they have a very important place in the success of our growing church."—J. W. Henry, Pastor.

EVANGELIST PERRY ROOD—"We were at Logan, Ohio, in a meeting with Rev. A. J. Laird and wife, pastors of the Church of the Nazarene, when we sent in our last report. The Lord gave us a few souls and helped to get the church headed right. Brother and Sister Laird are fine pastors and are keeping on their knees before God for precious souls. Logan church now is

in the best spiritual condition it has been in for years. Next we went to Gallipolis, Ohio, and opened a home mission meeting with Rev. Carl Clendenin, pastor of Danville Church of the Nazarene who had been holding preaching services in Gallipolis for several months, God blessing his ministry with souls. We were with him more than a week and got a small Nazarene class organized which is going fine now with ten to fifteen members and a Sunday school of about fifty enrollment. Next we started a home mission campaign in the city hall, New Lexington, Ohio, running four weeks. We had several souls saved and sanctified and laid a small beginning for a Church of the Nazarene there in the near future. A Nazarene prayermeeting is being held under the leadership of Sister Laird of Logan church. Rev. A. J. Laird and wife ably assisted me in this great battle. Next we came to Chillicothe, Ohio, secured the city park, pitched a tent and started in real Nazarene style for a great revival and a church here. Rev. A. J. Laird and wife, as musicians and song leaders, helped us and we had a fine meeting of nearly four weeks. On Tuesday of the last week Brother Charles A. Gibson, District Superintendent of Ohio District, came with dear old Uncle Buddie and Brother Messer and we surely had a great time. Uncle Buddie preached on 'Two Works of Grace,' and took a good list of subscriptions to the HERALD OF HOLINESS. Following Uncle Buddie's sermon Rev. Gibson organized the First Church of the Nazarene with fourteen good members and before we closed the meeting we had taken in, in all, nineteen members. The new church called Rev. A. J. Laird and wife to the pastorate till the coming assembly. Already things are moving nicely and a good strong Church of the Nazarene is expected to develop in Chillicothe because of the fight against our coming there, but Jesus came to our rescue and we had glorious victory with many precious souls saved and sanctified. We are now in the opening of a home mission tent revival in Circleville, Ohio, and expecting God to give us the best victory we have had this year in the salvation of souls and a good Church of the Nazarene organized. The Cooper Brothers, singers, of Portsmouth, Ohio, are assisting me. God is with us and we believe that God will still give revivals and souls where the conditions are met. I am saved and sanctified through Jesus' precious blood and expect to fight the devil to the last ditch as long as God lets me live. It is a conviction with me that I should preach sanctification more and more, 'without which no man shall see God' and make real Nazarenes out of everybody I can till Jesus comes. I have open dates I can give after Nov. 10 to any church or pastor desiring a revival. Beloved, pray for me. Address, Middleport, Ohio."

FRAZER, PA., GOSPEL BARN—"In an interdenominational evangelistic campaign held in our barn at Frazer, Pa., by Evangelist Rev. Mary H. Ellis, assisted by Tillie McNutt Albright, it was definitely proved that people are hungry for sal-

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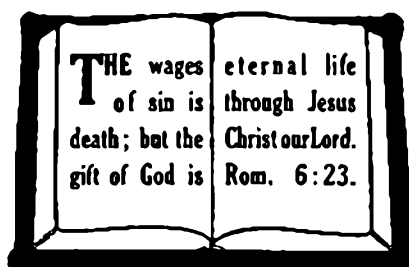
vation and for holiness. Only a barn, but how wonderful, when we recall that our Savior was born and started his earthly life in a stable. Many souls were born in this barn, during this campaign, and oh, how sweet will be the memory of this shrine to the saved and sanctified souls who found Jesus, and who received the second blessing of holiness here. If I could only tell the wonderful times we had with the Lord here; how He came in all His power; how entire families were saved and how people who heard holiness for the first time so eagerly accepted it; but the fact that this campaign was scheduled to run from April 15 to May 5, then extended to May 26, and then again to May 31, you will realize that it was a great success. During the first week people from the nearby countryside made up the congregation, but the word was passed along and spread so rapidly that very soon people and delegations came for thirty-five miles and more to attend these services. Sinners, backsliders, church members, all alike found Jesus at the altar in this barn. During the last two weeks, the meetings were wonderfully supported by the Church of the Nazarene of West Chester, Pa., whose pastor is Rev. Philip Geiter, and how wonderfully God did bless us during this time. On Sunday night, June 9, on the first anniversary of the Church of the Nazarene of West Chester, about fifteen saved and sanctified from the barn, realizing that they desired to feast on holiness continually, joined with the Nazarenes at West Chester, and if Rev. Ellis and Sister Albright could only have heard the testimony of these Barnites, I am sure they would have felt well repaid for the effort put forth. These two, whom the Lord so graciously sent to us, departed from here for New Philadelphia, Ohio, where their holiness campaign is being held in a tent and supplemented by meetings nightly on the courthouse steps, and we pray God's richest blessings on them."—J. R. Baker.

BALTIMORE, MD., FIRST CHURCH.—"Since the close of the District Assembly, we have had but few services but that seekers were at the altar seeking for either pardon or purity. We have just closed a meeting with Rev. Aug. N. Nilson as evangelist. We feel that this meeting has been a great blessing to our church, many sought God for either pardon or purity during these three weeks. Brother Nilson took them the death route, deep conviction was upon the lost, backsliders were reclaimed, believers sanctified, the whole church was greatly edified under this man's ministry. Let me say right here, this man should be used by our churches. We have had some very fine evangelists here in this church, whose ministry has been a benediction and blessing to our people, but when we estimate values as I believe they will be estimated in eternity, I doubt if any precious revival has done quite so much for our church, taking it as a whole. The church board has set aside Wednesday night prayer meeting offerings to be applied on the District Budget, also the loose offering of the second Sunday night in each month is

applied in the same way. The General Budget is being taken care of monthly by the efforts of the Sunday school and the W. F. M. S. Miss Cora A. Slocum is president of the W. F. M. S., and has also adopted the Penny-a-Day plan. The W. F. M. S. is young in our church, but they are doing some very fine work under the leadership of Miss Slocum. The church is progressing nicely on all lines. We recently received some splendid folks into the church and others are to follow in the near future. We are looking forward to our fall and winter revivals as a time for the ingathering of souls. To God be all the glory."—D. E. Higgs, Pastor.

EVANGELIST EDWARD E. MIERAS—"We have just closed a three weeks' tent meeting at Grand Lodge, Mich. There were about fifty definite seekers and most of them prayed through. A number of the seekers were from Lansing. Our church here is not very large but I see a future for our work in this place. Our good people from Lansing First church and the Second church were a great blessing to the meeting. It was a real pleasure to labor with Pastor Bowser and the deaconess, Sister Bright. We begin a tent meeting at Wayland, Michigan, with Pastor Sharp, Sunday, July 7. Please remember this meeting in prayer."

EVANGELIST LEE L. HAMRIC, CROWLEY, LA.—"Here we are in the old historical Ebenezer Camp. This camp has been running thirty or thirty-five years. Some of our greatest holiness preachers have graced the platform of this camp; hundreds have found their hearts' desire at her sacred altars. This camp is made up and supported by a fine spiritual class of people, good Methodists and Nazarenes.



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The camp started well this year with fine crowds, four or five thousand people in attendance. Professor A. J. Martin of New Orleans, La., has charge of the singing and he is fine. We continue here until the 14th. Our last revival was in the city of Lake Charles, La., with Rev. Lowrey and his good church. We had a good revival, several prayed through. We enjoyed our labors with Brother Lowrey and his people. Well the fight is on and we are in it for God's glory and souls."

PASTORS HOMER JOLLEY AND WIFE, McCUNE, KANS.—"We are glad that we can report victory for ourselves and also for the church. We are moving slow but sure. Our people are in love with God and His work. God is giving us the confidence of many of the people of our community, for which we are glad. We have been enabled to get between forty and fifty subscriptions for the *HERALD OF HOLINESS* in and around McCune, which we believe is a manifestation of God's hand among us, and upon us. We are planning a tent meeting with the Lowmans, to begin July 21. We realize we are facing a hard battle, but we are preparing for it, and believe God will give us the victory, and not only give us a revival, but a harvest of souls. We must have it; We can't live without it. Brethren, please pray for us; put us on your prayer list. I am sure you will. It will take your prayers to enable us to go over the top for God at this place. You will hear from us later."

PADEN CITY, WEST VA.—"I have just closed a fine meeting at New Brighton, Pa., with Rev. Arthur Gould, pastor. Brother Gould is a real pastor, and has a great little church, which is growing. They have a bright future in New Brighton. God gave us fifty bright professions, and a fine bunch taken into the church. We had a big tent, and at night fine congregations. The expenses were well cared for. We went to the Pittsburgh District Young People's Convention on the Fourth of July, at Sebring camp grounds, and met the liveliest body of young people that it has ever been our privilege to look on. There were 3,000 present, young and old, and Dr. Nease of Wollaston preached at eleven a. m.; Shelby Corlett at 2:30 p. m., and they surely were anointed of God to preach. Rev. Arthur Gould led the singing as only Arthur can. It was great. Your scribe preached at night, as Rev. Bona Fleming did not arrive. It was a great day for our young people. District Superintendent Jones was at his best, and District President Hampe presided with ease. I arrived here at Paden City, West Va., yesterday and began a revival, which is to end in the dedication of their beautiful new church."—C. B. Jernigan.

WEST CHESTER, PA.—"The last month has been a month of victory. On Sunday, June 9, we celebrated our first anniversary as a church. The church was beautifully decorated with flowers and the three services for the day were well

attended, almost three hundred persons being present for the night service. Brother C. E. Ryder, our pastor from the Lansdale church, with a delegation from his church motored to the afternoon service to bring us greetings. Fifteen new members were added to the church in the night service, bringing the number up to seventy. While these lines are being written, the last week in June, we are in a short campaign with Evangelist John J. Hunt. He is a great preacher, and is doing us good, and souls have been seeking God. Our budget is paid up to date, and there are no unpaid bills and we have a nest egg in the treasury. There are plenty of battles to fight. Everybody in town does not pat us on the back, nor wish us well, but 'if God be for us, who can be against us?'—Reporter.

PASTORS I. B. MEDLER AND WIFE, BENNETTSVILLE, S. C.—"The Lord has just given us the greatest revival we have experienced in years and in many ways the most wonderful this church has ever had. The Church of the Nazarene is less than three years old in this city. The first Nazarene revival here was a sacrifice for the workers, but in it Brother Fred St. Clair and others sowed seed that have sprung up in glorious conversions and wonderful sanctifications after many days. Brother Chas. M. Harrison, our District Superintendent, was our evangelist. His Spirit-filled, heart-searching messages were used of the Lord in a mighty way. He truly is a latter day preacher with the power and the demonstration of the apostolic days and the primitive church. His ministry is of the type that would be a credit to any Nazarene pulpit as pastor, evangelist, or District Superintendent but halt, we cannot give him up till God is through with him in establishing this baby Home Missionary District. Sister Harrison was a blessing to us all in her special songs. She relieved Sister Medler in choir directing part time. God gave us in the revival sixty-three souls to pray through to definite victory. Some old-time shouting in the camp. The Church of the Nazarene in action is before the city in a new light. A different circle of people has been reached. Seventeen new members received, all adults but four, and more to follow. The adult male membership is doubled, and the end is not yet, praise the Lord. Finances are very depressed in this section, but we gave our evangelist a good offering, the back salary of the pastor was cared for and there were liberal donations for all the workers. Will the HERALD OF HOLINESS family remember us in prayer? On with the battle!"

PASTOR L. S. HUFF, COLUMBUS, GA.—"The church has just closed a revival campaign with our Dr. C. E. Hardy as evangelist. The meeting was a success in a number of ways. The church has had a great uplift and an enlarged vision, to reach out for greater things in the kingdom. Many times as Dr. Hardy gave his messages the glory came down and filled the house, the saints shouted while sinners wept under the burden and guilt of sin. A number found God in His saving

and sanctifying power. We received eight into the church."

MRS. NEVITT, SHERMAN, TEXAS—"I am a member of another church, but I get more joy out of the HERALD OF HOLINESS than I do any other paper. I have been taking the paper for about sixteen years, and find it to be the best paper I have read. I just wanted to tell you how I do enjoy it. I think it is great."

BROOKLYN, NEW YORK—"Do you know there is a Church of the Nazarene in Brooklyn, New York, by the name of John Wesley, and Rev. A. G. Crockett is pastor, and Rev. Henry Elsner is assistant pastor? This is a real live church where the holy fire falls, sinners get saved, believers get sanctified and saints are built up in the faith. Surely Brother Crockett has proved to be the man for the church. I can say I do not know of a member in the church who is not in love with the pastor. We made a test of all present one Sunday morning. A goodly number were present and a call was made for all those who would stand by Brother Crockett in every way and everyone present arose at once with a shout of victory. Oh, how the glory came on the people and there was no preaching that morning. Wave after wave of glory came and what a time we had. Some

people don't like the holy fire, but we of John Wesley do. We are working together for a strong church in Brooklyn, New York. We are about to move to a new church just a very short distance from where we are now; a church which we believe God gave us. We did not know there was such a church we could get so nearby, yet the Lord Jesus knew and when the church was united and of one accord, He let us know all about it. Don't forget to look us up. A mighty revival is moving this way"—Joseph Fletcher, Secretary.

PASTOR J. E. THREADGILL, AUSTIN, TEXAS—"We have not turned the world upside down here by any means but God has helped us. We have some as fine Nazarenes as one will find anywhere. Most of our members who earn money are strict tithers. All of our people are laboring people and all have been good to me. I have decided not to come back next year as pastor so there will be no recall. I am in the hands of the Lord to go anywhere in any service He may lead. Our assembly is October 29 to Nov. 3. After that I shall re-enter the evangelistic field unless the Lord otherwise orders. For reference I refer you to the local church and church board. Also my District Superintendent and either of our General Superintendents. Write me at 87 San Marcos St., Austin, Texas. God bless the great family of the HERALD OF HOLINESS."

PASTOR FLOYD F. COOLEY, WARREN, OHIO—"We have just closed a good revival meeting at the Nazarene Mission in Newton Falls, Ohio. Not so many at the altar but some folks prayed through and got real victory. Our special workers did excellent work. Evangelist H. M. Kirkpatrick of Akron preached in the old-fashioned way. His messages were helpful and instructive. Brother Eddie E. Patzsch of East Liverpool, Ohio, led the song service. Brother Patzsch is a man of God and a musician of merit. Last but not least, Sister Dan Wilson of Alliance, Ohio, played the piano and rendered excellent service. We thank God for the results but are looking forward to a great tent meeting in August."

PLAINVILLE, KANSAS, SECOND CHURCH—"This is a small colored Church of the Nazarene under the supervision of the pastor of our First church at this place. The pastor's wife has been caring for this work since the first of the year. We have Sunday school and preaching service on Sunday morning. We have organized a colored N. Y. P. S. with Mrs. Reece, one of our colored ladies, as president. She is a good leader and conducts their Sunday night services, using the topics given in the Young People's Journal. Rev. Clifford Johnson, a young colored preacher from Hutchinson, Kansas, and Rev. John Serviss, a student of Bresee College, closed a revival in this little church on June 19. There were twelve conversions, three professed sanctification and three joined the church. Their mite box offering for missions on Children's day was \$6.50. We are praising the Lord

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for answering prayer. We are sorry that the holiness churches of this country are not doing more for the colored people. Surely the Bible statement, 'Without holiness no man shall see the Lord,' applies to men of every race."—Mrs. E. B. Hackley, Pastor.

PASTOR LUTIE M. KOHNENBERGER, PASCO, WASH.—"It seems a long time since we reported for the work in Pasco, however, we have not been asleep on the job but busy in the Master's vineyard, occasionally seeing someone get saved, sanctified or healed and keeping a good experience ourselves. First of all, I want to give God the glory for healing my body a week ago last Sunday evening of sinus trouble. While at the assembly I contracted a severe cold which culminated in serious sinusitis. The suffering was so intense I was compelled to leave the pulpit and call the saints to prayer. I was anointed and prayed for and God instantly healed me of the entire trouble. Praise His name! On prayermeeting night following, a sister asked to be prayed for; was healed and sanctified as well. God is answering prayer. The latter part of April, Brother and Sister Schocke of Vancouver, Wash., felt led of the Lord to come to Pasco for a revival, which was truly owned of the Lord in several ways. The beautiful messages in song rendered by Sister Schocke and their daughter May, with Brother Schocke's messages and the burden they carried for the lost, made the meeting a success. Not so much in souls at the altar but prejudice and criticism were broken down. Many nights the house was packed, with conviction on the people. The Schockes know how to stand by the pastor. They try to help and lift and pray as well as preach and sing, so that when they are gone it is not hard for the pastor to get into the harness again, for we felt that God's anointed had been in our midst. As a result of the meeting we have a little church organized. Though small in number, yet others are looking our way. We have a fine Sunday school with fifty-two enrolled and they have a real missionary spirit. One young lady came to the parsonage recently expressing a desire to be saved. Thank God, He heard her cry as He always does when we mean business. Now she has charge of the primary class, consisting of fifteen little tots. She is also president of the cradle roll department; says she feels a pull on her heart for Africa. Our missionary sewing society is busy making quilts and other articles for our missionary box, which we expect to send to Africa in the near future. On June 14, Professor Gretzinger and the Male Quartet from Northwest Nazarene College rendered a fine program to the delight of a large audience. So we are praising God for answering prayer."

PASTOR DORSEY WESTER, HUTCHINSON, KANSAS, PENIEL CHURCH—"We came here August, 1928, and spent considerable manual labor putting the parsonage in livable condition as well as completing the new church basement and church grounds. Brother E. J. Miller of Bresee College hewed a place out of the rough

here for God. We have had the happy. God sent privilege of seeing the Sunday school almost double under the efficient leadership of one of our good local preachers, Brother John Serviss who is now out in evangelistic efforts for the summer. Brother Mark Chinn, another one of our local preachers, has led our N. Y. P. S. in some real soul saving victories, especially in our precious cottage prayermeetings, where souls have been saved and sanctified. At first we had only two families, plus individual members of various homes, but we have taken in four more families, including a promising young local preacher and his wife, a song evangelist and Brother and Sister Ball, the good parents of Rev. R. S. Ball, pastor at Topeka, Kansas. We have our District Budget almost raised and can easily make it by assembly, I think. Our General Budget is more than doubled and an increase in the pastor's salary took effect the first of June. In the past month we have had some very precious times. We have had some seekers and happy finders. There have been eight or nine additions to the church. My dear old mother, of Coffeyville, Kansas, recently paid us a visit."

DEATHS

CARTER—Alfred Thomas Carter, son of Alfred and Drucilla Millean Carter, was born in Pinola County, Mississippi, February 3, 1851, died in Searcy, White County, Arkansas, May 24, 1929, at the age of 78 years 3 months and 21 days. He came with his parents to Arkansas at the age of 8 years; was converted when 21, joined the M. E. church and was a faithful member. In 1922, getting the light on holiness, he was sanctified and united with the Church of the Nazarene of Searcy. He was one of our most consecrated members until God said, "It is enough, come up higher." He married Miss Emma Ward, Aug. 30, 1878. To this union were born twelve children, six boys and six girls. Seven of which with their mother, preceded him to the world beyond. On October 20, 1898, he was again married to Mrs. Anna Glenn, who was a faithful and

loving companion to the end. He was a faithful and loving husband and father. His illness and intense suffering of many months was borne with Christian patience and fortitude. Realizing that now he was traveling the last mile of the way, he made loving and faithful distribution of his property to his five remaining children and loving wife. Also made plans for his funeral and burial which were carried out. His testimony was, "I am now ready, everything is fixed up for time and eternity." His prayer was, "Heavenly Father, grant me a painless hour to cross the valley of the shadow of death." His prayer was answered for he quietly went to sleep and so gently did he pass away that he was gone before they were aware of it. His funeral was in his home church here at Searcy with a vast crowd in attendance. The floral offerings were many, and very beautiful. He was laid away in the Oak Grove Cemetery. We miss him here, but will meet him yonder.—Chas. E. Woodson, Pastor.

WALLACE—Miss Zora Lee Wallace, 21 years of age, daughter of Mr. and Mrs. Bert Wallace, Gallatin, Tennessee, was drowned on Sunday morning, June 23. The body was not found until Monday morning. It was then taken to her home where on Tuesday, the 25th, the funeral was conducted by her pastor, H. H. Wise, in the presence of a large crowd of sorrowing friends. This girl was consecrated to God in infancy, at eleven years of age she was beautifully converted and two years later consecrated her life to God and was filled with the Spirit. Hers was a beautiful life and though we deeply deplore this untimely death yet we bow in submission to the will of God. The sorrow is almost unbearable and yet God's grace is sufficient at this time of need. Pray for the family. She was a member of the First Church of the Nazarene, Nashville.—H. H. Wise, Pastor.

GRAHAM—Mary Emma Weber was born in Henderson County, Kentucky, September 29, 1859; died at Richmond, Mo., June 15, 1929. She was married to Frank Graham, January, 1857. The husband passed away March 22, 1922. Two brothers and one sister and six daughters remain to mourn her departure. She was a good Christian woman and a member of the Church of the Nazarene at Rayville, Mo. She was a faithful wife, a loving mother, a good neighbor and an earnest, active child of God. Her soul stirring prayers will long be

Object: To Bring Heaven to Earth, and Eventually, the People of Earth to Heaven

COME TO OLD DOUGLAS CAMPMEETING

Douglas, Mass.

July 19 to 26, 1929

55th Annual Meeting for the Promotion of Holiness

PREACHERS: Rev. C. H. Babcock, D. D., Los Angeles, Calif.; Rev. George B. Kulp, Cincinnati, Ohio, and others. Rev. C. C. Rinebarger, Musical Director.

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43 Colby Street, Bradford, Haverhill, Mass.

remembered by those who knew her. She died as the Christian dies, with victory in her soul and heaven in sight. Her funeral was conducted in the Christian Union church at Rayville, by Rev. A. F. Darell, Rev. J. O. McAdams assisting. Burial was in the Crowley Cemetery.—Lulu Graham.

ANNOUNCEMENTS

SPECIAL REQUEST FOR PRAYER—For the salvation of a father and mother of Plattsburg, New York; the salvation and healing of a brother; also for a revival in that community.

NOTICE—Anyone desiring to engage a good pianist will make no mistake in engaging Miss Katherine Belcher, Box 27, Baton Rouge, La. She also plays pipe organ. Miss Belcher is a member of the Church of the Nazarene at Baton Rouge. She is an excellent musician and a beautiful character.—R. H. M. Watson, District Superintendent.

NOTICE—We have been engaged in evangelistic work since last November, at which time we resigned the pastorate of the First Church of the Nazarene at Omaha, Nebraska. We wish to announce that on account of a desire to complete the education of our children in college and music, and also a deep conviction that we ought to return to the pastoral work, that we will be open to consider a call to any Church of the Nazarene anywhere. District Superintendents having churches to supply with pastors kindly write us at any of the following

places: Kingston, Oklahoma, July 16 to August 4; Waurika, Oklahoma, Aug. 7 to 25; Idabel, Oklahoma, Aug. 28 to Sept. 15. We will continue in the evangelistic field pending our acceptance of a pastorate, and have some open dates following the above slate. Our forwarding address is Peñiel, Texas, care Dr. J. W. Benton.—R. H. Edwards, Evangelist.

WEDDING BELL—Charles E. Deware, pastor of the Church of the Nazarene at Lakeland, Fla., and Miss Willodine Honeycutt were united in holy matrimony June 24, 1929. At home 726 W. Pear St., Lakeland, Florida.

PASTORAL ARRANGEMENTS

New Mexico District

DISTRICT SUPERINTENDENT—Rev. E. E. Hale, Artesia, New Mexico.

DISTRICT SECRETARY—W. P. Hart, La Lande, New Mexico.

DISTRICT TREASURER—W. A. Huffman, Roswell, New Mexico.

PASTORS—Albuquerque, W. J. Bell; Artesia, W. A. Henry; Balmorhea, Mrs. J. B. Odell; Belen, to be supplied; Bethany, Reginald Montgomery; Chavis, Rev. Ray; Capitan, G. N. Wickens; Carlsbad Mission, W. A. Henry; Cedarvale, W. K. Twyeffort; Clovis, Mrs. Mary I. Hartline; El Paso, to be supplied; Hagerman, J. M. Wells; Highway, R. A. Hall; La Lande, to be supplied; Las Cruces, to be supplied; Lordsburg, F. A. White; Moriarty, C. L. Shockey; Mountainair, to be supplied; Portales, R. C. Gunstream; Roswell, W. A. Huffman; St. Vrain, to be supplied; Tucuman, Miss Winifred Kelton; Tularosa, Mrs. Anna Benson; Tatum, R. A. Hall.

Rocky Mountain District

DISTRICT SUPERINTENDENT—Rev. J. O. Schaap, 304 North 33rd St., Billings, Mont.

DISTRICT SECRETARY—Rev. Roy E. Swin, Douglas, Wyo.

DISTRICT TREASURER—Henry S. Nutt, 207 Pratt Bldg., Billings, Mont.

PASTORS—Billings, Montana, W. D. Shelor; Casper, Wyoming, Paul Dodds; Cheyenne, Wyoming, Roy M. Bowers; Douglas, Wyoming, Roy E. Swin; Elmdale Circuit, Montana, to be supplied; Fairview, Montana, A. T. Nelson; Froid Homestead Circuit, to be supplied; Gettysburg Circuit, E. M. Hess; Laurel, Montana, Mrs. L. G. Nees; Missoula, Montana, to be supplied; Nashua, Montana, A. O. Waterman; Sheridan, Wyoming, J. N. Tomlin.

CAMPMEETING CALENDAR

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, Wonewoc, 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, Wonewoc, 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. Kuip and others. Noted Vaughan Radio Quartet; Rev. C. C. Rinebarger, 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, 1925 Maple Ave., Jackson, Mich.—R. V. Starr, District Superintendent.

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July 24 to August 4, Forty-fourth Annual Michigan State Holiness Campmeeting, Eaton Rapids, Michigan. President Rev. H. D. Skinner, Muskegon, Michigan; Secretary Fern C. Wheeler, Charlotte, Michigan. For further information write, Rev. D. E. Reed, Albion, Michigan.

July 25 to Aug. 4, Nazarene Campmeeting, Park Lane, Va. Workers: Evangelist Dr. Wm. Heslop and wife, Fred Thomas, boy preacher, Rev. J. T. Maybury, G. O. Myers song leader; Miss Christine Williams children's worker, Dr. N. B. Shade, Rev. Frank Penn and wife, returned missionaries from Africa. Camp located in suburbs of Washington, D. C. For further information write, C. R. Mateer, 303 R. R. Terrace, Clarendon, Va.

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. Pettit of Columbus, Ohio, and Rev. Post of Watervliet, N. Y. Mrs. Esther D. Williamson and Miss Delia Hally 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. Chaifant, Rev. T. W. Willingham, Miss Daisy Dean and others. For information will give four sermon lectures each on vital Bible themes. Other preachers and tion write, Mrs. Ida Yates, Elmwood, Wis., Secretary. ADDITIONAL:—Young People's Holiness Convention, July 25, 26. Speaker, Rev. T. W. Willingham. Regular program arranged. For information for convention write, Miss Pearl Beyer, 711-3rd Ave. W., Ashland, Wis.

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. Haneke, pianist, Detroit, Mich. For further information write, Miss Susan Walsh, Mt. Pleasant, Mich.

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 27 to Aug. 11, Mooers, New York. Interdenominational campmeeting, between Mooers and Mooers Forks, New York. Workers: Rev. John F. Knapp, Rev. C. W. Ruth, Rev. John Thomas, Mrs. John Thomas, Rev. John Seoble, Mrs. Tillie Albright, Rev. Arthur W. Gould and the colored Quintette from Cleveland, Ohio. For further information write, A. W. Gould, 423 Penn Ave., New Brighton, Pa.

July 29 to August 4, Campmeeting at Connelly Springs, N. C. Workers: Revs. John Owen, Tilden Gaddis; Moses Sis-

ters and Miss Edith Crouse. 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. Itansom, soloist and director of music; Mrs. I. W. Young, children's worker and soloist; Rev. Frank H. 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. Sauner, 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.

August 2 to 11, Clinton, Pa., Tri-State Holiness Campmeeting. Workers: Laurence Reed, Fielding Howard, M. F. Early, A. H. Johnston and wife, song leaders. Camp is twenty miles from Pittsburgh, Pa. For further information write, L. W. Kink, 3020 Sacramento St., Corliss Sta., Pittsburgh, Pa.

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. Hunselman, Buffalo Gap, Texas.

Aug. 2 to 11, Campion Park, Leslie, Md., Washington-Philadelphia District camp, Church of the Nazarene. Workers: The Huff-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 Latta.

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BY HORACE G. COWAN



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young preacher comes on the scene as a holiness preacher, is put out of the church for preaching holiness, and Cornelius Cadwallader attempts his defence by argument, but is convicted of his need of holiness, and does not rest until he has obtained an uttermost salvation.

The story shows the need, the beginning and the development of home mission work by holiness preachers on the frontiers, and should be read by all who desire to spread "scriptural holiness over these lands." Every N. Y. P. S. should have a copy.

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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, Maybree, Michigan. Annual Interdenominational Campmeeting of the Southwestern Michigan Holiness Association. Workers: Wm. O. Nease, C. V. Holstein, H. F. Woods, E. O. Rice. For further information write, Mrs. Clara Palmer, 544 Thompson St., Ann Arbor, Michigan.

Aug 8 to 18, Gladwin, Mich. Gladwin Campmeeting Association. Evangelist, Rev J. 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. O. 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. O. Finch, Rev. C. L. Slater, Rev. David Wilson, Rev. Walter Surbrook; Chorister, Rev. C. D. Jaeter. 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 26, Holiness Association Camp, Batesville, Ark. Workers: Reva Theo. and Minnie E. Ludwig, local pastor and others. For information write, E. A. Mashburn, Batesville, Ark.

Aug 15 to 25, Northwest Kansas Holiness Association, Interdenominational Camp, south of Palco, Kansas. Workers: C. W. Ruth, evangelist; other workers and singers will be there. For further information write, Rev. E. L. Duby, Palco, Kans.

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

August 16 to 23, 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.

Aug 16 to 26, Drainesville Holiness Campmeeting. Workers: Rev. W. A. Grogg, Rev. Raymond Wilder. For further information write, Anna L. Hyatt, Herndon, Va.

August 16 to 26, 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-Peniel 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. Parrott 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. L. Surbrook, president of Kingswood Bible School, Kingswood, Ky. Mrs. Julia Sheehamer, 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 Sept. 1, Greenfield, Ind., the 28th Annual Campmeeting of the Eastern Indiana Association. Workers: Rev. John Fleming and Jessie Whitecotten, Song evangelists, Rev. Haldor Illenau and wife. For further information write, Hannel Williams, 109 W. 4th St., Greenfield, Ind.

August 23 to September 1, Annual Campmeeting and Congress of the Christian Nation church, Comargo, 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 Comargo 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, Jacoba 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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Our missionaries in foreign lands and workers in the homeland are rejoicing. God hears and answers prayer. Your continued co-operation will make this possible month by month.

The total amount credited each district is as follows:

GENERAL BUDGET RECEIPTS May 1, 1929 to June 30, 1929

Alabama	\$ 154.95	Mississippi	70.97
Alberta	358.51	Missouri	407.87
Arizona	610.96	Nebraska	505.42
Arkansas	455.93	New England	2,694.95
British Isles	391.36	New Mexico	262.20
Carolina	183.80	New York	2,191.54
Central Northwest	1,036.23	North Dakota	1,219.30
Chicago Central	2,665.20	Northern California	2,886.80
Colorado	3,112.47	Northern Indiana	2,139.75
Dallas	475.81	North Pacific	2,711.15
Eastern Oklahoma	984.51	Northwest	812.33
Florida	423.48	Ohio	1,949.40
Georgia	160.87	Pittsburgh	2,464.04
Hamlin	308.14	Rocky Mountain	312.83
Idaho-Oregon	751.97	San Antonio	586.34
Indianapolis	1,970.93	Southern California	5,467.25
Iowa	901.09	Tennessee	720.99
Kansas	1,700.91	Wash.-Phila.	840.28
Kansas City	1,089.15	Western Oklahoma	1,797.28
Kentucky	672.00	Southwest	8.00
Louisiana	264.20	Miscellaneous	1,635.33
Manitoba-Sask.	142.07		
Michigan	3,044.93		\$53,542.55

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Education	2,000.00

\$318,641.34

On the right is shown the proportional amounts appropriated to the several interests as indicated by the amount of space given to them. On the left is shown the total amount of receipts necessary to bring up the budget in full to the close of the month.