

HERALD of HOLINESS

OFFICIAL PAPER, CHURCH OF THE NAZARENE

VOL. XVIII. NO. 20

KANSAS CITY, MO, AUGUST 7, 1929

WHOLE NO. 904



Dr. and Mrs. H. F. Reynolds

HERALD OF HOLINESS

Official Paper, Church of the Nazarene

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

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

Subscription price—\$1.50 per year, in advance. In change of address, name the Postoffice and State to which the paper has been sent, and the Postoffice and State to which you wish it sent.

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

THE DIGNITY OF THE LOCAL CHURCH

THERE is something of quiet grandeur and dignity about a church. There is an individuality to it which makes it stand out as a monument of spiritual values. It is primarily a place of worship where men and women tarry in holy communion before God and with one another through the Spirit. It is a place of salvation on whose altar the fire ever burns, and to which lost men and women may return to find God in pardon and purity. It is made up of the aged who are held in highest honor as those who have won their victories and are about to lay aside their armor. It has within it strong men and women who bear its responsibilities and shape its policies. There are young men and women in the freshness, the vigor and beauty of youth; and there are the little children who are its pride and its joy. There is spiritual individuality to a church and the pastor is at once its expression and its determining agency. If he is reverent, thoughtful and spiritual, his church will partake of the same characteristics. Since the race has in it both mature and immature persons, there must be the work of teaching; and before youth can assume the responsibility of its holy offices, there must be spiritual training. There are therefore, of necessity subsidiary organizations within the church which care for its varying interests and serve as expressions of its manifold life. These subsidiary organizations must ever be contributory to the larger purpose of the church. They must never be allowed to make the interest of the church center in themselves or distract the mind from the main purpose. To scatter the power of the church by breaking it up into smaller organizations is to dismember it and rob it of its spiritual individuality.

The Supreme Purpose of the Church. What is the supreme purpose of the church toward which every subsidiary organization must contribute and from which no organization must be allowed to draw? This is to be found in its worship. Worship is the rallying center, the unifying principle, the basic need, without which churches would have no existence. By worship we mean, not a ritualistic service of prepared forms of expression, nor do we mean the gathering of a careless people without depth of earnestness or spiritual

life, but the coming of a soul into the presence of God. Ritualism, however reverent and beautiful, easily tends to become formal, while unritualistic services easily degenerate into meetings for instruction or entertainment. The public services of the Church of the Nazarene must mean the coming of the congregation into the presence of God through the Spirit. It must mean the tarrying on the portals of the upper sanctuary until the power of the Holy Ghost falls upon the waiting worshipers. And under the illumination of the Holy One, the souls of the redeemed burst into holy song, and lips touched with living fire speak forth the matchless glories of Him who has redeemed them. Under this unction from the Holy One the soul of the preacher glows and burns like a seraph, and through his ministry, there bursts in upon the minds and hearts of his people a vision of God and divine things. It is in the light of this spiritual vision that sinners see their lost condition and make their way repentant to an altar of prayer. It is this same revelation of spiritual truth that reveals the defilement of the carnal mind and brings the believer in haste to the fountain of cleansing. And it is this manifestation of spiritual power that undergirds the church for its high task and crowns its every agency with victory.

The Heavenly Pattern. In his sermon, "The Lamb Amid the Blood-Washed," Dr. Bresee gives a striking picture of true worship as revealed in the Scriptures. He says:

"But what shall be said of the worship of the church? Worship rises above all forms. If it attempts to find utterance through them it will set them on fire, and glow and burn in their consuming flame and rise as incense to God. If it starts out with the impartation and the receiving of the great thought of God; if it waits to hear His infinite will and eternal love, it spreads its pinions to fly to His bosom, there to breathe out its unutterable devotion. We have here the way of worship. They cry with a loud voice, saying 'Salvation to our God which sitteth upon the throne and unto the Lamb.' It is not the learning of some new things; not a new shading of some thought which is a common matter of interest; it is not the repeating, parrotlike of some written form. But it is the cry of the soul, deep, earnest, intense, loud; the farthest removed from what might be regarded as cathedral service, with the intoning of prayer and praise, and where the light falls but dimly, the muffled music and sentiment rolling back upon the mind in subdued sensibility. I suppose that is about the best earth-born, man-made form of worship one can find. But that which is here described is something altogether different. It is also equally removed from a gathering of the people, who, without solemnity or soul earnestness wait to be sung at, and prayed at, and preached at, until the time comes when they can decently get away.

"The worship here seen rises from every soul; it is

the out-bursting passion of every heart; it breaks forth like a pent-up storm; it rolls forth like a mighty tornado. One thing seems certain, the worship of the blood-washed company is not the still small voice."—DR. BRESEE, "Sermons," pp. 166-7.

Brought Up in the Anteroom. The editor of the Central Christian Advocate recently had some pertinent things to say in regard to church organization which tend to supersede the work of the church in the thinking of the younger people. Our readers may not entirely agree with him, but there is much food for reflection. He says:

Some mornings ago, of a Sunday, this writer was looking out on the street in the beautiful spring dawn. Church was just out in the Catholic church around the corner, and crowds were wending their way home. It was impressive, the number of children. The children were tripping along as if all was a commonplace; their parents were also unconscious of anything unusual.

In a couple of hours we walked up into a Methodist church; there was a throng of children about the doors also, but there Sunday school was just out and the church service was about to begin. The children had no more sense of apprehension of the church service than if it did not exist. They did not enter the church; they had had an hour in the annex of the church. Had the children attended church, the huge auditorium would have been packed. Not so. And the consequence is the children were growing up quite independent of the church; no feeling that the public worship of God is theirs; and it will not be at all surprising if, when they are out of their teens, they will be lost to the church altogether. They never were identified with the core and climax of the church's life, its solemn offices of worship; they know the church only in certain teaching aspects and other small group associations with pennies, and talk, and reports, and dismissal, and the street again. . . . Alas and alas that the lambs of the flock are not numbered in the congregation; that we are always straining for recruits, but rejecting the natural means of gathering them! Believe it, it gives our pastors many a heartache. But what can the pastors do? The parents are church goers; but they sit childless in their pews; their children are not there. Their children grow up with something displacing the church; and when, children no longer, they are unconscious of obligations and privileges and blessings in the church, or any loss if they are not there. And empty pews and hard sledding for what workers there are when the parents die is the logical and terrible outcome. The Roman Catholics are wise. They are the better parents—in this.

The Simplicity that is in Christ. The apostle feared that the Corinthian church should have their minds corrupted from the simplicity in Christ. There is danger of allowing a multiplicity of organizations to detract from the main purpose instead of contributing to it. When children attend Sunday school and fail to attend the church services, the purpose of the Sunday school as a contributory factor has failed. When young people attend their own service preceding the evening worship, and then are not found in the regular service of the church, the N. Y. P. S. for them has failed in its purpose. Nothing will cool the ardor of pastor and people like scattered interests. There must be a great rallying center, where old and young, great and small come together into the pres-

ence of God. It were better to do away with every subsidiary organization and have one great service where the fire falls and the glory rolls, than to quench the fire by scattering the burning embers. But this is not necessary. Where life is abundant, its expressions will be varied. When life ceases, disintegration begins. It is in the worship of the church that the spiritual life is sustained, and this vivifies every subsidiary organization. Its church school will glow with interest, its Young People's Societies will thrill with life. But let these or any other organizations sever their connection with the worship of the church, and the life nerve is cut. Instead of being contributory organizations, to all intents and purposes they become competitive, and are soon nothing more than an empty round of forms. An "anteroom" that does not lead directly to the main room is of no value in itself. Its value lies in its relation to the entire building.

The Danger of Resting in Organization Instead of the Power of God. When a church begins to lose its power, it enacts more laws; when a Young People's Society loses its spiritual ardor, it turns to entertainment; when the Sunday school loses its spiritual life, it adopts new methods and plans. One of the greatest dangers we need to guard against is allowing our gospel to rest in the wisdom of men instead of in the power of God. Nothing can be more to the point than a quotation from Dr. Bresee's sermon on "The Glory of a Transcendent Purpose." He says, "The devil today is waging, through the power of worldliness, warfare against Christianity. He is saying today something as he said to Eve at the beginning, 'This is beautiful to look upon, cultivate the artistic, seek beauty, gaze upon it. Build fine churches, let the soul be lifted up by the great in architecture, especially cultivate art in song. Get the finest singers. People will come to hear the singing and may get something from the preaching.' I heard of a great artist who painted a picture, the central thought of which was the face of our Lord. He invited a friend to see it, who as he looked began to praise the drapery. Instantly the artist seized his brush, dipped it into the paint, dashed it across the canvas saying, 'If ought here detracts from the face of my Lord I will have none of it.' If architecture is to be the attraction I'll preach the rest of my days under the blue heavens. If it depends upon singing to draw the people, I'll have none whatever. If carefulness of thought or speech is the thing sought, I will speak in the most commonplace jargon. Let all this and every other thing die. There is but One whom I would make known and the Holy Ghost knows how to reveal Him."

GOLDEN WEDDING ANNIVERSARY

We give our readers this week the account of the Golden Wedding Anniversary of Dr. and Mrs. H. F. Reynolds. Dr. Reynolds is senior General Superintendent of the Church of the Nazarene, having been

elected to this position at the General Assembly held in Chicago, 1907. He was elected to the same position at the subsequent General Assemblies held at Pilot Point, Texas, 1908; Nashville, Tenn., 1911; Kansas City, Mo., 1915, 1919, and 1923; and at Columbus, Ohio, 1928. He was also elected as Home and Foreign Missionary Secretary of the Association of Pentecostal Churches of America in 1895, and held that office until the union of the east and west in 1907, when in addition to being made General Superintendent of the church, he was elected also as General Foreign Missionary Secretary. It is interesting to note in this connection, that Dr. Reynolds was the first ordained elder to join the Association of Pentecostal Churches of America, uniting with the organization in 1894 at the Utica Avenue church, New York, and was sent as a delegate to the second annual meeting at Lynn, Mass., where he was elected Home and Foreign Missionary Secretary. He has made several trips to the foreign field in order to inspect our mission stations, Mrs. Reynolds accompanying him at one time to Japan and China.

It will be of interest to our readers to learn that Dr. Reynolds is devoting his time at present to writing his autobiography which will be published soon and be of great interest to the people of God everywhere. Very little is known of the earlier life of Dr. and Mrs. Reynolds and altogether too little of the valuable service rendered by these servants of God for the Church of the Nazarene and the kingdom of God. The outstanding feature of the life of our General Superintendent in his official capacity, is his godly example. Only those who live close to him, and see him in the trials and perplexities of heavy administrative work, can properly appreciate this. Always kind, patient, thoughtful and courteous, his life for the last twenty-two years in the church has been one which may well be emulated, and which will continue to shine brighter and brighter as it nears the golden glow of a radiant sunset.

THE CHICAGO FIRST CHURCH ANNIVERSARY

On another page our readers will find an announcement also of the twenty-fifth anniversary of the Chicago First church, and the organization of the Chicago Central District about one year later. This celebration recalls afresh the rapid growth of the Church of the Nazarene in the Middle West. Twenty-five years ago there were three struggling organizations, one in the East, one in the West and one in the South, like signal fires along the shores of the great waters. The great interior was unexplored as far as the work of the Church of the Nazarene was concerned. With the organization of Chicago First church and a few other smaller congregations the work was begun. It has not been easy. It carried with it all the hardships, the trials, the disappointments and the delays of those

who made their way across trackless deserts, over rugged mountains, through dense forests and over swollen streams. It has been carried forward by the heroism and sacrifice of the pioneers of the cross, who loved the cause of holiness more than their own lives. There are those who think the work should have grown more rapidly, there are those who point to every delay and disappointment as a mark of God's displeasure, but these sturdy pioneers have pressed forward over obstacles and against opposition until now as we pause at this twenty-fifth milestone for a little moment to take a brief survey, we see great districts like the Chicago Central, the Northern Indiana, Indianapolis, Pittsburgh, Ohio, Iowa, Michigan and Wisconsin, where before there were only a few struggling congregations. We need to give praise to God for His wondrous guiding power! Every loyal heart should burst forth in a volume of praise! But "the sun never sets in the morning" and we are only in the beginnings of this great movement. The same faith, heroism and sacrifice will carry it forward until Jesus comes.

GENERAL SUPERINTENDENTS' MISSIONARY TOUR

The General Assembly held at Columbus, Ohio, placed the missionary work of the church under the supervision of the General Superintendents and instructed them to send two of their number during the quadrennium to visit the mission stations in the foreign field. In harmony with this action, the Secretary of the Board of General Superintendents, Dr. J. B. Chapman, has announced through the columns of the *HERALD OF HOLINESS* that General Superintendents Goodwin and Williams will sail October third for the orient to inspect the several mission stations belonging to the Church of the Nazarene. Since the General Assembly has specified that two of the General Superintendents must visit the field, we think that they are pursuing a wise course in making this trip together. In the first place it will provide for consultation concerning the problems of the field and enable them to bring a report that will have double assurance in the minds of the people. Then again, over one year has elapsed since the General Assembly and before they return from the field almost another year will have passed. This leaves but two years before the next General Assembly, during which time the added information and inspiration which will come from the General Superintendents' reports should mean much to our missionary cause.

It should be remembered also that this trip is being made at considerable personal sacrifice by our General Superintendents and the church should follow them with their prayers and constantly hold them up to the throne of grace.

SAVE OUR YOUNG PEOPLE

By A. M. Hills, D. D., LL. D.

While he was yet young, he began to seek after the God of David his father (2 Chron. 34:3).

IT WAS the immortal king Josiah. If he had put off seeking God ten years he might have become as depraved and wicked and worthless as Amon his father, or the monster Manasseh, his grandfather. But by seeking God early, he was saved to glory, and honor and immortality.

Ten days ago I sent in an article on this subject. For two days now I have been trying to write on other subjects, but not a line! This idea haunts me. Seventeen hundred Nazarene churches, as many pastors, flourishing Sabbath schools with a great mass of unsaved pupils in them, scores of thousands of them, and a gain of only 5,445 members in a year! Sixty evangelists and only three and one-fifth gain of members per church. This is not the power Jesus promised when the Holy Spirit should come upon His disciples (Acts 1:8).

The Nazarenes are early Methodists reappearing again; but this is not a faint shadow of the fruitfulness of early Methodism. Let us not blame the times. The times are always ungodly; the people are always by nature depraved. The gospel has never lost its power. The Holy Spirit is still the same, abundantly able to pull down the strongholds of Satan. The variable equation in this awful problem is the Christian workers, who do not measure up to the old standard of ministerial efficiency. God forgive me, if I am mistaken! I am not personal, and I would not willingly wrong the brothers and sisters who are leading the Lord's hosts. But all Christian and Bible history bears me out in the assertion that the failure is not in God nor in the means of grace when Zion languisheth. God asks the burning question, "Is my hand shortened at all, that it cannot redeem? Or have I no power to deliver?" (Isa. 50:2). "Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear" (Isaiah 59:1-2).

Perhaps it is only the iniquity of not knowing *how* to do the Lord's work; or the sin of not understanding that the great mass of all who are ever saved, are saved under twenty years of age! Explain it as we may, here are God's questions, answer them as you will. There is certainly some reason why our harvest of souls is so small, especially from our Sabbath school—why the great mass of our Sabbath school pupils are not gathered into the fold of Christ.

I. *Consider the evil results of not leading the young to Christ.* The prominent Methodist evangelist, Dr. Munhall, tells us, "Statistics show that if a person passes twenty years of age unsaved, there is only one

probability in ten that he will ever be converted. At 25 years only one probability in one hundred, at 40 years, only one probability in one thousand and after 60, years, only one probability in ten thousand."

At a State Sabbath School Convention held in Detroit, about thirty years ago, a famous preacher was urging the importance of saving the young. He was speaking to four thousand people. He said, "I want to show you at what time of life people are saved. All in this vast audience who came to Christ under twenty years of age, please rise." The newspaper reporters reported 2,500. A state official said there were at the very least 2,000. "You sit down. All that came to Christ between the ages of 20 years and 25 years rise and stand to be counted." There were 103. "Please be seated. All who came to Christ, between the ages of 25 and 30 rise." There were 41. "All converted between the ages of 30 and 40 please arise." Only 23. "All converted between 40 years and 50 years rise." Only 2. "All converted after 50 years of age." Only 2! Twenty-five hundred converted before twenty! One hundred and seventy-one converted after twenty! Are the preachers and Christian workers acting as if this were true? No indeed! I have not heard one worthy attempt at a sermon to the young to lead them to Christ at once, by any preacher or evangelist in twenty-five years, except those preached by myself. What can the preachers be thinking about? There is no field of ministerial activity so fruitful. One single sermon of my own to the young has brought over twenty-five hundred young people to Christ. Perhaps I never preached but one sermon more fruitful and it was prepared with as much care as any of them. It is not a few goody-goody rambling remarks! I took a text and made five points, as homiletical as any sermon could be. Anybody who does not preach in that way even to children, is not up to his business. I am satisfied the majority of preachers are not doing it; neither are they getting the fruit.

II. *This will start the question, How early may a child be converted?* In the Advance for October 6, 1892, seventy-one corporate members of the American Board of Foreign Missions gave their testimony as to their religious experience. Of these, nineteen were converted so early in childhood that they could not tell when it was, and thirty-four of them were converted some time between infancy and fourteen years of age. Rev. Dr. Hastings was converted at the age of eight and so was Bishop McCabe. But thousands are converted as early as that. Jonathan Edwards was converted at seven and so was the mother of Bishop Fitzgerald. The wife of a Presbyterian minister whose church is on Euclid Avenue, Cleveland, Ohio, told me that she was converted at seven, her daughter at four.

and her granddaughter at six and joined the church. The famous temperance worker, Jennie F. Willing, testifies that she was converted at five. Jonathan Edwards tells of one Phœbe Bartlett, who at four years of age was a suitable candidate for church membership, and from her sprang the famous Dr. Justin Edwards. Hannah Whitall Smith tells us in the biography of her son Frank, who died at eighteen, that he was clearly converted at four years of age, when his nature met with a most decided change. He certainly after that lived a life of remarkable purity and spiritual earnestness. Count Zinzendorf was converted at four years of age, and so was Adam Clarke the great scholarly commentator of Methodism, and so was Bishop Matthew Simpson and so was the great commentator Matthew Henry. Did anybody ever have occasion to doubt their piety? I helped a Congregational pastor in a revival. His oldest daughter had just graduated from Wellsley and had consecrated her life to missionary work in Africa. Her father told me that she had a clear, definite conversion at four years of age; that she began to lead others to Christ at six years of age; that at eight years of age she came before the committee of a Congregational church in New England to pass examination for church membership. She stated her experience, was questioned and left the room. An old deacon wiped the tears from his eyes and said, "That is the most remarkable statement of religious experience ever made by any person of any age before the committee of this church." All her life has proved that her experience was genuine.

Two mothers in Oberlin once confided the facts to my wife that a son of each was definitely converted at three years of age. One of them at the time was preparing to be a missionary and the other was president of the Y. M. C. A. of the college. Now ask when children can be converted? I answer, I do not know. I stand in solemn awe before the inmates of the nursery. God only can measure their spiritual possibilities.

III. *Are children converted at an early age fit subjects for church membership?* Certainly they are. One of the most foolish notions the devil ever got into the heads of preachers and parents is the idea that children must be kept out of church a long time to see if they will hold out. It would be as wise to keep lambs born in March out in the snowdrifts "to see if they will hold out." A sensible farmer would not treat a young lamb worth two shillings in that way. Rev. J. O. Peck, one of the most efficient pastors of Methodism, says that more and more his ministry became pervaded with confidence in and earnest work for the conversion of children. He testifies that the best Christians he has ever seen were converted in early childhood. "One boy of six years was converted, and his Christian life for nearly twenty years since has been as steady as the march of a planet." The great Spurgeon of London was a careful shepherd of children, and he toiled to bring them early to Christ. Before his death he made

the statement that he had excluded from his great church of thousands of members, only forty-two persons; but that he had never expelled one converted in childhood.

IV. *Christian parents and Sabbath school teachers and all preachers should lay these things to heart.* When Dr. Talmage was asked how he became a Christian he declared it was all due to a night his grandmother spent in prayer for her three sons and a daughter, and how, as a result of it, they were all converted. Then he told how his father, rejoicing the next day in his new-found salvation, went and told his sweetheart about it and she too, accepted Christ. Then how his mother, remembering her salvation was due to prayer, met with five other mothers every Saturday afternoon for years to pray for their children, and how every child of every mother was converted and how he himself was converted the last of the eleven children of their household. Here is the answer to the question asked by so many mothers. "How can my children be brought to Christ?" Have a personal interest in their salvation. Have a definite purpose in your effort, learn by study and prayer what conversion is and how to lead a person to Christ, and use the means. Have a prayer circle in your home, and pray for your own children and the children of others. God hears and answers; but He waits for a cry from burdened, believing hearts. Let no ice of cold formality form between you and the hearts of your children on which Satan may sport and lead them to perdition. And you Sabbath school teachers must have the burden. Many of the parents of your pupils do not pray and do not care and are too ignorant of salvation themselves, or are too backslidden to help you. They may be so worldly as to be a positive hindrance to you in your work. But still God has called you to be His mouthpiece and servant to do what you can to save them. I once knew a model Sabbath school teacher of a class of two hundred and fifty pupils in her department, all under ten years of age. Though earning her own living as a public school teacher, she somehow found time to call upon every pupil in the home, to know its family life. Then she invited them to her house and led them to Christ. She kept her pupils till they were ten years old, and never thought of letting a pupil graduate from her class unconverted. Of course a great tide of young Christian life was steadily pouring into that church, until its growth was the wonder of the city. And the pastor was honest enough to admit publicly that it was mostly due to that one Sabbath school teacher. She had a passion for souls, "magnified her office, and made it honorable."

And you pastors and evangelists, *awake! Awake! Awake!* That marvelously successful soul-winner, Moody, said near the close of his eventful career, "If I had my life to live over again I would devote it to winning children to Christ." Preachers! do not wait till you are dying to think about it, but resolutely

face now with prayerful energy this stupendous problem of saving the young. Put every ounce of thought and invention and solicitude you can command and all the might God will give you, into this sublime work of saving the rising generation before Satan switches them off into a career of sin. What an awful experience it would be to neglect the members of your Sab-

bath schools whom God has put directly in your hands to save, and you treat them and deal with them in such a spiritless, perfunctory way that they are not saved, but are simply made gospel hardened reprobates and candidates for damnation! What excuse can you give when you meet their reproachful gaze at the bar of God?

HOLINESS A SECOND WORK

By Rev. A. O. Henricks

Sanctify yourselves therefore, and be ye holy: for I am the Lord your God. And ye shall keep my statutes, and do them: I am the Lord which sanctify you (Lev. 20:7, 8).

But sanctify the Lord God in your hearts: and be ye ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear" (1 Peter 3:15).

Produce your cause, saith the Lord; bring forth your strong reasons, saith the King of Jacob" (Isa. 41:21).

Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. 1:18).

IN THE first two passages we are commanded to sanctify ourselves; and again it says that the Lord sanctifies us. But there is no difficulty here. It simply shows that there is a human and a divine side to the great work of holiness. Man must sanctify, or set himself apart, from everything that is sinful or unclean, and then God will do His work in cleansing the heart from all sin, which man cannot do. In the last two scriptures we have the Jews called into court to give their reasons for not walking in His ways, and becoming partakers of His holiness, in place of running after idols and the abominations of the heathen round about them.

We were not reared in a home where holiness was believed in and taught, but quite the contrary. Our good mother taught us to believe that sin was a necessary constituency of the human organism, so that as long as we live in this earthly tabernacle of flesh we must necessarily sin and be contaminated with sin. But what might have been a great liability in our life God, we believe, has made an asset, in that He has given us a greater sympathy for those who have been brought up to believe as we did. We gain nothing by abusing them, for they are sincere in what they believe, but we must try to show them the way of holiness. For this reason we will set forth a few reasons why we believe in and preach holiness as a second work of grace.

Our first reason is because the preponderance of testimony is in its favor. In almost thirty years of our ministry as pastor, college president and evangelist, we have never yet met with a man or woman who has

given a clear ringing testimony to being sanctified and given evidence of enjoying the blessing, that did not receive it as a second work of grace, subsequent to regeneration. We have traveled in almost all the states of the Union, and in Canada. We have been in small meetings and large meetings all over the country, but we have yet to meet the first person, in thirty years, that testifies to perfect love when they were converted.

We find that we are not alone in this matter. Other ministers, of our own and other denominations, who have preached longer, traveled more and have a much wider acquaintance, will testify to the same thing. This being so (and it is so), it seems to the writer that this is one good reason in favor of second blessing holiness. If anyone is disposed to criticize or oppose this statement let him come out in the open and testify, or tell us where we may find one that will testify, that they were clearly sanctified and are now enjoying the blessing of perfect love, or cleansing from all sin, and that they received it when they were converted as one and the same work of grace. We have sought in vain for such a person for the past thirty years.

Our second reason is because sin is twofold in its nature and so needs a twofold remedy. Sin exists in a twofold sense—act and being. In this the scriptures bear us out, and so does human experience. Read the fifty-first Psalm, and see how clearly this truth is set forth by the psalmist. He came to see that he needed something deeper down and farther back than regeneration. If you question this statement read verses 1, 2, 3, 5, 7 and 10. The Bible is a unit on this question, and so is human experience. Every truly regenerated person, feels sooner or later after his conversion, that there is a disturbing element in the heart that is out of harmony with his will. It manifests itself in different ways, but all spring from the same source, carnality.

Our third reason is because we received it as a second work. In spite of all our early training, God helped us to face our own need. We were clearly converted, and had been gloriously healed and called to preach, before we ever heard a testimony or sermon along this line. Dr. P. F. Bresee, the founder of our denomination, was the first man we ever heard preach this wonderful grace and experience. And thank God we had enough salvation, and enjoyed it so well, that

we wanted the blessing. We believe this is true of every truly regenerated child of God who has not been prejudiced or turned from his holy commandment (command to be holy) by backsliding.

Our fourth and last reason is because the Bible clearly and unmistakably teaches this glorious truth from Genesis to Revelation. Holiness is the heart of the Bible. Take holiness out of it and you have nothing left that will save a lost race or give us any hope here or hereafter. Holiness is the hub of the gospel into which every other fundamental doctrine fits like the spokes in a wheel. Every fundamental doctrine in the Bible has for its ultimate end and purpose the sanctification of God's children and perfecting them in love.

It is God's will (1 Thess. 3:4). God chose us to it before He founded the world (Eph. 1:4). God gave His only Son that we might have it (Heb. 13:12). God gave an oath to Abraham that He would give it to us (Luke 1:73-75). God commands it (1 Peter 1:15, 16). Christ gave Himself for it (Eph. 5:25-27). Christ prayed that His disciples for all time should have it (John 17:17-21). The Holy Spirit came to carry it out in our hearts (Acts 15:8-9). Paul prayed for his church members to get it (Eph. 3:14-21; 1 Thess. 5:23, 24). Paul warns us not to despise it (1 Thess. 4:7, 8). Christ's disciples and others received it (Acts, chapters 1, 2, 8, 10, 15, etc.). Without holiness no man shall see God (Heb. 12:14).

MYSTERIES

By Rev. L. S. Tracy

The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned (1 Cor. 2:14).

IN ALL non-Christian religions there are two classes, the initiated and the uninitiated. The uninitiated compose the outer circle of people who are considered too common, too coarse, or too illiterate to understand the hidden mysteries, while the initiated are those who have passed through the prescribed neophyte stages or degrees of preparation and have entered the inner circle of the elect. The tests given to these initiates may be physical or educational or even pseudo-spiritual and very often the more intricate and the more cruel they become the more secluded and sacred are the chosen ones. This system usually results in the creation of a favored, corpulent, wealthy and often grossly immoral class of priests who prey upon the superstitions of the common people in the name of religion. They have been initiated into the mysteries and so are in a class by themselves.

Though this conception of the "mysteries" is represented in these days by the various priest-ridden religions and by the grips, signs, passwords and secrecy of the secret fraternal orders, the Bible in no place sanctions such mysteries.

But does not the gospel of Jesus Christ have its mysteries? Most certainly it has for we find several referred to in the New Testament. There are the "mysteries of the kingdom," "the mystery of faith," "the mystery of godliness," "the mystery of iniquity" and others but these are not secrets given to only a favored few of the inner circle. They are secrets that could not be known by anyone unless they had been revealed by God himself, but when once revealed they become the heritage of all men everywhere.

The word "mystery" does not occur anywhere in the Old Testament but in nearly every place that it is used in the New Testament it is used in relation to the *revelation* or unfolding of a mystery rather than to the concealment of one. This is illustrated by such pas-

sages as, "Unto you it is given to know the mysteries of the kingdom of God," "I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits," "The revelation of the mystery which was kept secret since the world began, but is now made manifest," "Behold, I show you a mystery," "Having made known unto us the mystery of his will," and several others.

This is the great distinction between the mysteries of the Christian religion and those of other religions. The mysteries of God could not be known by men until revealed by Himself and when once revealed they are for all mankind, while the secrets of other religions are all on the plane of human origin and are reserved exclusively for a selected and initiated few.

The religion of Jesus Christ is not esoteric but is distinctively and intentionally exoteric. It is not God's purpose to conceal but to reveal. He reveals Himself to the world for its salvation, He reveals the evil of our hearts to us, and He reveals a hell to shun and a heaven to win.

Every effort to form inner circles or cliques of initiates identified either by rites or a sacred language or by priestly robes is wrong for Christ came not to conceal but to reveal. Even that mysterious thing we call "life" and its eternal continuation called "immortality," that have been so constantly discussed and so generally complicated by heathen philosophers of all ages, Christ has brought to light through the gospel. "Our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel."

How wonderful that Christ is a revealer of mysteries rather than a propounder of mysteries. Thank God that He has no favorites. There were many things that He could not reveal until the fullness of time had

come, but when He did reveal them they were for all classes and all races of men everywhere.

But there are many people who do not and apparently cannot understand the things of God. How they do get things garbled! The reason for this condition, however, is not far to seek, for the communication of God's mysteries is not limited by the secrecy of the message nor by birth nor scholarship nor by the initiation of the hearer into some inner circle but it is limited by his spiritual receptive capacity. In the case of the sinner it is his unregenerated heart that hinders him and with the carnally minded Christian it is his moral obtuseness that prevents him from comprehending the revealed will of God.

It is surprising how some religious teachers can brilliantly unravel the mysteries of the pyramids, trace Israel in the Anglo-Saxon race and find automobiles, airplanes, radio and even premier Mussolini in the

Bible but they cannot find holiness as a second work of grace there.

The greatest mystery of the Bible is not the Golden Rule, as someone has said. The greatest mysteries of the Bible have to do with the fact of Deity coming to the earth in the flesh for the purpose of redeeming a lost and fallen race. Heathen religions have their sacred places, their neophytes and their mysteries and they can even duplicate many of the good precepts of Christian ethics, but they do not offer anything analogous to God so loving a sinful world that He gave Himself to that world to suffer and die that whosoever would believe in Him might not perish but have everlasting life.

Thank God that as many of the mysteries of grace as He has chosen to reveal are free and open, not to the initiated few in an inner circle, but to all who will "receive the Spirit of God."

MAXIMUM OF WORK ON MINIMUM OF PRAYER

By A. W. Orwig

A PREACHER living in the city in which I live confessed that, just as the New Year was about to dawn, he was impressed with the fact that his greatest mistake of the old year was in trying to do the maximum of work on the minimum of prayer. Doubtless there are others of the same kind. And thus it will be seen that we may do a great deal of good work, so far as work itself is concerned, without the degree of prayer that ought to accompany our work. But oh, how much more effectual our labors will be if preceded, accompanied and followed by earnest and believing prayer! Several times I have seen the significant words in print, "To be little *with* God is to be little *for* God." Every preacher should lay this deeply to heart, although everyone else undertaking to do any kind of Christian work should equally ponder this truth. Let us never forget:

*"God never asks of us such busy labor
As leaves no time for resting at His feet."*

While we should, of course, engage heartily in the service of God, we should not be unduly absorbed with the merely human part of it. "Prayer and the ministry of the word" should have the priority. Unfortunately, however, some preachers put sermon-making, as a profession, above prayer in importance. The men who have been the most successful in God's holy work have been those who spent a great deal of time in prayer. They realized that to win many souls and truly build up Christians their own hearts needed to be melted and greatly and continually enriched by mighty effusions of the Holy Spirit. Charles G. Finney, that prince of soul-winners, said substantially that if he lost the spirit of prayer for a single hour, it would be manifest in the pulpit. And to some theological students he said, "Without a real praying heart you are weak; with it you are irresistible." An old and

retired preacher declared that one of the greatest mistakes of his life was that he had worked and worried too much and prayed too little. Verily a case of overestimating man's work and undervaluing prayer. It were well indeed if others heeded the lesson intended to be conveyed. And the one whose life is given largely to prayer will also be a diligent and devout student of God's Word. The two are inseparable in connection with the highest degree of success in the vineyards of the Lord. We need to come in contact with the illuminating, quickening, nourishing and sanctifying power of the divine oracles.

Doubtless there never was a time when preaching was more the product of the intellect and less of the Holy Spirit than in our day. Literary brilliancy is often the coveted goal, and cold mystified philosophy is frequently dealt out instead of "the cup of salvation." In place of "bread" a "stone" is often offered. Renowned human authors are frequently quoted, and the precious, saving Word of God is frequently omitted. And the applause of men rather than the glory of God is sought. Such men may be "star preachers" from a human standpoint, but usually spiritual pigmies. By a magnetic personality and the natural gifts of speech and artistic gesture they can "draw a crowd," but cannot pray down a revival from heaven. They can induce people to "join the church," but alas! in many cases they have not been "added to the Lord." Often such preachers are capable of the "maximum" of work, but are content with the "minimum" of prayer.

It is said that the distinguished ecclesiastic Calvin, a most prodigious worker, once exclaimed, "What is the matter with me that I cannot pray? I can preach; I can write; I can order the affairs of the church. What is the reason that I cannot pray?" How true that good and able men sometimes become so greatly

engrossed with even their legitimate work as to lose the spirit and power of the Holy Ghost prayer, which above all things makes work mightily effectual. Intellectual achievements may command the admiration of the popular multitude, but the man who can pray so as to move heaven and hell, be he ever so unlearned, is the one who counts infinitely more at the throne of grace.

Certainly the tools of labor are not to be despised. Nor is a college and theological seminary course to be undervalued. In such institutions one expects largely to get his work tools. God bless all the places where students are taught how to wield "the sword of the

Spirit" very successfully. No other tool or weapon can equal it. But sometimes the real relish for knee work is lost. One who was once at the head of a theological school on a certain occasion said, "Young men, beware! Lay down your books and pray!" A man breaking stones in a somewhat kneeling position was accosted by a preacher, saying, "I wish I could break the stony hearts of my hearers as you break those rocks on the highway." The significant answer was, "Perhaps you could, sir, if you worked on your knees as I sometimes must do." Oh, beloved preacher of the gospel, may we realize that it is far more important to go into the pulpit fresh from our knees than from our work tools.

THE OLD-TIME REVIVAL

By Edna Wells Hoke

WHAT is an old-time revival? The same as a new-time one. The following definitions are given by Webster and others: "Revive; to restore or bring to life; to recover life and vigor." According to these definitions there can be only one kind of a revival and if we have a revival at all, it must be the old-time kind. I think perhaps the reason we speak of the old-time revival is because we see so few real revivals in this day. Plenty of meetings, revival efforts, plenty of human attempts and protracted meetings and social gatherings in churches, but few real revivals.

But that should not wholly discourage us for we feel sure that all meetings held in the past were not revivals, but they did in that day as we do now, they did not write up the meetings where the crowds were not large, the altar not crowded, the entire town not stirred and where they were not called back for the next year.

We come now to the question. Will old-time methods bring them in our day? And what were the old-time methods? 1. The first old-time method we shall consider is the use of the entire Word of God, which will bless sometimes those who know very little of the Word and many times those who know nothing about the deep things of God. He blesses them as He did Apollos when he preached only repentance. But I fail to find one instance where God blessed men who cut the corners off of the truth to gain either popularity or money. Such men are not blessed with an outpouring of the Spirit or a revival. He has said, "Then: that honor me I will honor." In the study of Bible revivals we have for example the preaching of Ezra given in the tenth chapter. He did not shun to declare the whole Word of God. And even when he knew that it meant separation from wives and children, and would cut through the lives of those high in authority, he was true to the souls of men and delivered his God-given message, leaving results with God who stands back of His Word. God answered and gave a revival.

The Word of God is the spirit level and straight edge and it has always been the instrument used to show people their need. Peter and the other disciples surely preached straight and in our day would have been called personal. John Knox was noted for his fearless preaching as he cried out against the popular sins of that day. He was naturally a timid man but under the inspiration of the Holy Ghost he was fearless. After he had been wounded in his own house, he said, "I am not a man of the law to sell my tongue for silver or favor of the world. I have called wickedness by its right name: a fig a fig and a spade a spade."

Katherine Booth, the mother of the Salvation Army, was one who used the rugged gospel to win souls, and her daughter Emma said that she often trembled when she heard her mother. At one time she remonstrated with her and said, "Mother, I think you were a little too heavy on them today." Her mother's answer was, "Oh, yes, you too want the syrup without the sulphur, do you?" But she did not change.

Dr. Godbey told me one time that when he was called the Kentucky Flame of Fire, as an evangelist, he would go to a community and take Sinai for his pulpit and cry out against sin until the whole community got under conviction, then he would turn and preach Calvary until they all got saved. Now that was good, for after all is not the Word of God filled with the two great themes, "The Sinfulness of Man," and "The Love and Mercy of God"? E. A. Fergusson, the railroad evangelist, who was a neighbor of mine for years, used to cry out against the popular sins until men would walk up and down in front of him and threaten him in the worst way. But he kept right on and at one time said that when those who felt he was too severe and should not preach so straight, saw more souls saved than he did, he would change. As a result he had the so-called old-time revivals and hundreds of souls were saved.

2. *The next old-time method we shall consider is that of obedience to the Holy Ghost.*

The right person, in the right place, at the right time; people have been disappointed in me, and I have been in others; and I have read and have had to write the very common report, "Our meeting was not what we hoped for," and "Eternity alone will reveal the results." Well, it is a fine thing for some of us common preachers that we can look forward to eternity for results and I feel very sure that we shall see many surprises there, some to make us glad and, I fear, some to make us sad. This hope pulls us through many a hard place; but, good as it is, I often wonder if evangelists were not slated up so far ahead, if meetings were not so crowded and a few other things which hinder the working of the Spirit, that possibly we should see more results on this side of eternity?

Hezekiah was chosen of God to bring about the revival after the reign of wicked Ahaz, Nehemiah and Ezra to build the walls and the temple. They obeyed, the revival came. Surely that method cannot be discarded.

3. *Another old-time method was that of intercessory prayer.*

I think this will surely meet with the approval of all, as the one very necessary method to bring the desired results—a revival. Now I do not mean a little ditty of a prayer as you run, or sandwiched in between two worldly things in your own life; or read from a prayer book. Those may help some, of course, if we do not know better, but I speak of prayer, meaning the Holy Ghost inspired prayer; the soul-burdened intercessory kind; the kind that gave victory to William Bramwell back in the seventeenth century. He was out of bed at four almost every morning and never later than five even though up late at night. He often prayed all night. It is said of him that revivals deep, mighty, widespread, and abiding attended his labors wherever he went. He prayed in the early hours of the morning, so loud that no one could sleep and many times revivals broke out right in the lodging house where he was staying. This was the kind of prayer that made Bloody Mary say she feared the prayers of John Knox more than all the armies of Europe. Yes, we must have and use that old method, even in our enlightened day, if we have revivals, we must have a faith that "laughs at impossibilities and cries, it shall be done."

4. *Sacrifice is also an old-time method which we might use to good advantage.* It cost something to have the revivals of the past. Both preachers and laymen had to make sacrifices in order to have the old-time, sin-killing revivals and it will surely cost us something if we have them. I read that people either walked or rode many miles over rough roads to attend the meetings and help push the work of God. Preachers were not always entertained in modern homes, and hauled around in Cadillac cars. They suffered many trying things and it is said of many of them that they died early in life because of the exposure and privations they had to endure. People would load their children

in wagons and take them to church, stay through the altar services, many times into the wee hours of the morning, then take people home with them and share their fare with them whether little or much. They would sleep on the floor and thus we have heard of the famous Baptist pallet. And while we may not have to walk to church or ride in a wagon, and while the preacher may not have to stay in a home that is not modern, sleep on the floor, yet we must sacrifice if we see the desires of our hearts, "a revival."

5. *Still another old-time method was that of faithfulness.*

It seems to me that is one of the old methods that we could use to good advantage. I have said for years that it remained to be seen what the Lord would do for us if we could find an entire church who would settle in their hearts to attend every service during a meeting unless providentially hindered. Do you not think faithfulness would help to bring success in this ease-loving day? Now let us just suppose that we had some folks who would walk a block or two to get to church and help push the battle, even if their dependable Lizzie did balk on them. Would it not please God and surprise the preacher? My mother tells me that she used to walk for three and one-half miles to attend the meeting when Methodism was started in her home community. A man up in Iowa rode with his family twenty-six miles every night in a buggy after he had harvested all day to attend a meeting we were holding, and I remember that an old Free Methodist saint walked twenty-six miles to attend a meeting we were holding in Illinois.

Now as revivals must come from God, and God never changes, and what He has for humanity is never on the sale counter, I am fully persuaded that the old-time methods will bring old-time revivals and if they come they will succeed. And my prayer is that we may meet the conditions, use the methods and see the old-time revival.

OUR RESPONSIBILITY TO THE WORLD AND GOD

By H. J. HART

THERE never was a brighter day for the Church of the Nazarene than the present from the standpoint of opportunities. We need not longer pine for open doors; we have them. Unto us has come the glorious responsibility of spreading the saving gospel to earth's dying millions. With modern facilities and present day modes of travel, with open doors among the nations of the whole world, we have opportunities of which our forefathers little dreamed. Not only so but unto us has come a glorious heritage of faith and example from the past which has greatly enhanced our chances for success. We are standing upon a firm foundation, laid through faith and prayer by the founders of the holiness movement and the Church of the Nazarene. But with these unsurpassed

opportunities comes a momentous responsibility also, a responsibility proportionately greater than any generation that has preceded us. Increased facilities, open doors and examples of faith and prayer have increased our obligations. We are building upon that which has gone before, enlarging our vision of world needs and conditions. It may be that prevailing conditions of the age; our complex social, economic and religious life make our task difficult, but it is no more so than conditions others have faced. What matters? The task is ours and we can never thrust it upon the shoulders of others. Ours is the present age in which to work. If we accomplish the task, we must keep everlastingly at it—keep an impassioned love for the souls of dying men, a deep sense of Christian stewardship, a world-wide vision, and give ourselves with Christlike sincerity to the task that has fallen to our lot.

Just how to do this seems to be an ever increasing problem. It seems we have a great many financial pains, and that we have to stretch and strain every muscle and nerve to hold our ground and make a little progress. The very effort no doubt is good for us, but I am wondering if it should so be. It would seem we waste a lot of precious time in holding what ground we have, when we should be taking new territory all along the line. I am afraid our consecration does not reach the depth it should in the face of such tremendous task. Some it seems are niggardly in their response to divine demands. Instead of seeing how much they could give they endeavor to escape the responsibility of giving anything. Our sense of Christian stewardship is not profound enough to make giving a joy, instead of a burden; to enable us to see that all we have and are is the Lord's and is to be used to His glory. The eye is not single, and on the part of some, the consecration has not included the "one thing."

What a pity if our "bowels of compassion" are closed to the needy brother and our ears are not opened to his cry. Can it be possible that the love of God is abiding in us when we refuse to "Pour out our soul to the hungry, and satisfy the afflicted soul," "our light shall not rise in obscurity nor our darkness be as the noonday," neither can the "Lord guide us continually, and make fat our bones"? We limit our own blessing, and clog the channel of holy fire to usward when we withhold from God and His cause. To finish the herculean task which has fallen to us, namely, to bring the message of full salvation to the world, it will require a united effort on the part of all; an effort which involves the material and spiritual support of all the Nazarenes and those who are not of our number but who support the cause. We have long since discovered that to make our work effective much prayer and faith are required, but on the other hand,

if there is a working out of our plans and realizing of our prayers in the saving of men, we shall need to supply some good, hard-earned dollars. The kingdom is to be "taken by force." Shall we not rally to "the help of the Lord against the mighty"?

WHAT PLEASES THE MASTER?

THAT which would, in all probability, please a sanctified human being, would quite likely please the God-Man, our Master. Our best conception of Jesus Christ is that He is a deified man. This means that His hopes and fears, desires and pleasures are closely allied to those which belong to truly sanctified human beings.

To know what would please Him, we have but to inquire what would be most likely to please the most saintly of men and women.

We have never met a saint yet who did not appreciate and enjoy a bit of attention, and consultation. Ask the most godly man or woman you know for their prayed out opinion on this or that fact or idea, and see whether or not their faces do not lighten with appreciation or glow with interest. And does not Jesus, our Master, love to have us pay attention to Him, and consult Him about our affairs? We believe He does.

Another thing that pleases the godly man or woman, is to have others, especially those dear to them, defer to their wishes. To have one's wishes, requests or suggestions deferred to, brings pleasure. To have them ignored, brings sadness and heartache. Just so with the Master. He pathetically said, on one occasion, "Why call ye me, Lord, Lord, and do not the things that I say?" To please Him one must keep His commandments. To bring joy to the heart of our Lord, one must study the gracious art of glad obedience. It brings great happiness to a parent to receive cheerful obedience at the hands of their children. In like manner it brings happiness to our Lord and Master when we cheerfully keep His commandments and do not find them grievous.

It thrills the hearts of saints to be remembered with a *present*. A gift expresses the generous affection of the donor. It is not required as a debt, but is freely offered as a donation. A gift expresses appreciation. It acknowledges the obligation due to the recipient. It indicates that the one to whom it is made, is highly esteemed and gratefully remembered.

So it is with the Master. Tithes are debts, and must be paid or we will incur His stern displeasure. But they are not gifts. How pleased He will be to receive from your devoted hand, in addition to your tithes, *a love offering to Him*. It will express your generous affection for one who gave His all for you. It is freely offered, because your heart is bursting with tenderness for your divine Lord. It expresses your sweet appreciation of Him, and how He loves to see that. Love always loves to be loved, and gifts are so expressive

of such regard. A freewill, cheerful gift acknowledges as few other things will, one's realization of the eternal obligation of the shed blood of Calvary. It indicates your lofty esteem of your anointed Lord, and your grateful remembrance of His sacrifice for you when you were in sin.

Frequently, then, make Him a gracious love offering, in addition to your tithes. Tithes you owe, but love offerings spring spontaneously from a heart thrilling with divine love.

Give like the lowly Virgin who accepted the infamy of men, in order to mother our Lord in His infancy. Give like Paul the apostle, who surrendered all, and counted it as refuse under his feet, in order "to know him, and the power of his resurrection, and the fellowship of his sufferings." Give like him of Arimathea, who braved the scorn of the hateful Jews, and donated Him a sepulcher. Little did he realize that in three days he would have it back, sacred forever. Give like the martyrs and saints who for His sake, gave life itself. Give like the missionaries who bombarded walled heathenism with praying breath, and when its walls fell down rushed in to die. Give like Harmon Schmelzenbach who counted out blood drops for African souls. Give like Esther Carson Winans, who counted not her life dear unto herself, in order to glorify Him whom she loved.

Give and it shall be given to you.

Give—it is more blessed than to receive.

Give—it will please Him.

J. G. MORRISON, *Executive Secretary.*

QUALIFICATIONS FOR A MINISTER

By E. E. SHELHAMER

Be ye clean, that bear the vessels of the Lord (Isa. 52:11).

Primarily this may have had reference to the priests who were to minister in the temple, but it may also apply to ministers today. Mark you, it does not say, we should be scholarly, or eloquent, or dynamic, or fearless, good as these may be, but the stress is placed upon *cleanliness*.

There are at least three aspects in which we should be clean:

I. BE CLEAN IN HEART

Nothing will live as long as purity. This will survive all kinds of natural or acquired ability. Be clean in heart and be so clean that a suggestive thought, not to say a coarse joke, finds no response whatever; so clean that impure people do not feel comfortable in our presence; so clean that everyone feels safe in our company; so clean that no one can conceive of our stooping to an underhanded trick.

We read, "Keep thy heart with all diligence; for out of it are the issues of life" (Prov. 4:23). This would infer that if the heart is kept clean—the streams of action, yea, everything that issues from such a heart and life, will be clean.

II. BE YE CLEAN SOCIALLY

This does not necessarily imply that we should be cold and unsociable, but rather carry a pleasantness and simplicity becoming that of an innocent child. A girl has evidently lost something very valuable when she can sit in a barber shop with limbs crossed and giggle and laugh with men. A man, though he be a minister, has evidently stooped beneath saintly dignity when he can feel "at home" in a bathing suit at these modern swimming pools and beaches. It is shocking to see a minister flop around in the sand with women who are half

nude. Moody said that it was not necessary for a minister to increase his usefulness by joining a secret fraternity, and we would add, nor is it necessary for a minister to behave at "outings" and "picnics" in such a way as to cause anyone to be surprised or disappointed.

III. BE YE CLEAN PHYSICALLY

There is no excuse for untidiness. We need not be fastidious or worldly in our appearance, but *clean*. David asks the question, "Who shall ascend unto the hill of the Lord, or who shall stand in his holy place?" Then he answers, "He that hath *clean hands* and a pure heart." This may mean not only clean hands in the sense of not accepting bribes, but it may also mean physically clean—finger nails, collars, shoes, teeth, etc. In fact, the general appearance of a man should be so clean that the most refined person would not hesitate taking the sacrament at his hands. It does not cost much to keep the clothes sponged and pressed, so that if they are not *expensive*, they at least convince the people that the holy mind and clean body inside the clothes have good taste. While there may not be any particular sin in being slouchy, it does not add to a minister's bearing and influence. God grant that we may so behave ourselves as we go in and out before the people that we may be true representatives of the wonderful Christ we preach.

DEATH

By CORA M. MOORE

It comes to us on the whispered wings of time that death is a friend—but death is an enemy.

I stood on the threshold of eternity and gazed in transfixed awe at a planet called Earth. Swung high in the heaven around it, the other planets circled and eddied, tossed and revolved. Their brilliance was reflected in a transformed light of a million hues—splashed as by sunlight on a disc of gold. As I gazed on their glory, each more beautiful than the other, I wondered at the sombre veil that circled the earth and as I pondered the unspoken query, a voice beside me said, "That is the home of a fallen race—a country where death is the enemy of life—where beauty succumbs to the land of decay—where knowledge is a prey to destruction, and where the torch of life is passed swiftly along to outrun the chill wind of death."

I turned and looked at my informant—a person neither young nor old, neither flesh nor spirit—but a combination of all. I looked in wonder on Him who knew the early dawn of time—life's tide the ebb and flow—who ruled the universe, and knew not time or years.

In silence He pointed back to the earth and as if by magic the veil lifted and I saw a garden, beautiful beyond description—wherein walked perfection—plant, animal and man were blended as in one mold—peace sat upon the wall and harmony spread her great wings to shut out discord.

As I viewed the unmolested solitude, a stranger came into the garden—the woman is accused! the man is accused—their cries are heard in the remotest corner of paradise—death has come in—Death. Death is not a friend—death is an enemy.

The scene changes: Toil, tears, disaster—death—always death; death hovering at birth, trailing every footstep, following the weary traveler to the grave.

A light in the darkness—an illuminating glow amid the shadows, a manger and a babe—the first Christmas—peace, goodwill to men—a ministry—a word of love—a messenger of peace—hope amid despair—a promise fulfilled—then death—death. Death is not a friend; death is an enemy.

The resurrection—the conqueror—the promise of another life—hope, peace and love—a new world, a better world and a world where death cannot enter—where the doors are locked from within and the fallen race is no longer fallen—where death must sit without, his great somber wings folded—waiting to steal a babe from a mother—a mother from her children, but his doom is sealed for old things have passed away and all things have become new through Jesus Christ our Lord.

GOLDEN WEDDING ANNIVERSARY OF DR. AND MRS. H. F. REYNOLDS

THE Golden Wedding Anniversary of Dr. and Mrs. Reynolds was observed with appropriate exercises at the Kansas City First church, Wednesday, July 17, 1929. The church was beautifully decorated for the occasion and a large company of friends from the city and outlying districts gathered to witness the ceremony. The "bridal procession" was led by Brother and Sister Davis, who themselves will celebrate their golden wedding in a few weeks. The "bride and groom" and their daughter, Mrs. Whitehead, followed and the ceremony was read by General Superintendent Goodwin, assisted by District Superintendent Herrell and the pastor, Rev. G. M. Hammond. At the close of the ceremony Dr. and Mrs. Reynolds were seated on the platform and a program was rendered.

A poem written for the occasion by Rev. D. Rand Pierce of Tacoma, Washington, was read by Miss Lue Miller, entitled, "Fifty Beautiful Years." A quartet composed of Mr. and Mrs. Floyd Davis and Mr. and Mrs. Robert Edwards sang, "Hitherto the Lord Hath Helped Me." Rev. E. J. Fleming, General Secretary of the Church of the Nazarene, brought words of greeting and congratulation from the general church. He recounted briefly some of the events in the lives of Dr. and Mrs. Reynolds, the churches they had served, and the work they had done in the Church of the Nazarene. He pictured the growth of the church since Dr. Reynolds was first elected General Superintendent at Chicago in 1907, and closed with a beautiful tribute to their faithfulness and sacrifice in the work of the Lord.

The women of the local W. F. M. S. sang a song entitled, "Golden Wedding," written especially for the occasion by Haldor Lillenas, and greetings were brought from mission fields by a number of young ladies dressed in the costumes of the countries which they represented. It was a beautiful tribute to the heroic missionary labors of Dr. and Mrs. Reynolds for the people of foreign lands.

Mr. M. Lunn, Manager of the Publishing House and General Treasurer, in a few well chosen words spoke of the godly lives of Dr. and Mrs. Reynolds in the midst of many trying circumstances, and something of the financial struggles of those who gave themselves so fully to the ministry of the gospel. He then presented a gold purse with nearly one thousand dollars, sent in by various organizations, churches and individuals throughout the country. The announcement was received with great applause. Brother Lunn then stated that as a church we believe in the "second blessing" and exhibited two large sheaves of correspondence containing greetings for Dr. and Mrs. Reynolds. He read the telegrams and a number of the shorter letters and then presented both sheaves to Dr. and Mrs. Reynolds.

Mr. P. H. Lunn gave a prophecy in which he stated that the golden wedding looked forward to the "golden streets" of God's Eternal City and to the marriage supper of the Lamb. After the benediction the congregation, led by Dr. and Mrs. Reynolds, marched to the Sunday school rooms where an old-fashioned love feast was observed led by H. Orton Wiley. After a scripture lesson and prayer, bread was distributed which the people of God broke with one another, and especially

FIFTY BEAUTIFUL YEARS!

By D. RAND PIERCE

A tribute of love offered in celebration of the Golden Wedding Anniversary of Dr. and Mrs. H. F. Reynolds, observed at Kansas City, Missouri, July 17, 1929.

*Fifty, beautiful hallowed years
In the bonds of wedded bliss!
Yet sweeter the joys of that day that nears,
In a lovelier land than this!
Greetings from home and across the sea,
To gladden love's golden jubilee.*

*Fifty, beautiful, brimming years
In the wide world's moors and marts,
Seeking the lost—such love endears
You to uncounted hearts;
God grant you still long years, we pray,
On this your golden wedding day!*

*Fifty, beautiful, golden years!
How swiftly they have fled;
Mingled with vanished smiles and tears,
And the dreams fulfilled or dead;
Only the roses along life's way,
Will we wreath for your diadem today!*

*Fifty, beautiful, fragrant years
In comradeship so sweet;
Gathering sheaves with their golden ears,
To lay at the Master's feet;
O'er plain and mountain, through sunshine
and show'r,
Together you've journeyed to this happy
hour!*

GOLDEN WEDDING

Dr. and Mrs. H. F. Reynolds
(Melody, America)

By Haldor Lillenas

We've gathered here tonight
On this occasion bright
To celebrate
The golden wedding day
Of two we'll love for aye,
God grant that they may stay
With us for years.

Through many singing years
Through gladness or 'mid tears
But hand in hand;
They trod the paths of life,
Amid its calm or strife
As husband and as wife
God led them on.

Their love for those in sin
Of every tribe and kin
Has fervent been;
As soldiers of the cross
They counted not the cost
That they might save the lost
From lands afar.

Upon their noble brow
There may be resting now
A crown of gray;
But with a great desire
And with a holy fire
They seem to never tire
Of serving God.

The golden sun sinks fast,
The golden gate at last
Will open wide;
The golden harps will ring,
The angel choirs will sing
In honor to the King
Who reigns on high.

with Dr. and Mrs. Reynolds. Some precious testimonies were given especially by Brother and Sister Davis, and other notes of praise. Mrs. Whitehead, daughter of Dr. and Mrs. Reynolds who came from Florida to attend the anniversary, was introduced to the congregation and expressed thanks for herself and family for the kindness shown their father and mother. The service closed with singing "Blest be the tie that binds our hearts in Christian love," and the benediction by Rev. G. M. Hammond. It was a beautiful service, enjoyed by all, and carried on under the blessing of God and the manifest presence of the Holy Ghost.

ACKNOWLEDGMENT

*Our hearts are full of thanks this day—
Too much for human lips to say.
Your love expressed in purse of gold,
One thousand dollars did it hold,
Will be a nest egg we'll invest
For use when time has made us rest.
Like silver pictures, apples gold,
Are words of friends most fitly told,
The love you've shown in wish and prayer
Will linger with us "over there,"
Will make our walk in heaven more sweet,
And value here the things we meet.*

DR. AND MRS. H. F. REYNOLDS.

STEWARDSHIP ON THE FLORIDA DISTRICT

By HOWARD ECKEL

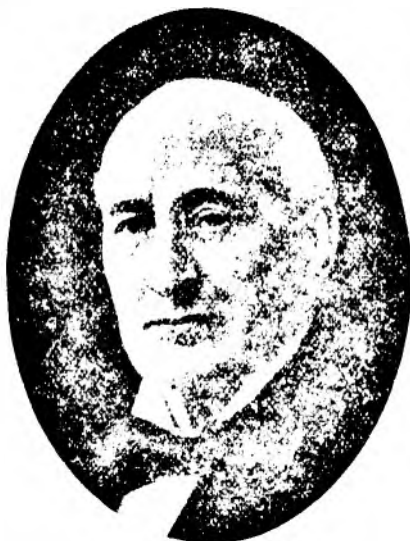
Speaking of the month of prayer and the stewardship number of the HERALD OF HOLINESS, it is the consensus of opinion of the pastors and people of the Florida District that this number and the setting apart of the month of April for prayer was one of the greatest and most successful moves that our church has made for many a day. We observed the month of prayer having prayermeetings every night except Saturday, and preached on some phase of storehouse tithing every Sunday morning, and distributed one hundred copies of the Stewardship Number. This was pretty generally observed by our churches and the result was that many copies of the paper fell into the hands of strangers who contributed, and in one instance several hundred dollars was given by one person to our church at Ft. Lauderdale to be used in our missionary work. Now then, in summing up the grand total, we have emerged from the dismal gloom of a deficit that seemed impossible for us to meet to the highest pinnacle we have ever reached in our giving to Foreign Missions. We have, as a district, contributed about nine hundred dollars over and above our apportionment, and about seven hundred dollars more for specials. We hardly know where it all came from, for we are just as poor financially as we have ever been, and yet we have reached this the highest water mark in our contributions for missions. We attribute our success in this matter to three great factors, viz.: first prayer, continuous, unbroken, importunate prayer; second the influence which the free distribution of the Stewardship Number wielded; and thirdly, but not the least by any means, the untiring and persistent effort of our most efficient Executive Secretary, J. G. Morrison. He just simply won't quit. Let us pray.

"We ask for toys when we should ask for continents and be claiming the world for Christ."

TWENTY-FIFTH ANNIVERSARY OF THE CHICAGO

To Be Held at Chicago First Church

August 25 to



DR. P. F. BRUCE, *Founder*



DR. J. W. GOODWIN
General Superintendent



DR. H. F. REYNOLDS
Senior General Superintendent

August 25
to
Sept. 1,
1929



REV. E. O. CHALFANT

A GREAT A
TWENTY-FIVE years ago the Church (time the Chicago Central District included the Rocky Mountains. Only a few churches were there are a number of flourishing districts, both of members and property valued in millions.

Twenty-five years ago, our sainted First church. Slightly less than twenty-five years of the Association of Pentecostal Churches with plans toward the merging of other groups these events be celebrated in a great anniversary.

The Chicago Central District, which of the church, has had its period of most capable leadership of Rev. E. O. Chalfant. This man has been pastor of Chicago First church as a power for God and holiness throughout and her pastor has grown in favor with his is eminently fitting that this Anniversary be with Rev. Schurman as host pastor. For information 6100 Princeton Ave., Chicago, or to Rev. E. O. Chalfant, Chicago, Illinois.

Program of the Anniversary at Chicago

On Sunday, August 25, 1929, the great Anniversary will start at the Chicago First church at the corner of 64th and Eggleston Ave., with Rev. Bud Robinson present. On Monday evening, August 26, Dr. R. T. Williams will address the gathering. On Tuesday, August 27, Dr. J. W. Goodwin will speak at the evening hour. On Wednesday, the 25th Annual Assembly will convene with Dr. Goodwin presiding. Many special addresses and special programs will be given throughout the assembly. On Wednesday evening, August

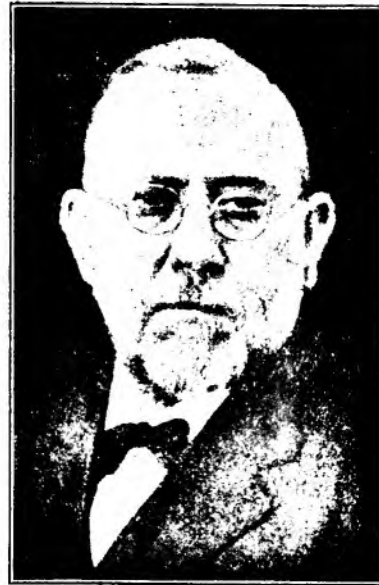
CENTRAL DISTRICT AND CHICAGO FIRST CHURCH

ch, 64th and Eggleston Ave.

September 1



DR. R. T. WILLIAMS
General Superintendent



REV. BUD ROBINSON

ANNIVERSARY

The Nazarene was in its beginning. At that everything between the Allegheny and the uttered over this vast expanse where now eds of churches and parsonages, thousands

ler, Dr. P. F. Bresee, organized Chicago ago, there occurred at Chicago the uniting America and the Church of the Nazarene, of holiness people. It is quite fitting that at the coming District Assembly.

stands at the forefront among the districts development under the most efficient and ing the last eleven years Rev. W. G. Schur- this period the church has made itself felt denomination, both at home and abroad, people and the church at large. Hence it under the leadership of Rev. Chalfant and tion write to either Rev. W. G. Schurman, Chalfant, General Delivery, Danville, Illi-

Signed: SPECIAL COMMITTEE.



REV. W. G. SCHURMAN

August 25

to

Sept. 1,

1929

28, Rev. D. Shelby Corlett will speak at a great District Rally of the N. Y. P. S. On Thursday evening, August 29, Dr. J. G. Morrison, General Field Secretary, will speak at a great Foreign Missionary Service. The Anniversary Service proper will be held Friday evening, August 30. At this service special and fitting preliminaries will be conducted, followed by special addresses by Rev. W. G. Schurman and Dr. H. F. Reynolds, General Superintendent. Appropriate services will be prepared for Saturday and Sunday the closing days of the assembly.

THE REVIVIFYING POWER OF THE GOSPEL

By MRS. PAULINE CUBISKEY

SEVERAL years ago we had some severe forest fires, one of which was in San Gabriel Canyon. Some careless smoker or camper had thoughtlessly dropped a match in the dry grass, starting a blaze that took a great deal of hard work to put out.

What a sorry sight met our eyes when, a short time later, we went up to see the effects of the fire. Nothing but a black, charred mass were the once beautiful hillsides, where but a short time before flowers and ferns grew in abundance. Soon after this the rainy season set in, and we did not visit the canyon again for several months.

Finally the first of May dawned (that important day in the year for many Californians—the opening of the fishing season). Very early in the morning we found ourselves on our way to the happy fishing grounds, in this case, San Gabriel Canyon. As we came to the place which only a few months before had been that charred unsightly mass of rock, imagine our surprise and delight at beholding an indescribably lovely sight. Slope after slope of sunlit hillsides, covered with many varieties and colors of the most beautiful wild flowers we had ever seen! The entire canyon was a paradise with all the lovely new growth of spring, but as we looked at the hills where the fire had wrought such havoc a few months before, we thought that surely here was where the river of life had flowed through this paradise, so beautiful and thickly were these hills carpeted—with the very choicest of the many flowers to be found throughout the canyon.

And then what a delight it was to fish in the beautiful, sun-splashed, flower-bordered fishing holes with which the canyon abounds in the early spring, and what quantities of fish there were, just waiting for someone with the right kind of bait to pull them out.

Having been a Roman Catholic all my life, I had always known about God—but there is a vast difference between knowing God and knowing about God. Five years ago, He, in His infinite love and mercy, shed the light of His blessed gospel across my path, and the Holy Spirit soon led me into what I then thought was the most glorious experience possible to a human heart. Some time later I had a severe brush fire in my soul. A certain evangelist came to hold a meeting in our church, and in the course of that meeting, being a red-hot holiness preacher, he was continually dropping sparks on the beautiful hillsides of my soul's experience, until one day the old dry brush among which my beautiful flowers were growing took fire, and being a young and very enthusiastic convert, the discovery of the presence of this awful thing which was destroying my lovely garden, precipitated a spell of depression or (as I soon learned) conviction for holiness of heart, such as I had never experienced before. This condition lasted for some weeks, until it seemed as though my very soul was laid waste.

The beautiful hillsides where God and I were wont to spend many many happy hours together, were nothing but a charred, smoky mass; the lovely flower bordered foot trails, where so many times we had left the multitudes and had gone up into the mountains of prayer together; where He had often taught me out of His own precious Word, yea, the very presence of God it seemed, had for a time gone out of my soul. Truly I could say with the psalmist, "The enemy hath persecuted my soul; he hath smitten my life down to the ground; he hath made me to dwell in darkness as those that have long been dead."

But, thank God, all the while my very soul was crying out, "I stretch forth my hands unto thee; my soul thirsteth after thee as a thirsty land."

Well, God was still on the throne, bless His dear name! The rainy season finally set in! God opened the floodgates

of heaven and bathed my soul for days in the precious fountain of living waters, until the parched ground became a pool and the thirsty land, springs of living waters. Flood after flood of divine glory poured over my hungry, thirsty soul, until I wanted nothing, nothing but to lie at His dear feet and drink and drink. What a capacity for God I had! All the old dried up brush burnt away; nothing but a clear sweep of rolling hillside, drinking in the precious water of life hungrily.

Now I could say with David, "Thou hast caused men to ride over my head, I went through fire and water, but thou broughtest me out into a wealthy place."

As I turn the eyes of my soul inward, what a delightful picture meets my enchanted gaze! Once more the warm sunlight of the smile of God's dear Son shines in, flooding my soul with glory divine; the flowers are blooming again; the birds are singing a song of peace, and the joy bells of heaven are ringing again! Once more I am spending the happy hours with Jesus alone; walking and talking with Him, and basking in the blessed sunlight of His love.

Only last evening I heard Him call to me, and together we went up into a lovely mountain, and there He bade me look down into the valleys, where I saw, not the little fishing holes, but the great sea of life, and on that sea were countless millions of lost souls just waiting for someone with the story of Jesus and His power to save, to come and pull them out. And these are the words I heard Him say: "Follow me, and I will make you fishers of men."

The fishing season is open! My prayer once was, "O Lord, don't let anyone do or say anything that will discourage me in the Christian way," but I do not pray that any more. I now say, "Dear Lord, don't ever let me get dry in my soul again, but keep the fountain bubbling over in my soul, so that I may be a blessing, and O God, help me to know where to cast my net, for Jesus' sake. Amen"

THE UNSAID WORD

By J. L. ROBY

THE word that is unsaid is many times the most important. The message that was needed died somewhere between the heart and the lips. Courage failed, judgment was perverted, or love cooled and it was never spoken. I am not predestinarian enough to believe that eternity will now show a shortage because of it. Much of the religious talk could well be dispensed with, but that word from the Holy Spirit, that apple of gold in a picture of silver, that word of wisdom, tinged with grace and mellowed by kindness, that word never proceeded to do its work, hence the loss.

Hearts are yet hungry for want of it, souls are still heavy because it was never spoken. There are spots of the world it could have removed, streaks of disgrace and slander that would have been washed away with its utterance. There are pulseless and dead souls that would have revived that fell to rise no more where the life giving word would have saved unto the uttermost. How serious this situation. Words are the index to character, the barometer of spiritual life, the looking glass for the world. The heart is the channel but the Book of books says the mouth speaks its abundance—words.

What started the thought in me today, I was thinking of our Nazarene host of young people. What an army. What a world. What a stream of young manhood and womanhood. What a burst of song for a heavy laden world and the joy of the saints who have been longer in the way. What an inspiration, what a boon, a blessing. They rise before me today all over the world. They stand on the verge of the greatest things in all history. It seems to me they are quicker to hear and swifter to act than others. They are ready with a response. They dare and will do. They are all mine, God bless them. The reason I know so well is because I have one of my own. She, through grace divine, quickens me for all the rest. We have a stream of them in our own little church as beautiful and lovely and loyal as could be found. The North Side church is

growing, deepening, widening. God is reaching from within outwardly to bless. The young people are being used of God. When Dr. Henricks was here, beside the six already in Trevecca, eleven more volunteered to go next year if God opened the way. It thrilled my heart. We are not tinctured with a young folks' sentimentality that ignores or deprives the older saints. But we believe they are real. Many of them are struggling against great odds because of their environment. God pity us! Tomorrow will have no real metal in the structure that is not forged in the fires of today. God bless our young people. My unsaid word is spoken.

CONSTANT VICTORY

By MRS. FANNIE ERB

IN THE precious Word, we read, "In everything give thanks," and also "Rejoice in the Lord, alway."

Now God would not command us to do a thing that was impossible or unreasonable, and because He has told us to do this, He also has made provision for its fulfillment. In Acts 5:41, we read the disciples rejoiced that they were counted worthy to suffer shame for His sake, and in the early days of the Church many millions sealed their faith with their blood, and God gave them such wonderful victory in all their cruel sufferings that they deemed it a disgrace to utter a moan or even a sigh, and many rejoiced in the flames, and sang songs of victory as long as their tongues could frame the words, and died in the wonderful triumphs of a mighty faith, rejoicing in their all-conquering Savior and Lord.

One notable martyr wrote to another friend, "We are joyful upon the occasion; we are not comfortless, for we have faith, we fear not affliction for we have hope, and we forgive our enemies for we have charity. We are happy in confinement through the promises of God, glory in our bonds and exult in being thought worthy to suffer for the sake of Christ. We desire not to be released, but to be blessed with fortitude, and wish for no change in our condition, but that which places a crown of martyrdom upon our heads."

But can we obey this injunction immediately after being sanctified? Oh, we don't rebel any more, or give over to discouragement, no, no, the old man, carnality is gone, and with him all rebellion, carnal blues, etc., but do we always rejoice in the Lord and in everything give thanks?

Are we not inclined to think quite often that, "If this hadn't happened, or that circumstance had not come to pass, how much better my lot would be." Or, "it will be better farther on," as though God were not sufficient for the present moment, as though Jesus were worth more to us when everything was going smooth and nice, than He is when things are going contrary?

But you say, "I don't feel like praising God! I feel heavy, and distressed; I am under hard pressure, and trials!" Ah, just so! This is not a third experience but the outgrowth of being saved and sanctified! Paul said he had learned in "whatsoever state he was to be content."

So there is a process of learning, a schooling, a drilling necessary, before we reach the stage where, "in everything we give thanks." Oh, yes, God has to show us the emptiness of earthly things, the discontent of earthly attachments. He puts us through a series of grindings, crushings, furnace and crucible experiences, until we find our all in God, we are lost in His will, His plans, His purposes, and we find ourselves getting smaller and smaller, until all self-importance is gone, self-pity, self-centeredness, self-love, and we are grateful for the least blessings, no longer hard to please. We are thankful that He deigns to call us His own, and while He chastises us sore, He pours into the soul such wonderful confidence to believe and trust Him, such deep love and adoration, that we learn to praise and love Him in our deepest sorrows and greatest trials, for as Sister Cowman says, "He keeps His

choicest cordials for our deepest faintings," and He is nearest, when we are in the furnace, for the form of the Fourth is with us in the flames! Hallelujah!

And so it comes to pass, that little by little, (for we are slow of learning, and God has infinite patience) we learn to live above feeling for victory is there, we learn that God orders every circumstance. We learn that, "All things work together for good to those who love the Lord," so that we can in everything give thanks, and always rejoice in the Lord. Bless His name!

For the fellowship of His sufferings, and deep communion with God during these inner heart-searchings, and crucifixions of all earthly ties, has become so precious and real, that "He is the bright and morning star, the One all together lovely," and His ways are peace!

A MILLION TO ONE CHANCE

By FRANK G. SHAFER

This seems like an exaggeration, but let us complete the sentence, and then dear reader, you can judge by the Scriptures whether or not the comparison is overdrawn. Here is the complete sentence:

"When a church is used for a big money-raising banquet and entertainment, with appetites sharpened by delayed supper, and the object of the gathering is not to pray but to have a so-called good time, the chances are a million to one that the soul's welfare and the cause of Christ and the Holy Spirit is forced to play second fiddle to the devil." The writer recently had a foretaste of what God's abhorrence of such a scene must be.

I had attended a prayer meeting and during my absence a dance orchestra, of which a relative was a member, decided to practice at our residence. Imagine my feeling on returning, to find our living room filled with cigarette smoke while this gang had virtually taken possession of our home.

Then and there the writer realized just why the fury of our Lord was so great on the only occasion in which Jesus ever struck anyone in driving out the desecrators of His house which He designated not for the stomach but only to feed the soul.

It is a terrifying thought that the soul can be actually cursed instead of blessed by attendance at some gatherings in the house of God. This is plainly inferred in 1 Cor. 11:17, "Ye come together not for the better but for the worse."

Some time ago the writer attended a prayermeeting in a small but intensely spiritual church, the kind of which Jesus said, "Fear not little flock." On the way I had to pass a fashionable and popular church. I found both sides of all the four streets crowded with automobiles, indicating that it was a great and doubtless never-to-be-forgotten occasion.

I soon found what the magnet was, as the basement windows were open and the supper and festivities were at their height, with all tables crowded and everyone animated and full of gossip and laughter. As this was on a regular prayer-meeting night just after Decoration day, I was somewhat prepared to see the announcement on the bulletin, "No evening services until October," a third of a year.

I continued on to that little unpopular prayermeeting of twelve persons, but only God can measure the feast we had for our souls and the priceless spiritual dividends that will accrue to us, both here temporarily and up yonder forever.

Every Christian family ought to be, as it were, a little church, consecrated to Christ and wholly influenced and governed by His rules.—JONATHAN EDWARDS.

"No man ought to be so enamored of the next world as to have a contempt for this world. God made both worlds."



Foreign Missions

MISSIONARY CAMPAIGN IN MISSOURI DISTRICT

I am just closing a campaign of almost two months in Missouri District in the interest of foreign missions. I have never had better co-operation from pastors and people in any district. One thing is certain, Missouri District does not want another retrenchment in our missionary work.

Mrs. Ramsey, the District President of the W. F. M. S. work, is on the job continually, and carries the work on her heart day and night. She visited several of the churches with me, and was a great inspiration to the ladies as she told them what the district was accomplishing. Mrs. Ramsey is a busy housewife and mother but finds time to write each society often, and she sent a list of forty-eight questions on the study course to each society.

We organized two new societies, making 29 in all for the district. Every society is taking the course of study and using the African study books. We sold nearly \$40 worth of missionary books, and held 22 meetings for ladies only in the interest of the W. F. M. S. From 20 to 100 ladies were in attendance at these meetings. Oh, how God blessed as they wept and shouted in many places over the privilege of being co-workers with God in the salvation of a lost world.

At Ilasco the society has a world map showing the names of all our missionaries in Africa with cords running from their stations to their home towns in America. That society has ten members and ten sets of the African study books. Many of the societies have the standard society posters and departmental charts, and we studied these together each time to see how each one was measuring up to the standard. I am expecting several standard societies to report in the convention in September.

At Clarence we have no organized church yet, but are expecting to organize soon, and so had a service in the Presbyterian church which Brother Dees, our District Superintendent, has rented for the present. Our friends there are not yet Nazarenes, but they gave \$50 for foreign missions in the service that night.

At Iberia Brother McNatt told me that he had raised both his District and General Budgets but wanted me to raise at least \$20 more for foreign missions. When I began to ask for pledges he was first to raise his hand for \$10. They quickly gave about \$65 above the budget. At Ilasco they gave \$50 above the budget.

At Pisgah a new church was organized, so they had not yet been given a budget; but they pledged \$30 for missions. We had large crowds almost everywhere, and many who are not members of our church

often helped on the cause, giving us high as \$60 in one service; for when folks see we are really trying to save souls they are interested in helping. And when one is stirred for China or India he is also stirred for home conditions. And so the fire is started. God grant that it may burn to the ends of the earth.

District Superintendent E. C. Dees is surely working at the job, and God is blessing him and his pastors are co-operating beautifully; and I believe not a single church will fall below its budgets. He has organized a small church at Oxley, where they secured the M. E. church for the missionary service as our church could not seat the people. The house was packed and the floors and windows full. We have only a few members there, but they pledged \$40 for foreign missions that night. Brother Shell and his good wife are making a heroic effort to get a good work started there, and God is blessing them.

I wish I had time and space to mention each church and pastor who helped so much, but my report would be too long, and my time also is limited. In all I gave 60 missionary addresses and eight talks to juniors. In many of the churches our women are organizing junior societies if they had none before. I feel this is very important as we need to train now our future church.

On July 3 I am leaving for Chicago Central District where Brother Chalfant is mightily stirring his people in this great cause of salvation for a lost world. May the Lord keep our hearts hot.

Yours for souls,

EVA CARPENTER.

A COW! A COW!

A cow—not a sacred one, but just a good Jersey—is longed for, pined after, talked about, prayed for and generally needed at our mission station in Peru. So tasteless and disgusting has the “dirty brown” “blue John,” which is sold there, “for five centavos or more,” for a cupful, become to one missionary, Elsie Haselwood, that she has become delirious, and taken to writing poetry about her longings for a cow—just a common Jersey cow! If only the General Budget were filled up, how quickly this simple need could be met. Every church failing to pay its General Budget votes strongly against any cow for Peru. We print below the cow-longings of a missionary heart, uttered in feet and meter:

A CONTRAST

(In the United States)

There, they drive home the cows from the pasture.

Where the clover is tall, sweet and green.

The snowy white milk fills the milk cans
Of the milkman so spotlessly clean.
The liquid is cooled in a twinkling,
And then pasteurized until pure;
Poured clean into sterilized bottles
And brought packed in ice to your door.

(In Peru)

In Peru, the cow comes from the roadside;
Where dust-covered wire grass grows;
The dirty brown milk fills the bucket,
And when it was washed, no one knows.

It is dipped from the pail in a teacup,
And costs five centavos or more.
It is milk, though you hardly would know it,
And is brought, dirt and all, to our door.

(In the United States)

There, they pour off the cream from the bottle,

And the milk you can drink without fear;

You can each have a cup if you like it,
For the price is not nearly so dear.
You do not have “blue John” for coffee,
And porridge and fruit every day,
And milk may not seem such a blessing
For you always have had it that way.

(In Peru)

In Peru, we pour out the milk from a teacup;

Warm, dirty, and tasteless, and brown;
We strain it through cloths and then boil it.

Until it will scarcely go down;
This beverage we drink as a duty,
We owe to our bodies each day;
Pure milk would be such a blessing;
With a cow we could have it that way.

Our plantel could furnish alfalfa,
For we grow it here luscious and green;
Miss Park has pledged to be milkmaid,
So we know that the milk would be clean.

We have planned and thought of it often—

But alas, there's no money to buy,
So we pour dirty milk from a teacup.
And let all the bossies pass by.

--ELSIE M. HASELWOOD.

The only authoritative history of the early Christian Church is a foreign missionary journal.

The Church of Jesus Christ, not some indigent relative, or some interdenominational institution, should be the storehouse for Nazarene tithes.



LESSON FOR AUGUST 18, 1929

By M. EMILY ELLYSON

LESSON SUBJECT: The Return From Captivity.

LESSON TEXT: Ezra 1:1-6; Psa. 126.

GOLDEN TEXT: *The Lord hath done great things for us; whereof we are glad.* (Psalms 126:3).

WE ARE studying in this lesson one of the great central events, all of which are celebrated in Hebrew literature as most important episodes in the history of God's chosen people. But we find that this even, the last of the nine, has been a theme for prophet, historian and poet. In making a study of Judah's return from her exile it is necessary for us to resort to all three of these sources for information for each one throws light on the subject from a different angle.

The great joy felt by the captives when permission to return was announced, is told in the 126th Psalm, but there are fifteen Psalms, forming a separate collection, that are supposed to have been sung by the returning exiles on their march homeward. These are known as "songs of ascents" or "going up." The event of the exiles' return, which constitutes our lesson, was long foretold by Jeremiah, even mentioning the name of Cyrus as the great benefactor of Israel. What must have been the astonishment of that worthy personage on finding out that his name was mentioned in the old Hebrew documents.

Cyrus had not long been in full power until his interest in captive Judah was thoroughly aroused. Our lesson states it was the first year of his dominion over the entire realm. Following data closely from the subjugation of Jehoiaquim in 606, B. C., at which time the first deportation of captives occurred, until 536, B. C., the date of the decree of Cyrus releasing them, the prediction of Jeremiah is fulfilled to a year. God is always on time. He is never tardy in keeping His appointments. He never forgets His promises, whether they be promises of blessing or punishment, you may depend upon it, God will be on time to keep His word. The exactness of God in the fulfillment of prophecy is one of, if not the strongest, proof that our Bible is the inspired revelation of God to men.

There were two ways by which Cyrus became convinced of his duty. One of these was the direct work of the Holy Spirit, and the other is the influence of Daniel, the venerable prophet of God, who stood high in official rank, a truly great statesman as well as an honored prophet. We note that there was not only a vocal proclamation, but also one in writing left in all central cities or gov-

ernmental points; so no mistake would be made as to terms and conditions of release. These conditions involved both the Jews who remained and the heathen.

There is a note of humility in the proclamation of Cyrus that is quite foreign to the decrees of kings in those days. He frankly admits that his vast kingdom, and his great success were all bestowed upon him by Jehovah the God of the Jews.

In verses 4-11 we read of the preparation to return. We are impressed with the generosity of both king and people as they donated of their substance to this project. They had been held captive in a strange land for seventy years, but they leave with much wealth in their possession. In addition to the offerings made, they carried back the gold and silver vessels which had been taken from the temple by Nebuchadnezzar. Cyrus was determined to restore in full the loss they had sustained, but there were losses that could not be recompensed by merely temporal gain.

The Psalm of deliverance which constitutes the latter part of our lesson is most charming and full of pathos. Their joy is well-nigh hysterical. They laughed and sang at the same time. In the place of despair there was gladness. They sowed in tears and they reaped in joy. They

went forth weeping bearing precious seed, they came again with rejoicing bearing home the sheaves.

The last two verses refer to the difficulties of farming in that country. In seasons of great scarcity the peasantry sow their seed with much sadness, for every measure of seed is so much needed. It is like taking bread from their little ones. The soil is rocky and yields only after extreme toil in the cold and rain with the crudest of implements. But the more foilsome the sowing the greater the harvest joy.

"Now the toiling hard and lowly,

Stone by stone to carve and bring;
Afterward the temple holy,

And the palace of the King."

This lesson taken throughout pictures to us the return of a soul from the bondage of sin, which is reason for the greatest rejoicing. Such a redemption to us seems incredible and like a dream, but it is real, so real, for the Lord hath done it, "whereof we are glad."

PRAYER, A SACRED TRUST

By MEDA COLE TAYLOR

*A sacred trust God hath imposed
Upon each faithful saint,
'Tis plainly in the Word disclosed,
"To pray, and not to faint."
For home and native land so dear,
The call we must obey,
And as we trust, our God doth hear,
Yea, heareth ere we pray.*

*To pray, and not to faint away,
For laborers who will go,
To lands afar, and point the way
To Calvary's crimson flow,
Aye, faithful to the trust, may we
Unitedly engage,
Till in Christ's name, to victory
This fight of faith we wage*

*The battle 'gainst satanic host
May lead through smoke and fire,
But Father, Son, and Holy Ghost
Our confidence inspire
High privilege and loving task
Enjoined of God's own Son;
Assured that if we only ask
In faith, it shall be done.*

*O Christ, our hope of liberty,
Send forth Thy glorious light!
Its beams shall lead to victory
When prayer and faith unite*

Unless he drives the selfish, sensual sinner to the corner of his pew in shame and contrition for his meanness and cruelty, his ministry will be a weak, sentimental affair; the mere singing of a pleasing song, has no effect to check and repress the awful ravages which greed and lust and pride and hate are making in the hearts and homes of every city and town and village and hamlet in our land. In his dealing with these hard problems he is as complete a failure as would be the teacher in the public school who would give to primary scholars the laxity of discipline and the freedom of method which is appropriate only to a university. Lawlessness and license, vice and crime, are sure to flourish under the ministry of one who suffers one jot or tittle of the law to pass unheeded or through neglect of teaching permits one of the least of its commandments to be broken.—WILLIAM DEWITT HYDE.

WHO IS NOT GUILTY?

The vestments in your church, they say,
Are rich with dyes and stiff with gold;
A thousand miners' chaps today
Hide in their shanties from the cold

That chalice—gift of loving pride—
The gems blaze as you lift it up;
A thousand babies, solemn-eyed,
Click spoons within an empty cup.

So might I sling the sneering stone
But God will judge both me and you;
You sin not, nor are judged, alone
I had two coats; I still have two

—KENNETH W. PORTER.

MANITOBA-SASKATCHEWAN DISTRICT ASSEMBLY

The Fourteenth Assembly which has just closed in Moose Jaw was undoubtedly one of the best assemblies ever held on this district. Moose Jaw, the baby church of the district, did splendidly in entertaining its parents, and all the rest of the family. Brother Vogt, the local pastor, and his able assistants have learned well the art of catering and certainly spared no pains in making the delegates and visitors feel right at home.

From the business standpoint, it is enough to say that Dr. Goodwin presided, to know that the work of the assembly was well organized and ran smoothly. The reports revealed heroism, faith and sacrifice. Some progress has been made and a very encouraging outlook for the future. Over \$1,000 was pledged as specials for Home Missions on the district and with two tents going constantly and other meetings being planned for new fields we should have at least fifty per cent increase this year.

Our people seem to be united in their actions as the following officers were elected on strong ballots: Rev. Geo. Reirnes, District Superintendent; J. H. MacGregor, District Secretary; A. T. Dodge, District Treasurer; and also President of the District N. Y. P. S.; Mrs. A. C. Metcalfe was re-elected President of the District W. F. M. S.

The inspirational feature of the assembly was simply wonderful. Dr. Goodwin's messages were freighted with truth and unction. All enjoyed the missionary addresses by Sister Bellew from Africa. The visits of Rev. C. E. Thompson, president of the Northern Bible College and Rev. Clive Williams of the Missionary Sanitarium were also greatly appreciated. And what shall we say of the ministry of Brother and Sister Lillenas and their family. Truly God was with them and their messages in song and sermon brought great blessing to the large crowds that gathered each night. The altar scenes were indescribable; they had the real stamp of Nazareneism on them. Altogether it was a great assembly and the memory and the glory lingers still in the hearts of our people.—A. C. METCALFE, Reporter.

EASTERN OKLAHOMA DISTRICT YOUNG PEOPLE'S RALLY

Madill Church of the Nazarene was host to the zone meeting of the Nazarene Young People of the Southeastern Oklahoma District, the night of July 3 and the day and night of July 4. Miss Ruth Greene of Tishomingo, our efficient and consecrated leader, was in charge. All out of town visitors were provided with entertainment. Dinner and supper were served in the basement of the church during the day of the 4th.

The various services were a source of inspiration and blessing to the members of the local church and we feel that it was good for the Young People to have been with us. Rev. S. H. Owens, our District Superintendent, was an honored and appreciated guest of the young people during the meeting. There were representatives of some twelve different

churches, all of which were represented in some way in the various programs.

The Tishomingo young people had charge of the last service, and they rendered a program based on the theme, "Heaven," and indeed we had a foretaste of heaven before the service was over; there was so much shouting and glory in the service. We believe we can say that the Nazarene young people are going to hold the standard of our church high and the future church will be safe in their hands.

REST COTTAGE, PILOT POINT, TEXAS

We have just returned from Rest Cottage where we had been called to meet the board of directors, this being the twenty-sixth anniversary of this institution, and we wish to say, as we have said before, that to our mind there is no greater institution of its kind in operation anywhere; every department of the work is in fine shape and is a credit to our great church and to our country. Our hearts were indeed made glad to see the shining faces and hear the testimonies of those dear girls who had lost their way, but now had been redeemed by the blood of Jesus and hear them praise God for Rest Cottage and its workers, for their faithful service in helping them find the Lord; they are making good. They gave a program one evening while we were there, and it was a grand success, could not have been excelled by any people.

With all that the Lord has done for Rest Cottage, and fallen humanity there was a peculiar sadness about the place; the one who had worked so faithfully for nearly twenty-six years had slipped away, and everywhere we looked we could see something her hands had made, her beautiful paintings hanging on every wall in the Home, the beautiful stone fence that she planned and helped to build with her own hands around the lawn. Her whole life and soul were wrapped up in her work.

However, there was one task that lay so close to her heart she had to leave unfinished and that was the erection of a brick veneer building for a laundry which is so much needed there, and funds are being raised for that purpose now in memory of Sister Roberts (it will be called the Minnie Roberts Memorial Building); many helpful suggestions were made in regard to raising the money for this purpose and the board is behind Brother Roberts in this worthy undertaking, and we certainly hope that the church and the friends of Rest Cottage will co-operate with us in this great enterprise.

On Thursday there was held in the Rest Cottage Chapel a memorial service for Sister Roberts in which the business men of Pilot Point took an active part, also the mayor of the city and Rev. E. C. Escoc, pastor of the Methodist church. I have never heard greater honor and praise given to anyone than was given to Sister Roberts for her faithful and efficient work while here on earth, and also our dear Brother Roberts and his faithful corps of workers. Some of these

men have known Brother and Sister Roberts since the very beginning of their work there, and were in a position to know of its growth and its success. The last year ninety-eight girls have been cared for in the Home; babies born during the year, forty-two; and eighteen girls have been received and cared for in the last seven weeks. This place certainly has the proper name, *Rest Cottage*, a place where poor unfortunate girls can find not only rest for their bodies, but can be pointed to the One who can, *He alone, give rest to the soul.*

R. E. McCADY, Reporter.

NEWS IN BRIEF

A letter from Dr. Babcock states that Mrs. Babcock will return to Los Angeles about October 1st, and that he will join her in December. They have been away from home since last January and are planning on a few weeks' needed rest. After January 1, Dr. Babcock may be able to give some time to revival services or conventions on the coast. Dr. Babcock is too well known in the church to need any words of commendation from us, but this will be a rare opportunity to secure the services of one who is usually slated so many months in advance. He may be reached at 1148 Victoria Ave., Los Angeles, Calif.

The Kansas District has been in a campaign for a *HERALD OF HOLINESS* subscription total equaling one-half of the district membership. Thus far they lack only 41 subscriptions of reaching the goal. The following churches on the district have reached or exceeded their quota: Eldorado, Emporia, Garden City, Junction City, Liberal, McPherson, Meade, Minneapolis, Palco, Plainville, Salina, Wellington.

CHURCH NEWS

PASTOR C. W. WEILTS, SAN JOSE, CALIF. — "God is still with our work here in San Jose. The congregations are increasing and the revival spirit is manifested in our regular services by the conversion of sinners and sanctification of believers. Our Sunday Bible school has a steady increase and promises to double the membership this year, and our young people are aggressive and spiritual and just now we have several young people from Pasadena spending their vacation with us and adding to the general interest of the young people's meetings. We have recently opened a mission at Campbell, a few miles west of San Jose, and a real revival has been in progress since the opening, and the congregations have so increased that we have had to rent a larger hall and nearly double the seating capacity. We expect this to be a new church before the next assembly and there is another nearby town which we hope to get into soon. Last but not least, the Lord is calling some of our young people into his vineyard and we have several that we have given local preacher's license and they are proving worthy candidates for the ministry."

EVANGELIST JOHN T. HATFIELD AND GRANDDAUGHTER, MISS FLORENCE WYSE—"For four weeks we have been laboring in a meeting at Casper, Wyoming, with Rev. Paul Dodds as pastor. He is a fine young man and is doing a good work in building up the church at this place. The church had been very much run down, conditions were bad, much of it was due to the lack of thorough work, many of them had been railroaded through without much experience. We can't expect a stream to rise higher than the head. Very few if any of the members were deeply spiritual. They had a form and a profession but without the power, but they were hungry and they were teachable. After hearing a couple of sermons about all the best ones were at the altar and we kept them coming and digging as much as we could during the four weeks. There were in all about fifty or sixty seekers and about twelve or fifteen claimed to pray through, but still we would recommend more digging. It is amusing to see saints in the beginning of a meeting try to ride the band wagon, but it's only a few services until they are hunting a more quiet resting place, all the wind is out of their sails. We had many things to contend with; the weather was warm, the carnival was in town, the Fourth of July had its fireworks, and the devil was not slack concerning his work and lots of folks were lazy with the excuse of being tired. But nevertheless the church was greatly blessed and helped and it was a good meeting."

PASTOR G. R. DOSIER, TEMPLE, TEXAS—"We have just closed a revival meeting and about fifteen prayed through. Temple is making some progress. Have just completed a nice, modern, five room parsonage and moved in. Most of the church is spiritual and the state of the church is better and we are expecting great things for the Lord. We have paid back debts and the Lord has given us about sixty members and one hundred and fifty professions in the twenty months we have been here. To Him be all the glory. We are now engaged in a revival meeting at Live Oak, fifteen miles from Temple. Pray for us that we may keep the holy fire burning and the glory down; meeting our obligations and have the approval of God on us."

PASTOR J. M. BROWN, TYLERTOWN, MISS—"We have just closed a good revival with Rev. J. D. Saxon as evangelist. We know it was in answer to prayer that we were able to secure this good man. Brother Saxon was touring this district in the interest of Trevecca College and we by the help of God arranged for him to hold a four days' meeting for us that resulted in a mighty revival of the old type. Don't think we could have found better help anywhere. We are praying for him that God may bless him in all his work. Pray for Brown's Chapel."

SEDALIA, MO.—"We are having a revival in Sedalia and hope to be able some time to get a Church of the Nazarene established here. Our attendance is very

good. Rev. Carrie Shoup of Bentonville, Ark., is the evangelist. We are sure she is in divine order and that the Lord will bless her in obeying the call to this needy field. The meeting began Sunday night, July 14th. One soul was sanctified at the altar last evening. We are burdened for souls at this place and are sure that the Lord will answer prayer. We also desire the prayers of our people everywhere for a church in Sedalia, Mo."—C. A. Gamber.

EVANGELIST PAUL GOODWIN—"We resigned our church in Los Angeles at the District Assembly and bade good-by to our dear people of Riverside Drive who stood so loyally behind us for eighteen months in the organization and building of the church there. The following week we spent with Brother Joseph Gray and his fine people at Monrovia. Brother Gray has done a great piece of work here. A fine new church building and fine attendance greeted us, but best of all a beautiful tide of spiritual life and unity. This was a short meeting but God's blessing was upon it. Eight or ten hungry souls sought God at the altar. The following Friday our preparations were completed and we loaded the old car up and started across the country. We had a great trip, with no serious mishap, driving through the great pine forests of northern Arizona and across New Mexico. When we drove into Mountainair, N. Mexico, we found a Nazarene tent meeting in progress with Brother Henry Norris from the Huntington Park Training School in charge. He and his people insisted that we could stop and preach for them Sunday and Monday and still get to our next appointment on time. It was the first tent revival ever to be held in that Western town of about 1200 people, but we preached Sunday night to a tent full of people, about 300 I would judge, and a very few even professing Christians, and it looked like almost as many outside. God gave us souls in this meeting. Then Brother Arthur Fields and his little wife invited us out to their ranch to stay. Brother Fields is one of the finest old converted cowboys we have ever met. They made him town marshal last year and he cleaned up five gambling and bootlegging joints in that one little town and kept good religion doing it. They certainly entertained us in royal style. We arrived safe and sound in the beautiful city of Plainview, Texas, to open a three weeks' campaign with Brother Hocker and his people. They surely know how to entertain the evangelist and his family, securing a nice private home for us all to stay, belonging to Sister Jessie James, and she cooks for the whole hungry crowd. My niece, Miss Evelyn Goodwin, is with us in charge of the singing and we are expecting my father to drop in on us from Kansas City for the last ten days. The revival spirit is on here. There have been souls in the altar from the start and Sunday night the splendid new brick church auditorium was filled to capacity and late comers could not find seats. Fifteen hands were raised for prayer and three got definite victory at the altar. This is our first meeting in this great old state

but we have absolutely fallen in love with the Texas people. Their hospitality is wonderful. We ask all our friends to pray for us. We go from here to Buffalo Gap, Texas, August 1 to 11."

PASTOR J. O. DAVIS, BONHAM, TEXAS—"We have just closed a great revival meeting here with Rev. B. H. Edwards as evangelist. His wife and daughter Ida did the singing which was enjoyed by all. We feel that Miss Ida will be one of our leading song evangelists. Brother Edwards is a great preacher of the old type. He is safe and sound and practical. We will never regret having him come our way, he is so fair and honest with the pastor and we hope to have him again some time. We had about twenty-seven either reclaimed, saved or sanctified during the meeting, making a total of about forty since the assembly. Brother Edwards took five into the church at this time and we are hoping for others to come in later. The church has recalled us here for the fourth year, giving us a thirty days' vacation and thirty days to accept the call. We are to say yes or no August 14. A thousand blessings upon our good people at Bonham and on our many outside friends."

EVANGELIST E. E. MIERAS—"We closed a good tent meeting at Wayland, Mich., last night with eight at the altar. The attendance was not large but the Holy Ghost was present in power and most of the seekers seemed to pray through to victory. A total of forty-seven bowed at the altar. We hope to see a Church of the Nazarene in Wayland in the near future. The prospect is very promising. It was a pleasure to labor with Pastor Sharp and our good people of Bradley."

DURAND, WIS.—"This is Wisconsin and is called a hard field, but the job is surely, if slowly, being put over. The prejudice there naturally is everywhere against vital godliness makes this field a hard one. I believe that this would be a good field of labor to test out a call to the foreign field. This is America and under the good old Stars and Stripes and there may not be quite so much romance in the thought of evangelizing in Wisconsin as in Africa, but Wisconsin needs the gospel as badly. Let some of the young college graduates who are being turned down because there isn't money to send them to the foreign fields come to Wisconsin and live down prejudice and demonstrate holiness to these people and gradually they can be won for Jesus. When they are won they make good Nazarenes; they shout, pray and pay when they get the blessing. Four years ago this June, Rev. B. T. Flanery held a tent meeting here and only succeeded in re-organizing here a church with ten members. I came here in August of that year (1926) and became pastor. The next year (1927) we called Sister Keel for a meeting. We had only ten seekers at the altar with a net increase to the church, including my wife and myself, of six, which made sixteen members including the children. The next year we again called Sister Keel. We

had four Sundays' meeting and had thirty people at the altar and sixteen additions to the church. This year since last assembly we have had souls pray through at regular services. When Brother L. G. Milby and wife came to us for a meeting, notwithstanding all hindrances, there were thirty-four seekers and the church was greatly strengthened spiritually, and there were several persons coming our way from this meeting. Our entire budget is taken care of and over half of our people are taking the *HERALD OF HOLINESS* and eleven of The Other Sheep are taken. We have a Woman's Home and Foreign Missionary Society. We are aiming to organize a Young People's Society next week, with at least twenty members. We paid the evangelist \$150. The evangelist on the last night of the meeting raised \$50 love offering for the pastor and \$7 for one of our girls who played the piano. All this in addition to the fact that the church pays \$15 a month rent and \$12 a week as pastor's salary, all paid up to date. Brother and Sister Milby are among the best workers I have ever worked with in all my twenty-three years of service for the Lord. They are safe and sane to have in any community. They are church builders. They are soul-winners and God's chosen ones. We were so blessed in our association and fellowship."—J. S. Leggett, Pastor.

QUINDARO BLVD. CHURCH, KANSAS CITY, KANSAS—"We have just closed the first of a series of tent meetings planned for the summer months. Dr. A. S. London and his family of singers and preachers were in charge. The attendance increased from the first night and the interest was very fine; more than fifty professions at the altar and some fine families contacted. The Londons can't be surpassed for all-round revival workers; their singing, playing, preaching and general way of doing things attract many. We are well pleased with the meeting and at this time the second meeting is getting under full swing. Three more engagements are planned. Kansas City, Kansas, is the largest city in the state of Kansas and has but one Church of the Nazarene. This is a shame and by the grace of God we expect to keep the home fires of evangelism burning brightly until there shall be a number of neighbor churches. Friends within one hundred miles of Kansas City may tune in each morning at 7:00 o'clock and at 9:00 on Sunday for our daily radio inspirational service conducted from our church studio over W. L. B. F., 'Where Listeners Become Friends.'—Elmer D. Russell, Pastor.

EVANGELIST ELWOOD TAYLOR—"We have had revivals and conventions in the following places this year. We began with Lexington, Ky., with Brother and Sister Mason as pastors. Here we had a great revival of old-time religion and many found the Lord. Next we went to Georgetown, Ky., and had a great time with Brother Sholey as pastor. Here we had a fine time. Brother and Sister Sholey are fine people and they have some wonderful people in their church. We went next to Syracuse, N. Y., where we had a great time with Brother and Sister

A. R. Brooke as pastors and what a time we had with them and their dear people. God gave great victory. Next we went to Pineville, Ky., where we held a meeting for Brother Hugh S. Clark, and had a great revival. After this we held meetings at Whitley City, Ky., where we paved the way for an organization later. And we held a few days' meeting in Williamson, W. Va., to try it out for an organization, where there seems to be but little opportunity, also held a few services at Middlesboro, Ky., where the pastor has wanted a church, but having had two or three seeming defeats, made it a hard field. Thence we came to Frankfort, Ky., where it is considered as, 'No Man's Land,' but here we had a fine time with Brother and Sister McCammon, who are choice people and they are serving a wonderful people. What a time we had together, but little results so far as sinners finding God, but the church was blessed and encouraged to go on to great victory. They are building a fine church there. Perhaps the greatest service we had while in Frankfort was a great service we had in the penitentiary among the prisoners. We had only thirty minutes for song and preaching, but God gave about thirty seekers and some claimed to pray through. The prisoners invited us back for meetings. We had a great week-end convention with Rev. Chas. Pegram at Richmond, Ky. God has given Brother Charley a great grip on that city. We had about fifty college students out the last night of the convention. A great revival tide was on if we could have stayed, but my wife was due to undergo a serious operation and we had to leave. We held, or finished out, a tent meeting in Wayne, Nebr., and on our way we stopped at Fremont, Nebr., and had a fine service with Brother and Sister Campbell and had a fine convention at Maxwell, Nebr., and Brother Kirby Fields and I are now in what seems to be the beginning of a great revival. We wish that all the Nazarenes everywhere would pray for us for we must have a great church here in this city of 14,000. North Platte, Nebr."

EVANGELISTS ALICE AND EMMA IRICK—"The Lord gave us a most gracious revival with Pastor Farmer and his good church at Cleveland, Okla. There were a goodly number saved, reclaimed and sanctified wholly. Then a good class came into the church the last Sabbath. The Sunday school rally was an interesting and also a record-breaking affair. Brother Farmer has done and is doing an excellent work in Cleveland, and is called back for another year. Our next engagement was with Pastor Pierce and church at Duncan, Okla. This proved to be one of the greatest revivals we have witnessed in years. There were over one hundred who found 'The double cure,' and thirty-seven joined the church the last day, and others to follow. Brother Pierce is loved by the entire church and is appreciated by the city of Duncan and the surrounding territory. He was recalled for another year without a dissenting vote. This is one of the best and most wide-awake and aggressive churches in the country. They are planning to build

a new brick veneer church in the near future. Some of the salt of the earth compose this church. The crowds were large, the attention was perfect and the interest was wide-spread, and the fruit for God and the church was gratifying to pastor and people. Professor Johnnie and Jackie Douglas put over the singing in a grand and good style. The Sunday school rally was the best yet. There were three hundred and thirty-five in attendance the last day for Sabbath school. The Rescue Rally for Rest Cottage at Pilot Point, Texas, was owned and crowned of God. The church and people responded with a large cash offering, and many subscribed to buy bed sheets and pillow cases for the Home. The finances came easily and freely. We are now pushing the battle for God and souls at old Ft. Jessup Camp, Many, La. This camp has some wonderful and valuable history. It was here in those early days when Rev. S. S. Sanders held the first camp, and Rev. Roy T. Williams, now one of our beloved General Superintendents was converted to God, and went on, got sanctified wholly, and Brother Sanders assisted Brother Williams to attend Texas Holiness University at Peniel, Texas. This is fruit to the glory of God and to the honor of Ft. Jessup Camp. We go next to that great camp at Vincent Springs, Dyer, Tenn. These are wonderful and fruitful days and time to our hearts and lives and labors. Our slate is full until September 9, and the pastors and churches are calling for our humble labors and services. Address us at Bethany, Okla.

PASTOR I. F. METCALP, FORT DODGE, IOWA—"Just closed a good revival with Rev. Harvey Chrysler and wife as evangelist and singers and guitarist. They are sweet singers in Israel. Brother Chrysler preached the gospel in the old-fashioned way. The church was helped in several ways. The saints were encouraged. Several prayed through at the altar. Their singing blessed the people and we surely enjoyed laboring with these good people. Brother Chrysler is small, but mighty in pulling down of strongholds of old heelzabub, and making him take to the woods. This revival was by no means a failure. God used these young people in a marvelous way; his messages were powerful and to the point. We are not looking back, much less turning back, but are following on to know the Lord and pressing toward the mark of our high calling in Christ Jesus. God saves and sanctifies me now."

FREMONT, MO.—"We have been with these good people only a year now, and it has been a good year. The Lord has been very precious to all of us. The N. Y. P. S. Convention was held here beginning July 4. The Lord gave us a wonderful convention. All the business of the convention was handled very beautifully under the efficient leadership of our District President Rev. J. B. Ramsey. President Willingham of Olivet College was the principal speaker and our hearts truly burned within us as he brought the message from time to time. Praise the Lord for all He has done for the Nazarene young people of Missouri.

District this year. Following the convention, District Superintendent Dees, his wife and two daughters remained with us for a series of evangelistic services, and the Lord surely gave us a fine meeting. There was old-time praying, digging and confessing and about eighteen souls found pardon or cleansing. Ten fine young people came into the church with possibly others to follow. They have left us in much better shape than they found us. The closing night of the meeting while Brother and Sister Dees and the girls sang "Traveling Home" the glory rolled in tides. The folks shouted, laughed and cried and conviction settled on the people. Without a sermon Brother Dees gave the invitation and some came to the altar and others knelt by their seats; God was there. Several were saved and we had a real old-fashioned Nazarene time. The folks say it was the best meeting they have had here for some time. And we say "On With the Battle" And to the Dees family. "Come again."—F. A. Welsh, Pastor

CHERRYVALE, KANSAS—"I am glad to say that the fire of God is still burning in my soul. I never had better victory, and my passion for the lost was never greater than now, and the dear Lord is still blessing my ministry. At this writing I am engaged in a revival meeting in Cherryvale with Brother and Sister H. N. Morris as pastors, and wish to say that in all my travels I have never met with any whom I enjoyed laboring with like these precious saints; it is indeed blessed to have such faithful workers in the vineyard of the Lord, to hold up the hands of an evangelist. The battle here thus far has been a hard one, but God has some splendid victories. Several have been converted, and a number sanctified and old-time conviction is on the hearts of many who are attending. The members of this little church are the very best altar workers I have seen in many a day. They just won't let up as long as there is a soul in the altar, and some of them have fasted for several days at a time, and prayed for unsaved loved ones. Business men are stirred and God is answering prayer. We are expecting a real breaking up time before the meeting closes and hope to be able to say that God has given us a few more good Nazarenes who will prove faithful until the end. Amen." C. O. Miller, Evangelist.

QUANAH, TEXAS—"As we look back upon the past year we fully realize that our God has been our leader, for we feel we have been making some progress as a church. It has been a time of battles, but in every battle we have been the victor, through His name. Our spring revival meeting with Rev. P. L. Pierce as evangelist, Brother Freeman Pearson and wife in charge of the singing, Miss Hattie Bigham as pianist, was blessed of the Lord, and resulted in a nice band of real Nazarenes. The presence of the Lord is ever felt in our services and a few souls pray through in our regular services. The power of the Lord came on the service last Sunday morning in such a way that we felt it was more in divine order to give

an altar call than to preach. We gave an invitation for seekers and soon there were two hungry souls at the altar praying through to victory. To God be all the glory. Only July 14 in our absence the church met in a special meeting for the purpose of recalling their present pastor for another year. It was found that on the first ballot every vote had been cast in favor of retaining him for pastor. We are expecting great things of our God in the future. Our summer revival, August 29 to September 8, is the time we ask that you all remember us in prayer for an old-time revival that will sweep the country for miles around. Please remember the date."—W. G. Shelton, Pastor.

OXFORD, N. C.—"We have no glowing report to bring from the Oxford church but we feel that with the help of God we have made some advance this year. Feeling led of God in a special way, we enlisted the services of Rev. J. C. Wagner for a revival camp in March. God blessed Brother Wagner's ministry to our church and to our own souls. We had a total of eleven seekers and there were two joined the church as a result of his campaign. Brother Wagner preached with unction and power, leaving a lasting impression upon those that heard him. We were enabled during the year to open meetings at Hartsford and continued them through the winter in spite of adverse weather conditions. We were also enabled, by the help of God, to organize a church of seven members in March. We feel that in this community surely Brother Ferrel planted, Brother Richardson watered, and God hath given the increase. Because of our resignation here, Rev. S. E. Dixon has come to take up the work. We are going to enter into the labors of Brother Turpel at O'Leary, P. E. I., where he has labored for seven years. Please pray for us in this great down-cast mission field."—Rev. E. J. and I. G. Myatt.

CALVERT, ALA.—"The Calvert Church of the Nazarene was organized on September 16, 1928, following a series of services by Rev. I. D. Farmer of Cleveland, Okla. We organized with nine members and two have been added. Our pastor is Rev. R. S. Rushing who also serves the

Selma Church of the Nazarene. He gives us one Sunday in each month, coming on Thursday and preaching that night, Friday night and three times on Sunday. He is a real pastor in all that the word implies, loving, gentle, patient, 'rightly dividing the word of truth.' On July 14 our first revival closed. Rev. W. R. Platt and wife were the evangelists. They gave us eighteen days. It took ten days for the way to be blasted out. Each morning from six to seven o'clock the church met in united prayer, fasted and tarried before the Lord until the break finally came. Brother Platt is a man of much fasting and prayer, consequently of deep spiritual experience. There has never been stronger, deeper nor more Holy Ghost preaching done in this town than he did. Sister Platt preached three times and our pastor once, out of the thirty-eight services. As a result of it all (giving God the glory), there were twenty professions to definite works of grace, not mentioning the strengthening of the church, and conviction that is still on outsiders. Six were sanctified; four or whom were saved during the meeting. Most of the victories won were during the last seven or eight days, so we see why ten days' campaign would not have done. All praise to the Father, Son and Holy Ghost for the rock-bottom work that was accomplished. We are few in number, young in years, but strong in faith. Praise the Lord!"—Ola E. Webb, Secretary.

DEWEY, OKLA.—"We just closed one of the greatest revivals we have ever ex-

TOBACCO

Can It Be Defended?

A 48-page booklet by J. B. Wright giving a comprehensive presentation of the case against tobacco. Every phase of the subject considered—the moral, physical, and spiritual effects. The statements of judges, legislators, doctors and ministers are quoted. We never have seen anything better on this question.

Price 10c, postpaid

NAZARENE PUBLISHING HOUSE
2923 Troost Avenue
Kansas City, Mo.

PASTORS! EVANGELISTS! AGENTS!

HAVE you ordered a stock of "The Call of the Aguarunas," our new booklet telling of the life and work of Esther Carson Winans? Thousands are being stirred by this narrative of heroism and consecration. Rev. C. Warren Jones, District Superintendent of Pittsburgh District, writes: "The little book of Esther Winans goes great. I sent for 800 and have sold 550 of them."

The book sells at 10c a copy with special prices in quantities.

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

perienced and in many ways the most wonderful this church has ever had. The Edwards Ladies Quartet were the evangelists for seventeen days. Thirty-nine bowed at the altar and not one left without victory. There were five sanctified. Sister Edwards preached with unction and power and old-time conviction seized the hearts of many. The singing and music were beautiful and many shouts were heard as the glory fell on the hearts of the saints. The finances came easily, paying the quartet \$200, a love offering for Brother Hurst, our supply pastor, of \$25 and the janitor \$15. We had a baptismal service on the last Sabbath afternoon when eleven were baptized. We will get several good substantial members from this revival, all of them being young people and a number of them that had never been to an altar of prayer before. We covet the prayers of the HERALD OF HOLINESS family that God will keep our little band on the firing line and we will be a power for God and holiness in the little city of Dewey. Our crowds were so great we did not have seating capacity and had to turn many away the last night of the revival."—Mrs. A. M. Shrider, Reporter.

ELLIS, LA.—"God is blessing and giving victory in our work for Him. We came here just after the assembly last November in answer to a call from the church, feeling assured that God was leading, and as time goes on we are more and more convinced of that fact. The pastor last year could not give but one Sunday each month, but we are giving full time this year and it is wonderful to hear our people tell how we are getting back to old times. We have tried to impress upon the hearts of our people the need of prayer and constant communion with God. We have about twenty in our Prayer and Fasting League and God is answering by fire. In April we were blessed in having Sister Carpenter, returned missionary, with us. Our souls were made to rejoice as we feasted on the good things of God as Sister Carpenter preached to us. Then we began to get ready for the Ellis Campmeeting, June 21 to 30, and in answer to the prayer of faith several were saved at the regular services. We took in seven before the campmeeting, some by letter, others by profession of faith. Brother Raymond Browning of Columbus, Ohio, came

to hold our camp for us. We were not surprised when on the first Sunday the altar was lined with earnest seekers, the most of them praying through, then on the next week and next Sabbath they kept coming. We shall never forget Brother Browning and his earnestness in preaching the truth of full salvation. We are now back at our church and God blessed in both services yesterday and four more united with the church. We paid all our General Budget by May 1, and will soon have our District Budget paid. We are trying to put first things first and we will be disappointed if God does not take care of His workman. Brethren, pray for the church at Ellis."—V. L. Nabors, Pastor.

PASTOR J. E. SMITH, DECHERD, TENN.—"These are busy and good days with us here in the service of our Christ. His approval has been upon our labors all the year and victory has been ours. The work here at Decherd and also at Cowan is moving on nicely with the outlook the best for a great revival at each church that I have known. Our regular services are seasons of refreshings from the Lord and souls getting to God. Rev. C. J. Frost of Maplewood, Mo., joins us here at Decherd, Aug. 11, for a great battle with the enemy of our souls. Our faith is already high for this fight but still mounting. We have not yet had our summer revival in Cowan but plan to have it the last of August. Surely no pastor has a more loyal and lovable people than we have at each place. They have recalled us without a single dissenting vote for which we praise the Lord. I have just returned home from Guntersville, Ala., where God gave us a wonderful meeting. We have had no church there but at the close of the meeting a lot was given and ere you see this in print we shall have a 40x60 tabernacle on the grounds with a splendid band of people to push the work of our Zion. The days of revivals are not over and our God still lives."

PASTOR D. PAUL WHITE, MEADE, KANSAS—"We recently closed a three weeks' tent meeting with Rev. G. F. and Byrdie Owen as evangelists. We think a church could not secure more capable and efficient workers. Brother Owen's messages were highly instructive and rich with fre-

quent descriptions of the Holy Land. God wonderfully blessed our hearts through Mrs. Owen's special singing. She uses mostly those beautiful old songs with a real message. The Holy Land service in which Rev. Owen wore a costume similar to the one Jesus wore and Mrs. Owen dressed as a Bethlehem woman of today, won many friends to the church. The curios and pictures shown and explained were interesting, especially to the children. We are glad to see a few cases of real salvation, and as a further result of the meeting the church has a greater vision of future possibilities than ever before. The church here has been renting a small church which is inadequate for our needs. Rev. Owen helped us launch a building program. The plans were carefully worked out and during the meeting we received pledges amounting to over twelve hundred dollars. We own our lots and parsonage and expect to begin work on the basement this fall. At the close of the meeting we were delighted to have Rev. and Mrs. F. R. Guy unite with us. They came from the M. E. church and we hope that they may readily find work in our church. Rev. Guy is sound and straight on holiness, having received part of his education in God's Bible School, Cincinnati, Ohio. He is not only a talented preacher, but is also a gifted artist. His chalk talks and illustrated songs are beautiful and impressive. Mrs. Guy has always had a great success in children's work and she enjoys working with the boys and girls. Rev. and Mrs. Guy are just entering into middle life, and there is a promising future for them, as they have a vision and a burden for the lost. Any church will be blessed in securing the Guys as pastors. The church here has given Rev. D. Paul White a unanimous recall and we are expecting great things from God in the future."

THE DALLES, OREGON—"We have just closed a week-end meeting with our new District Superintendent, R. J. Plumb, and the Rose Bower Ladies Radio Quartet of Portland, Oregon. This was a great blessing and uplift to our church here. Brother Plumb's messages were very timely indeed. They made us feel we must not fail in the great plan of God, either as a church or individual. The Quartet was a reminder to us of what God can do with young people who have laid all on the altar for sacrifice or service. Their songs were inspiring and their personality pleasing. May God bless these precious girls. God is blessing us here in The Dalles, although we have had some very difficult things to face, yet we believe our God hears and answers prayer and that we have a great future and field before us. We have seen souls in our altar, one case of healing. We love God supremely and mean to press the battle on."—Mrs. Mac Budd, Pastor.

PLATTSBURG, N. Y.—"The outlook for the work here was never more auspicious. We are truly thankful to God for sending a godly consecrated couple like Brother and Sister Hollenback to us. Brother Hollenback has qualities which

YOU MAY Make life comfortable for the wornout preacher and Receive an income from the same money while you live.

Made possible by Ministerial Relief Annuity Bonds

Information gladly furnished

Department of Ministerial Relief

Church of the Nazarene

2923 Troost Ave., Kansas City, Mo.

under God can be used to push the cause of holiness and our dear church in this great north country. He invited the pastors, churches, evangelists and friends to assemble at our church for a great all-day meeting on July 18. It was the largest delegation of Nazarene preachers ever seen in Plattsburgh. The blessing of God was manifest during the whole day. One soul sought God, one sister united with the church, but not least of all, the saints were greatly encouraged and led to see the great possibilities before us. About three hundred dollars were pledged to liquidate local debts. Plans were made to hold another such meeting on August 15, at Gouverneur and to hold one each month at some place in the north country. Rev. Beers, pastor at Burlington, Vt., was with us and was a great inspiration with his stirring message on the gospel feast and his unctuous exhortations and prayers. Some of his dear people accompanied him and gave special music and helped to pray and push. Our good preachers in the north were well represented. Brothers McPherson, Hurd, Vaughan, Babcock, Weightman and Sisters Burns and Mikel were present and were all a blessing and help. Local people assisted in various ways to make the meeting a success. The Lord did pour out His Spirit in a special way at the evening service and the saints were blessed as we have not seen them in a long time. Our pastor and his wife assisted by the church and friends entertained the people in the church during the day. Some went away saying they were reminded of the time when the great revival swept this country over twenty years ago and people were entertained and fed by hundreds when they attended meetings from a distance. We feel to thank God and take courage."—Vera Weightman, Reporter

WILBUR H. PARKER, PASTOR, HAMILTON, OHIO.—"The Young People's Society recently got together and decided to do something worth while for God and the church by holding a series of revival meetings. It was decided to call Rev. W. Edwin Haggard as the evangelist, and his two sisters, Misses Irene and Gladys Haggard as special singers, with Miss Irene Haggard as song leader and Martin Coyle as pianist. The meetings which lasted but two weeks are history now but we feel the results will go on through eternity. There were about twenty definite professions, practically all in the last week of the meeting. A number of the converts were young men who decided it is 'a man's job' to serve God. The attendance at the meetings was fine considering the extremely hot weather—in fact people did not seem to let the weather interfere. The preaching of Rev. Haggard was of a high order, clear, logical, deep, unctuous and spiritual. His messages carried conviction to the hearts of his hearers and were thoroughly enjoyed by many, both saved and unsaved. We called Brother Haggard our "boy preacher" but his messages were beyond his years and we predict for his future ministry a glorious success under the continued anointing and blessing of God. The special singing of the Haggard sis-

ters lifted our souls again and again to heavenly altitudes and contributed no small part to the success of these meetings. They were ably assisted at times in quartet specials by their father who sang bass and our own song leader, Roy Hacker, who carried the tenor. And, by the way, while the Haggards are making their home in Hamilton now, we are still having from Sunday to Sunday, splendid duets and quartets from this same group. As a result of the meetings a number of converts and some among the membership of the church united with the Young People's Society and are adding considerable interest to the young people's meetings. Further results of the revival were seen in large prayermeeting attendance last Wednesday (July 10th) and two souls at the altar of prayer. Among those uniting with our church was the evangelist, Rev. W. Edwin Haggard, who comes to us from the M. E. church, south, with the highest recommendations. We are sure this fine young man will be kept busy in his chosen field of holy evangelism. He is sane, orthodox, and spiritual and will bless any church by his ministry."

EVANGELIST PERRY ROOD—"Last night we closed a great old-fashioned tent revival here in Circleville, Ohio. We kept account of the seekers and finders as best we could, although they were saved in their seats, at home and in other places so it was hard to tell just how many were saved. We had close to a hundred at the altar. God gave a fine new Church of the Nazarene with fifteen adult members and the new church has called Rev. F. S. House to the pastorate. We got several subscriptions for the HERALD OF HOLINESS. This was one of the best re-

vivals we have seen for months. Thank God, we can still have revivals if we meet conditions, stay on our knees and faithfully preach the gospel of Jesus Christ to the glory of God. Arthur and Frank Cooper, singers, were with me and they are fine help in a revival, we got on fine together and the Lord blessed our efforts. We go from here to Cardington, Ohio, for a camp July 28 to August 11, and hope to be remembered in prayer for souls. I have one open date this fall and two for the winter. Should my services be desired write me soon. Home address, Middleport, Ohio."

NORTH VERNON, IND.—"We opened a meeting here in North Vernon May 26, and closed July 7. God blessed and helped in many ways and we never enjoyed working in a place more than we have here. At the close of the meeting the folks asked us to pastor the work, we accepted the call and have granted the privilege of doing some evangelistic work. We sent for Brother Quinn, our District Superintendent, to come and organize a Church of the Nazarene. He was with us July 20 and 21, and organized a church with a good live class of old-fashioned pilgrims. Others are looking our way. North Vernon is a railroad center, ninety-two trains coming here each day. This is a good place for Nazarenes who are looking for reasonably priced homes, farms, unimproved land or factory sites. We would be glad to hear from any of the brethren. North Vernon Church of the Nazarene will be heard from with a good steady growth, paid up budgets and home mission work in nearby communities. After the church was organized they voted asking us to remain as pas-

"If a Man Die, Shall He Live Again?"

By I. C. Mathis

Most if not all of our readers need no argument or proof to convince them of the certainty of a life after this. Countless thousands, however, are asserting their doubts about the immortality of the soul, especially is this true of young people and college students.

Every Christian should be able to give a reason, "for the hope that is within him" and be prepared to help others who are in doubt and darkness. This book is valuable for such a purpose. According to Dr. A. M. Hills it is "A needed and able book. Its subject is important enough to engage anyone's interest and attention for it concerns us all. There is not a dull line in it."

48 pages, paper covers, full page frontispiece of author.

Price 25 cents

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

tors and we have accepted the call and mean for the devil to realize that he has a fight on his hands every day in the year. When you pray, please remember this Jewish pastor of the Church of the Nazarene here. We are enjoying the blessing of entire sanctification"—Samuel Thomas and Wife.

BLUE RIDGE, MO.—"After our people here had spent more than a month in prayer, having services every night, we began special services the 23rd of May with Rev. T. F. Evans as evangelist. It was a long pull and the meeting lasted five weeks. With the exception of a few faithful ones everybody seemed totally indifferent. People didn't have interest enough to attend the services. But the believing ones held on and prayed, and God wonderfully helped Brother Evans to put on the truth, in the old fashioned way until finally God broke through and conviction fell upon the people and sinners fell at the altar and prayed through as many as ten in a single service and there was a shout in the camp. There were twenty-seven conversions. I was called home by the sickness of Mrs. Clevenger but I got Brother P. C. Norton to preach after the meeting closed and receive members and baptize. There were 18 united with the church and 19 were baptized. The committee on finance raised \$138 for Brother Evans. Brother Herrell, our District Superintendent, and his wife came over from Trenton at the close of the meeting and attended to some necessary business of the church. Our Nazarene people and a few others worked fine in the meeting and saw the desire of their hearts in the salvation of the people. We were well entertained in the home of Sister Alfred Meek, one of God's faithful handmaids, who seems to delight in caring for the servants of the Lord. We have three-fourths of our budget paid and expect to be paid in full by the time of the assembly."—Jerry Clevenger, Pastor.

CLINTONDALE, NEW YORK—"The Lord is blessing our new church at New Paltz, N. Y. We conducted a tent meeting there from June 19 to 30, with Evangelist Rev. Thomas B. Greene of West Somerville, Mass. Brother Greene did some fine preaching and God blessed His Word. We had about seventy-five out the last night of the meeting. We are now in a tent meeting at Loyd, N. Y., five miles north of Clintondale, N. Y. The unsaved are coming to the tent with conviction and the indications are that we will have a real revival of religion before the meeting closes. The pastor, Rev. D. M. Coulson formerly of Texas, who has been the evangelist in a revival at Rochester, N. Y., expects to come and preach the last week of the meeting. In Kingston, N. Y., on August 8, we expect to launch a tent meeting with Evangelist D. M. Coulson to continue for about six weeks. The tent will be located on the corner of Henry and Pine Streets, Kingston, N. Y. Miss Pearl Hill of Morrisonville, N. Y., will have charge of the music and singing with the assistance of local help. We have also felt led to have

a revival in Newburgh, N. Y., with Evangelist D. M. Coulson. We expect to open the campaign about September 15. I have conducted prayermeetings in Newburgh for a year and there is a small group who earnestly desire to have a Church of the Nazarene organized in their city also. God still comes in old-time power and blessing when we pray and work in faith believing"—David H. Keeler, Pastor.

VIBORG, SOUTH DAKOTA—"The Turkey Valley church and Viborg church have had two good revivals of late, having Rev. P. P. Belew of Olivet, Ill., as evangelist. At first we pitched a 17 days' battle at Viborg. Weather conditions were against us but a goodly number sought God. Next we moved the tent to Irene, ten miles distant and started an eleven days' battle there. The town people were slow to turn out, but our people from the country are loyal and can always be depended upon. They turned out and soon people came to see what was going on. By the close of the meeting the tent would scarcely hold the crowds. The last service was wonderful with eleven precious souls seeking the Lord and many were happy finders. Many left the tent under deep conviction. I can truly say Brother

Belew is the pastor's friend. We truly know there has been a man of God among us who dared to preach the rugged truth and not compromise. His work is thorough and constructive. He has won many friends in both of these meetings for our churches. We are called back to the Viborg church for another year. It is a pleasure to labor with these dear people. Please remember us in prayer that we may win souls."—E. Coryell and Wife.

EVANGELIST E. C. TAYLOR—"We have held three meetings since our last report. Our first meeting was at White Cloud, Ind. Here God gave us a fine meeting in which quite a few were saved and sanctified. From White Cloud we came to Corydon, Ind. The meeting was held in a big tent. From the very first service God's power was upon the meeting with many praying through. Indianapolis District Superintendent Rev. C. J. Quinn was with us in the closing days of the meeting and we organized with a good class of twenty members with more to come and they have called our good friends, Brother and Sister Stover, from Kentucky, as pastors. We are at this time with the Stovers at Louisville, Ky. God is blessing and we are moving on. Thank God, we can still have revivals. We go from here to Salem, Ind., and from there on to Milltown. This has been one of the greatest summers of our life. We earnestly covet the prayers of the saints that we may keep on the firing line."

COURTLAND, TEXAS—"We have just closed a successful revival here with Henry Isgritt as leading evangelist, and Mrs. M. E. Perdue pastor. Ruth did a wonderful work and the Lord crowned every service. Scores sought the Lord for pardon and cleansing. Such God-sent messages as Brother Isgritt did bring with power from God; the Holy Ghost was present in convicting power. Folks saw themselves and cried for mercy. Sinners were saved, backsliders reclaimed, believers sanctified and homes which were sad have been made happy. Troubles that were brewing have been straightened, wrongs righted and restitution made. To God be all the glory. Yes, thank God, we are in the fight for God and mean by the grace of God to be at the job when Jesus comes. We are looking forward to another great time, August 9 to 18 at Atlanta Camp, Atlanta, Texas. May God bless us all"—Percy Hoffpauir, Reporter.

NEW CASTLE, IND—"We are enjoying our work here and certainly appreciate the way the Lord is undertaking along all lines. We found a very divided church upon our arrival here last fall, but it seemed from the very beginning God has undertaken until now the church is practically together. God has blessed with many seekers, not only in revivals, but regular services. Every department has taken on new life. Sunday school has grown to an average of 318 to date. Have taken in 52 members and many are interested; 608 were in attendance at Sunday school rally last Sunday. It has been our privilege to have some of the best evangelists of our movement with

"The best intrinsic value ever offered in a Bible for Adult Readers, Teachers, Preachers and Students. The durability of materials, mechanical excellence and value of contents are equal to any Bible at double this price."

Teacher's BIBLE

REDUCED \$2.95
PRICE

LARGE BLACK FACE TYPE
8 VO. SIZE, 5 1/2 x 8 INCHES, marginal references, full helps to Bible study and including

A BIBLE STUDY COURSE



It is highly desirable to read the Bible through from Genesis to Revelation. A cumulative knowledge of the Scriptures, so valuable to education, instruction and a true perspective of religious history and truth is obtained.

The portions that consist entirely of names and subject matter, wholly devoid of interest to the average reader, are omitted from the study course.

The course is divided into thirty-six lessons and gives both the beginning and ending of each lesson; also the beginning and ending of passages or portions to be read.

Best Quality Thin Bible Paper
Clear Black Superior Printing
Durable Flexible Binding

MOROCCO GRAINED
BINDING OVER-
LAPPING, GOLD
TITLES

THIS COMPLETE
HOLMAN TEACHER'S BIBLE

also contains
References and over 400 pages of Copyrighted Helps by most reliable authorities. A Treasury of Biblical Information, Practical Comparative Concordance, a Complete Illustrated Bible Dictionary, Four Thousand Questions and Answers, New Biblical Atlas with Index.

ASK FOR NO. 4408

NAZARENE PUBLISHING HOUSE
2823 Troost Avenue
Kansas City, Mo.

us this year, namely E. C. Oney, Hona Fleming, and just closed a wonderful revival with C. B. Fugett July 21st. We have outgrown our quarters and are expecting to start building additional room soon. Have campaign on among business men and meeting with response; about \$2,000 pledged and only started. Not a financial pull this year. District Budget paid to date and General Budget pledged. Great opportunities here. Pray for us."—C. E. Pendry, Pastor.

EVANGELIST LEE L. HAMRIC—"This finds us in a fine revival here in the Kelley Church, Wellington, Texas. We are experiencing some real deep salvation work; reminds us of the old days of twenty-five years ago. People are dying out and getting a real experience of grace. Crowds are fine; it's a pleasure to labor with this good pastor, Rev. Smith, and church. We have in this church some fine, true Nazarenes as we ever met. Brother and Sister Knight from Mineral Wells are fine singers, blessing the people. They should be kept busy all the time singing the gospel. Our last revival was the old Ebenezer Camp at Crowley, La. Here we had a fine camp; someone said there were about seventy-five souls forward. These are blessed days of victory for me. Thank God, so on we go with the message of holiness."

EL PASO, TEXAS—"Burnett Gospel Singers and Rescue Workers assisting pastor I. G. Young and El Paso church in revival effort. The outpouring of the Holy Spirit and attendance Sunday morning was very encouraging. Singing and music by quartet appreciated by congregation. Help us pray that a revival may be given the church."—W. Evans Burnett, Evangelist.

DEATHS

GOTTSHALK—Rev. H. Gottshalk was born in Montgomery Co., Pa., July 7, 1862, and departed this life, May 24, 1924, age being 66 years, 10 months and 17 days. He died at his home in Topeka, Kansas, where he has been living for several years. Of late years Brother Gottshalk has not been active in the ministry, but his devotedness and faithfulness to the local church, and to the work of the Lord in general were hard to be excelled. He is survived by his wife, three daughters, Mrs. W. E. Miller of Winfield; Mrs. W. O. Humbert and Miss Ethel Gottshalk of Topeka, two sons, Harvey C. Gottshalk, Philadelphia, Pa.; and Randall M. Gottshalk of Cherokee, Ia., also fourteen grandchildren. The funeral service was held at the Church of the Nazarene, Rev. R. S. Hall having charge, and Brother Gottshalk was buried in Memorial Park cemetery, to await the coming of the Lord.

CAMPMEETING CALENDAR

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 Nell 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., Deulah 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. Kessler, 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. King, 2020 Sacramento St., Corlies Sta., Pittsburgh, Pa.

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

ment, Aug. 6 to 11. For information write Rev. H. W. Hanselman, Buffalo Gap, Texas.

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

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

Aug. 4 to 18, Felicity, Ohio, Campmeeting. Workers: Rev. and Mrs. Warren E. Posey of Columbus, Ohio. For further information write, Chas. L. Henderson, Felicity, Ohio.

WANTS

NOTICE—Christian young men coming to Chicago, either to study or work who desire rooms at reasonable rates with Nazarene people, musical and educational environment, write me. Particularly would like to hear from a good pianist and those interested in music. Write Mrs. E. L. Bailey, 3124 Walnut St., Chicago, Illinois.

WANTED—A Christian plane leader. President Mt. Hebron Bible School, R. F. 2, Old Fort, N. C.

WANTED—500 more people to attend Hallelujah Campmeeting, Oregon, Wis., August 8-26. Most beautiful camp in the world 120 miles northwest of Chicago, 10 miles south of Madison. All conveniences. Board and room \$1.00 per day. Best of preachers and singers. Healing services are held. Bring the sick. For information address Rev. Jack Linn, Oregon, Wis.

Helps to Holy Living



The Author

A new edition of this most excellent little book by E. E. Shelhamer, has just come from the press.

Anything that Shelhamer writes is safe, sound and orthodox but this volume is characterized by its emphasis on old-fashioned piety and its helpful suggestions for a life of deep spirituality. It has 96 pages and 27 chapters, every one practical, terse, right to the point. Some of the interesting chapter titles are as follows: The Secret of Living

Close to God, Prayer, On Employing Our Time, Thinking Humbly of Ourselves, Bearing With Faults of Others, Suffering Injuries Patiently, Cautions Against Vows and Un-tempered Zeal, Seven Advices to the Sanctified, etc., etc.

A handy-sized book that can be carried in the pocket or handbag. Cloth binding.

Price 50c (We pay postage)

NAZARENE PUBLISHING HOUSE

2923 Troost Ave., Kansas City, Mo.

Aug. 8 to 18, Maybee, Michigan. Annual Interdenominational Campmeeting of the Southeastern 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. Tootle. For information write J. Warren Kays, president, Gladwin, Mich.

Aug. 8 to 18, Woodward County Holiness Association Tent Meeting, Mutual, Okla. Workers: Evangelist, Rev. I. C. Mathis; song evangelist, Rev. C. D. Clift; pianist, Miss Fern Green. President, Rev. E. A. Green. For further information write, Mrs. C. A. Kurtz, Secy., Route 2, Woodward, Okla.

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. G. Edward Gallup. President, Grover Williams, Chatham, Ill. For information write, Mrs. Julia Short Hayes, 2217 E. Capitol Ave., Springfield, Ill.

August 8 to 18, Thirteenth Annual Session of the Hudson Holiness Campmeeting Association. Workers: Evangelist H. T. Isgritt, Miss Ella Ruth, song leader. For further information write J. L. Payne, Dodson, La.

August 8 to 18, Frankfort, Indiana, Pilgrim Holiness Campmeeting. Work-

ers: Rev. R. G. Finch, Rev. C. L. Slater, Rev. David Wilson, Rev. Walter Surbrook; Chorister, Rev. C. D. Jester. For information write, Rev. Ray Smith, 815 North 11th St., Richmond, Ind.

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

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

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

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

Aug. 15 to 26, 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. Daby, Palco, Kans.

Aug. 15 to 25, Bonnie, Ill. Workers: Rev. Bona Fleming, Rev. Tilden H. Gad-

dis; Muser Sisters Trio, musicians and song leaders. For information address W. T. Lawson, 1206 N. Maple St., Benton, Ill.

August 15 to 26, Wichita, Kansas, Beulah Park The Fortieth Annual Camp of the Kansas State Holiness Association. Workers: Rev. C. H. Babcock, Rev. Paul Iters, Rev. Mrs. E. D. Bartlett, Professor B. D. Sutton and wife. For information write, W. R. Cain, Secretary, 516 S. Vine St., Wichita, Kans.

Aug. 15 to 26, Ramsey, Ind., the Twenty-fifth Annual Campmeeting of the Harrison County Holiness Association. Workers: J. B. McBride and Guy Willson, evangelists; C. C. Rinebarger and wife, song leaders; Mrs. J. C. Gray, children's worker. For further information write, Geo. F. Pinaire, Ramsey, Ind.

Aug. 15 to 26, Kampsville, Ill., Hillcrest Holiness Campmeeting. Workers: Rev. C. H. Stalker of Columbus, Ohio, and Rev. B. T. Flanery. Song leaders and children's workers: Mr. and Mrs. R. A. Shank. For further information write, Elba Polles, Kampsville, Ill.

Aug. 16 to 25, Kirk, Colorado, Eastern Colorado Plains Campmeeting, Olivet Tabernacle. Workers: Rev. G. F. and Byrdie Owen. For further information write, L. O. Webber, Yuma, Colorado.

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



Orval J. Nease, A. M.

You May As Well

Enjoy Southern California

While You Educate Yourself

Standard Scholarship in a Spiritual Atmosphere will be yours at

PASADENA COLLEGE

"In the Land of Sunshine and Flowers"

ORVAL J. NEASE A. M., PRESIDENT

Howard at Bresee PASADENA, CALIFORNIA

August 16 to 25, The Dundy Chase and Perkins Co., Holiness Association 19th Annual Camp, at their grounds near Imperial, north of the D. L. D. highway. Workers: Evangelist E. A. Lacour of University Park, Iowa, Rev. Truesdell, of Wauneta, Nebr., song leader, Miss Pauline Koertner of Roseland, Nebr., children's worker. For further information write, Jno. J. Kitt, Wauneta, Nebr.

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

August 22 to September 1, Bethany-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., Rev. Jos. H. Smith, Mrs. Julia Shelhamer, Los Angeles, Calif., children's and young people's worker. Mr. and Mrs. A. H. Johnston of Akron, Ohio, in charge of music; Miss Lillian Scott, pianist. For further information write, Dr. L. E. Heasley, Sec., Grand Rapids, Mich.

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

August 23 to Sept. 1, Greenfield, Ind., the 28th Annual Campmeeting of the Eastern Indiana Association. Workers: Rev. John Fleming and Jessie Whitecotton. Song evangelists, Rev. Haldor Lilienas and wife. For further information write, Hansel 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 25 to September 8, Washington Co. Camp, Ten miles west of Belgrade, Mo. Workers: Rev. T. L. Terry and wife, Rev. E. C. Dees and daughters. For further information write, Rev. M. N. Turnbough, Belgrade, Mo.

August 29 to September 9, Jacobs Camp (Interdenominational), Springerton, Ill. Workers: Rev. W. R. Cain and Rev. C. E. Toney and wife, evangelists. Prof. B. D. Sutton and wife, song leader.

ers. For further information write, Frank Doerner, Norris City, Ill.

August 30 to Sept. 8, Carthage, Ky., Holiness Campmeeting, near California, Ky. Workers: Rev. Mattie Wines, Rev. J. E. and Ada Redmon, Rev. Horace A. Booker and many visiting preachers and Christian workers. For further information write, J. R. Moore, California, Ky.

August 31 to Sept. 2, North Reading, Mass. The 9th Annual Labor Day Campmeeting of the New England District, Church of the Nazarene, Rev. John Gould District Superintendent. Workers: The New England District young people, Rev. Lloyd B. Byron, District President in charge. This is to be a general Young

People's Rally; first service Saturday evening, August 31. For further information write, Miss Rose Wright, 1073 Middlesex St., Lowell, Mass.

Sept. 6 to 15, Erma, N. J., Bennett's Station, Cape May Holiness Association. Workers: Evangelist I. C. Mathis of California; Rev. G. Howard Rowe of Ohio, leader in song. For further information write, Mr. Earl Woolson, R. F. D. No. 1, Cape May, N. J.

"Not a cloud or sorrow but Thou hast touched with glory; not a dusty atmosphere of care but Thy light shines through."

AUGUST SPECIAL AUGUST SPECIAL

August Special

Commencing this month we are going to offer, each month a special in the way of a book, Bible, Testament or other article. These specials will be odd lots of merchandise dropped from our catalog list; special purchases that we are able to sell at reduced prices, etc., etc.

Here is the first special which will be sold at this price DURING AUGUST ONLY:

Cruden's Concordance - \$1.50

We have imported from England, 125 copies of Cruden's Complete Concordance, to the Old and New Testaments. This book is the great Index to the Bible, giving all the words used in the Scriptures arranged alphabetically so that any word can be traced quickly; and any desired record, quotation or phrase, readily found.

The book contains 757 pages; well bound in cloth boards. The type is small so as to get this vast amount of material into as small compass as possible. However, for a reference book small type is not a serious objection.

A valuable feature of this edition is a Special Introduction: "How to Make the Most of Cruden's Concordance."

The price of the American edition of Cruden's Concordance now is \$2.50, but we are able to offer these 125 copies of the English edition at \$1.50 each, plus 15c to pay part of the postage.

Only 125 copies in stock; special price of \$1.65 postpaid, good only during August. If stock sells out before end of month, the special offer is withdrawn. We will not have a new supply. Send in your order today.

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

AUGUST SPECIAL AUGUST SPECIAL

DIRECTORY

GENERAL SUPERINTENDENTS

M. F. REYNOLDS

Office, 2923 Troost Ave., Kansas City, Mo.
 Tennessee Sept. 11 to 18
 Alabama Oct. 28 to 31
 Mississippi Oct. 30 to Nov. 2
 Georgia (Columbus, Ga.) Nov. 6 to 10
 Carolina-Virginia (Rome, Va.) Nov. 13 to 17
 Florida (Miami, North Side Church) Nov. 20 to 24
 Louisiana Nov. 27 to Dec. 1
 Arkansas Dec. 4 to 8
 El Paso, Mexican border work, El Paso, Texas Dec. 11 to 15

J. W. GOODWIN

Office, 2923 Troost Ave., Kansas City, Mo.
 Central Northwest (Minneapolis, Minn.) Aug. 14 to 18

Iowa (Fedar Rapids, Ia.) Aug. 21 to 26
 Chicago Central (Chicago, Ill.) Aug. 28 to Sept. 1
 Missouri (St. Louis, Lafayette Park Church) Sept. 4 to 8

R. T. WILLIAMS

Office, 2923 Troost Ave., Kansas City, Mo.
 Michigan (Indian Lake, Vicksburg, P. O.) August 7 to 11
 Northern Indiana (Pt. Wayne, Ind.) Aug. 14 to 18
 Indianapolis August 21 to 26
 Ohio Aug. 28 to Sept. 1
 Kentucky Sept. 4 to 8

J. B. CHAPMAN

Office, 2923 Troost Ave., Kansas City, Mo.
 Kansas (Hutchinson) September 3 to 8
 Kansas City (Topeka) September 17 to 22
 Western Oklahoma (Bethany) September 24 to 28
 Eastern Oklahoma (Rapulpa) October 1 to 6

Arkansas October 8 to 12
 Dallas October 16 to 20
 Dallas (P. O. World) October 23 to 27
 San Antonio Oct. 29 to Nov. 4

ANNOUNCEMENTS

NOTICE—District Secretary-Treasurer of the Dallas, Texas District, W. D. McGraw, Jr., notifies us that his address is now Box 121, Beaumont, Texas, and all future correspondence should be sent to this address.

NOTICE—Address of J. E. and Ada Redmon, evangelists has been changed from 1231 N. Holmes Ave. to 1049 King Ave., Indianapolis, Ind.

NOTICE—Any pastor, evangelist or evangelistic party that desires to secure the services of a soloist and pianist who has had superior musical training, and wide experience in pentecostal evangelism, an ordained minister, resourceful and versatile, and an attractive personality and who will consider invitations to labor in smaller meetings as well as in larger ones should address Evangelist J. L. Olabuck, 1350 Grace Ave., Cincinnati, Ohio, for further information.

WEDDING BELLS

A very interesting wedding took place in the Church of the Nazarene, at La Junta, Colorado, when Miss Gladys Foster and Elmer A. Ross, both of Dodge City, Kansas, were united in marriage by the Rev. F. C. Savage, pastor of the La Junta church.

Miss Eleanor Wright, the daughter of Mr. and Mrs. William Wright became the bride of Rev. Cyril Carver of Didsbury, Alberta, at a beautiful wedding which was solemnized Thursday evening, July 4, 1929 at the home of the bride's parents, in Loughhead, Alberta. The wedding ceremony was performed by Rev. Arthur F. Grobe, assisted by Rev. Walker Wright.

NOTICE—On account of two meetings being called off in Kentucky, I have the entire month of August open for revival meetings. Write or wire me, 944 West Chul Ave., Nashville, Tennessee—C. H. Jernigan.

RECOMMENDATION—Rev. Chas. E. Smith and wife have resigned the pastorate at Dewey, Okla., and are entering the evangelistic field. They are fine people and are in the work to see souls saved. He preaches the old rugged gospel and Sister Smith is true with the young people. You will make no mistake in calling them for a meeting. They have about four years' experience in pastoral work.—Thomas Starnes.

PRAYER IS REQUESTED by a sister in Missouri for the salvation of her companion and children; by a sister in Mississippi that her three girls and husband might be saved and that a church may be established in the community; by a pastor in Arkansas for a sister who needs healing; for a meeting now in progress in Freeport, Ill., that many will be saved before the close of the meeting on August 11.

NOTICE—Rev. R. R. Sharp and wife, who served as District Superintendent and Evangelist in another Holiness church, have just come to us, uniting with the Fairbury, Nebraska, Church of the Nazarene. I have known Brother and Sister Sharp for a long period of years, and wish to take this opportunity, without their solicitation, to let the people of our church know of their immediate availability for evangelistic work. They will continue in this field in our church, this being the line of their ministry in which God has used them so signally. They are not only splendid singers, but they are good old fashioned sound blessing preachers, and God gives them splendid meetings. Address them at their home address of Ashkosh, Nebraska, V. W. Littrell, Pastor Lincoln, Neb., First Church of the Nazarene.

Scripture Text Calendars for 1930 Are Ready



The 1930 calendar is a beautiful specimen of printing art. The frontispiece is especially attractive. A Scripture text calendar like this will sell readily and we urge our churches, Young People's Societies, Sunday school classes and individual agents to plan now for later sales.

Write for application for agency, terms, etc. Calendars may be purchased now and paid for after they are sold.

The retail price is 30¢. Agents' price on 100 is \$17.00; on 200 the price is \$32.00. The price to agents is based on number of calendars purchased. Write for complete information.

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