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HERALD of HOLINESS

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Church Of The Nazarene

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WHOLE NO. 949

THE DIVINITY OF CHRIST

IT IS a remarkable thing that out of the mouth of Thomas came a testimony to the essential Godhead and divinity of that Man of Nazareth that you find nowhere else in the Scripture. Thomas looks poor in the early part of the story. It is easy for us to stand beside him and say, "I am just like Thomas." Not long ago on a very tired and spent Monday, I, your minister, flung myself down upon the sofa in weariness and spentness of body and mind, and my little three-year-old girl came and stood beside my shoulder, and said, "Oh, I am as big as father!" Yes, because father was down; but when father pulled himself to his feet she only came up to his knee. And we are as big as Thomas when he is lying down prostrate and spent and groaning. When Elijah is lying under the juniper tree you are another Elijah. But when these mighty saints take to their feet I rather think they come above us. And when Thomas does come to his feet he reveals his splendid proportions. "My Lord and my God." Not Gabriel before the throne ever did, or ever could, utter a more splendid testimony to the essential, eternal, uncreated Godhead and divinity of Jesus than Thomas did when the Lord shone out upon him. Thomas was not always sitting in petulance and heaviness, asking for these evidences. We are not Thomas unless we can ring out like a triple peal of bells from an old steeple, "My Lord and my God." Let me feel your pulse, as we can feel Thomas' pulse here. You see that he swung round splendidly, and he came up out of the darkness all the brighter for having been for a time down there. So it is with you and me. Even these eclipses shall tell for our benefit if we come out of them, if we allow the Lord to shine in upon us, and if we come back to the simplicity of faith in His name.—McNEILL.

HERALD OF HOLINESS

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THE ABIDING ELEMENT OF PENTECOST

THE inaugural signs which accompanied the advent of the Holy Ghost in his official capacity as Paraclete served their purpose as marking a new era in the history of redemption and then passed away. These signs were not arbitrary displays of divine power, but carried with them a significance for all time in revealing the nature of the dispensation which they ushered in. The dispensation of the Spirit was to be characterized by the mysterious forces of spiritual power which like fire should purify and animate the souls of men. The life of Christ was to be imparted to men by the Spirit, and His ministry was to be continued through an enlarged body composed of the redeemed who should be joined to their Lord as the Living Head. This body was to be formed by the Holy Spirit in His charismatic power who sets the members in the body as it pleases Him, imparting to each his distinct office and binding all together into an organic unity. This body he was animating with life, and by His anointing power qualifying for service under the direction of its living Head.

The permanent element of Pentecost, therefore, is the gift of the Holy Ghost as an abiding Presence. "They were all filled with the Holy Ghost." The real significance of Pentecost lies in the inner spiritual experience which the waiting disciples received, and this gift remains as the heritage of every disciple, the birthright of every child of God. Just what the subjective work of the Spirit is in the heart of the believer is given in an analytical way by the apostle Paul in this remarkable statement, "Now he which stablisheth us with you in Christ, and hath anointed us, is God; who also hath sealed us, and given the earnest of the Spirit in our hearts" (2 Cor. 1:21, 22).

Here the work is analyzed and presented to us as (1) establishing in Christ; (2) the anointing; (3) the sealing; and (4) the earnest or pledge of future bestowment. In his letter to the Ephesians, the same apostle seems to more closely identify the "sealing" and the "earnest" in these words, "ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession" (Eph. 1:13, 14). It is evident, therefore, that the work of Christ carried on through the Spirit pertains to the past, the present and the

future. *First*, he baptizes us with the Holy Ghost, purifying our hearts from all sin and establishing us in Christ; *secondly*, He anoints us with the Spirit who comes as a Paraclete or an Abiding Presence, an ever present Comforter; and *lastly*, He seals us with the Spirit, this Spirit at once marking us as the people of God and abiding as an earnest of future and final redemption. Marvelous fulness of the Spirit of grace! remitting the sins of the past, purifying us from the defilement of original sin and by a spiritual baptism establishing us in Christ; abiding with us as a present Comforter, the security of a better covenant, by which we are enabled always to triumph; and sealing us unto the future redemption of the purchased possession, dwelling within us as the earnest of our eternal inheritance.

EDITORIAL CORRESPONDENCE

Our letter today is written from Pasadena, California. As its name signifies, it is the "crown city" and overlooks the beautiful San Gabriel Valley, said to be the Damascus Valley of the West. The climatic conditions also are said to be similar, by those who have had opportunity to visit the Holy Land—in fact since coming here we have just read an article in a California paper which states that not only the climate but the natural scenery of any part of the world can be easily duplicated in California. There is a certain agent here who has prepared maps of the various kinds or types of natural scenery, and can in a few moments furnish information concerning any type that may be desired as a setting for pictures. Be that as it may, we are more interested in the work of the Church of the Nazarene, and take peculiar delight in the variety in unity which we find among spiritual people. District Superintendent Little has been in charge of the work in Southern California for the past three years and during this time the church has made rapid and substantial progress. Under his able supervision and that of his efficient staff of preachers and workers, 20 congregations have been organized, 22 new buildings erected and an increase in membership of 16½ per cent. There are now 11 churches in Los Angeles, 5 in Pasadena, 2 in San Diego, 2 in Long Beach, a total of 62 in all. The district has stood by Pasadena College in a commendable manner and during the past three years has raised about \$80,000 for college indebtedness and improvements. We regret that Brother Little was recently injured in an accident that temporarily destroyed the use of one hand.

Mrs. Wiley and myself enjoyed a very pleasant visit with Mrs. Dr. Paul Bresee of Los Angeles, California. Twenty-seven years ago we called at this same home to talk over with Dr. Bresee the possibility of

taking up the ministry in the Church of the Nazarene, with which we had been associated for some time. We were cordially received and given much encouragement by this great man of God. The same hospitality exists in this home, now presided over by Dr. and Mrs. Paul Bresee. Mrs. Bresee has perhaps meant more to our missionaries on the field than any other person. She keeps constantly in touch with them, knows their needs, writes letters of encouragement, and is always ready to sponsor any worthy missionary enterprise. The funds for the Bresee Memorial Hospital were raised largely on the Southern California District and of course entirely above the regular budget. We were especially interested in the report of the women's work on this district. Substantial progress has been made along financial lines and their programs have been exceptionally interesting. Recently at one of their meetings the question of the "budget plan" of finances was discussed, pro and con—not that there was any question as to the advisability of this system but to bring out more clearly its advantages. Of course the affirmative side won. The budget plan has come to stay, and where it is not used or appreciated as a method of disbursing the tithes and offerings, it is due, not to a fault in the system itself but to a lack of understanding of the comprehensiveness of the plan. The W. F. M. S. of the Southern California District has raised over \$17,000 this year for missions. Sister Bresee has always been a capable and staunch champion of the cause of foreign missions, and the church at large, as well as the Southern California District, has felt the impress of her faithful service in this department of the work.

First Church of the Nazarene in Los Angeles regrets very much the loss of Rev. John E. Moore, who for eleven years has been assistant to the pastor, choir leader, president of the Young People's Society and more recently superintendent of the Sunday school. However, it is to be expected that a man of Brother Moore's gifts and ability would sooner or later be forced into the wider field of evangelistic singing through the insistent demands of the churches at large. As an evangelistic singer, Brother Moore is widely and favorably known, and the various camps and conventions will keep him busy. Brother and Sister Moore have greatly endeared themselves to First church and recently resolutions were adopted by the church expressing their fervent love for these good people and assuring them of their prayers for a bright future in their new field of labor. The church also heartily endorsed Brother Moore as "a gospel singer, chorister, and capable executive in every branch of Sunday school and young people's work."

We had the pleasure of being with Rev. H. B. Macrory and his people at First church in Pasadena one prayermeeting evening. There were about two

hundred and fifty present and there was a note of real spirituality in the testimonies which proved a blessing to our own souls. We greatly appreciated the cordial reception which was given us and the kindly words spoken in regard to the HERALD OF HOLINESS. It was a pleasure also to again meet Brother and Sister Macrory and Sister Norris. For nearly three years, during our presidency of Pasadena College, Brother Macrory was chairman of the board of trustees and stood loyally by the institution, giving not only heavily of his time and strength but also largely of his means to carry the college forward during the years of stress through which the college was passing at that time. The work at First church in Pasadena is encouraging. Recently over \$2,600 was raised which paid up the General and District Budgets in full, the local budget and left a balance in the treasury. At the close of the day God poured out His blessing in a spiritual way and fifteen people knelt at the altar for prayer.

The editor was privileged also to be in his own home church for one service at Bresee Avenue, and at the invitation of the pastor, Rev. D. I. Vanderpool, preached at one of the evening services. We were delighted with the increase in attendance at the church and the many new faces which greeted us. Brother Vanderpool is fitting into the work admirably, and the church is enthusiastic over the labors of their new pastor. This church also is standing loyally by the college and Brother Vanderpool as the newly elected chairman of the board is giving the college much attention and earnest labor. As we write, the college is in the midst of the final week of examinations, and a number of interesting programs, of which we must write later.

WHAT ONE WOMAN DID WITH HER BIBLE

The American Bible Society has collected many interesting incidents connected with the circulation of the Bible and its use by devoted men and women, but none, perhaps, any more interesting or helpful than the following from a woman in Arkansas. She says, "I live near a sawmill, a stave factory, a spoke factory, and a hardwood factory. Great crowds of men pass my house every day, and I did long to read to them out of my Bible and tell them about my dear Lord. God marvelously opened the way. One man, named Anthon Scott, did some work for me and I had a chance to talk to him about reading the Bible. He became anxious to do so, and agreed to come certain nights in the week for Bible study. He knew little of practical religion, but he studied hard, and we talked much about doing mission work. One night he said to me, 'Mrs. Bailey, would you care if I get some other fellows to come for Bible study?' I said, 'No, bring all the fellows you want to bring.' In a few weeks I had twenty-two men crowded into my

little dining room. And then their wives came, and the room was too small. I hired a carpenter, and had a screen room built, just outside my house, where the class could meet. A large number enrolled, and they rejoiced in their knowledge of God's Word. I impressed upon them the fact that their Christian joy should be shared with others, so many communities were wonderfully blessed of God. Last year we sold and donated two hundred Bibles, one hundred seventy-five Testaments and three hundred other religious books. My men became evangelists of the Word, visiting on Sundays the various Sunday schools throughout the country."

EDITORIAL MISCELLANY

How Far Will They Go?

To what lengths a worldly church will go as "lovers of pleasure more than lovers of God" is shown by the following advertisement sent to us by one of the readers of the HERALD OF HOLINESS. We are leaving out the name of the denomination:

CARNIVAL DAYS

March 14, 15

Starting at 7 p. m. Each Night

Beautiful Decorations—Wonderful Novelties

Dancing—Singing—Games—Freaks—Antiques

Fortune Telling—Oddities—Impossibilities

A New Program of Free

Attractions Each Night

General Admission 10c and 10c a Booth

Hamburger Lunch 15c

Big Fun

Much Whoopie

To what greater lengths can a church go in carrying out a worldly program? The pastor in sending us the above writes, "I find the people here have a very poor conception of the Christian religion. We have great difficulty in getting people out to church. The farmers here work every day, including Sunday, but when a carnival comes to town they will let their machinery sit idle in the field and go. Perhaps this is the reason for this church presenting such an attraction." Doubtless such people need the clear message of the gospel rather than censure, but how about the fate of those who do not deal faithfully with their souls?

Church Has a Dance

While visiting in a town recently, the pastor, the District Superintendent and myself in going down the street to the pastor's home passed a church all lighted up, with an orchestra playing dance music. Through the open door we saw that the young people were having a dance, in what we suppose was the parish house and yet it was attached directly to the church

in one building. We could but heartily thank God for a company of young people who have no desire for such worldly amusements and who find their highest joy in the service of God.

Are We to Sell Things to Support the Church?

A sister writes us as follows: "Please answer these questions through the HERALD OF HOLINESS. I would like to know if we as a church stand for banquets and charge fifty cents a plate and give the proceeds to the church. Is the missionary society supposed to get together and sew for people as a church society; if so, how much different are we from others?"

In answer to the first, we must say that our church is unequivocally opposed to raising money by church fairs, festivals, suppers or any other means than free-will offerings. In answer to the second we say, it depends upon the purpose of the society in sewing for people in the church. If like Dorcas the women sew for those who need help, like Dorcas theirs will be a rich reward. She was the only woman thought worthy to be raised again from the dead. But we admit that our women need to exercise great caution here, which doubtless they will do. A society which goes into the merchandise business to help the church is only one step removed from the much scorned Ladies' Aid Society. For our part we fail to see much difference in selling dinners or selling quilts for the Lord. But both the restaurant business and the housefurnishing business is perfectly legitimate and honorable as a private business enterprise. Let us carefully avoid using the influence of the church for a merchandise venture. There is only one thing which God places His approval upon and that is tithes and freewill offerings.

Advertising the Church

The following letter from a traveling man was sent us by Rev. C. W. Davis, District Superintendent of the Colorado District. "I am a traveling man and visit quite a few towns where there are churches of the Church of the Nazarene and always attend them when I can find them. However, this often is hard to do as so few people seem to know where they are located. This morning another party and myself inquired from four or five different people as to the location of the Church of the Nazarene. The last one, a clean looking young man just going into the Brethren church, scratched his head and said, 'Let's see, there are four or five of them churches in town.' We drove up to a church which we thought was a Church of the Nazarene and went in, not knowing certainly that we were in one of our own churches for some time. I have spent much time trying to find our churches, looking in city and telephone directories and sometimes failing completely. I hope the time will soon come when our churches will have large signs so that they can be easily found."—WALTER H. FREED, Colorado Springs, Colo.

JUNE GLEANINGS

By General Superintendent Chapman

The General Rules of the Church of the Nazarene in common I think with holiness churches in general, require members to avoid evil of every kind, and in setting forth instances, says, "Membership in or fellowship with oathbound secret orders or fraternities." And then scripture quotations are given as follows: "Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God" (James 4:4). "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? . . . Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you" (2 Corinthians 6:14-17). It is not claimed that the aims of the lodge are unworthy or that the methods of the lodge are essentially immoral. But it is claimed—and I think not even the members themselves will dispute it—that worldly men and women are in the ascendancy in the lodge and that the Christian member is brought into close fellowship with many who not only do not love the Lord Jesus Christ but who are utterly adverse to Him. Usually when this matter is mentioned defenders of the practice of Christians' joining the lodge say, "Well we have to associate with sinners and unbelievers any way." But the involuntary association which is necessary in the business affairs of life is quite a different thing from the voluntary affiliation which lodge membership requires; for after matrimony and business partnership, lodge brotherhood is one of the closest affiliations into which men can enter with one another. The majority of lodges use figures and historic incidents from the Bible, and because of this some people quickly say, "Why, the lodges are founded upon the Bible." But the inference is too hasty. For an institution to be founded upon the Bible it must have justification in the teachings of the Bible and be authorized therein. Merely using the Bible in the ritual no more proves that the lodge is a biblical institution than a lawyer's scripture quoting proves that he has the side of justice in the trial. The lodge is a worldly institution, ruled and directed by worldly men. If there are local exceptions to this statement, then those exceptions serve principally to prove the rule.

The scriptural way of enforcing religious truth is to present it "line upon line, line upon line; here a little, and there a little." We must preach and write and testify and circulate books, pamphlets and papers on holiness and associated themes without ceasing and without tiring. A new generation is on hand almost

before we know it and the truths that were familiar to us twenty or thirty years ago easily remain only as legends to it. There must be, not statements only, but arguments accurate and sufficient. The best type of men cannot receive things as true just because someone recites them. They must be convinced, they must be assured. We must not cease to minister and testify.

The best defense against every deprivation involved in a holy life is the fulness of holy joy, and such as have this do not pine when the "pleasures of the world" are taken away. Those who have recently tasted the wine of full salvation answer the bids of the ungodly with the scriptural words "the old [old-time religion] is better."

None of us should forget that it is always impossible to "go on" without leaving something behind, and if any practice whatsoever ladens the feet of one who is in the race for holiness and heaven, let it be discarded in the interest of the "more excellent way."

Jesus Christ made few "rules," but continually set forth principles. Even His "golden rule" is the enunciation of the second great principle of the law. But the principles of Jesus demand holiness of deed and word, and as fully condemn impropriety and looseness of conduct as deeds of impurity, and on the positive side set forth the basis of the apostolic injunction, "Whatsoever ye do in word and deed, do all to the glory of God." Anyone who will apply this test in all sincerity will find regulation for his eating, drinking, labor, rest, conversation, fashion of clothing, literature to be read, songs to be sung and every phase and expression of life.

Thoughtful people admit that the Christian Sabbath, the Lord's day, presents the only real opportunity there is for the Church to continue its existence in the world. Do away with the Sabbath and immediately the Church will cease to be a power felt among men.

The speech of the Christian should betray him as readily today as did the Galilean brogue of Peter and the others on the night our Lord was betrayed. And along with proper words, observation should discover a purified vocabulary. Bywords and slang are overruled. The Master said, "Let your communication be yea, yea, and nay, nay."

How thoughtless are many "tongue sinners!" And yet how deep the bite of wicked and false words! Gossiping, slandering, spreading surmises injurious to the good name of others and other such tongue sins are as unchristian as dishonesty and profanity. "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain" (James 1:26). "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body" (James 3:2).

A FEW WORDS TO A YOUNG CHRISTIAN—You have given your heart to God and He has pardoned all the sins of your past, has implanted within you His own life and has given you the witness of His Spirit. You are now converted, pardoned, justified, regenerated and adopted. You are indeed a new creature. In coming to God for His gracious salvation, you forsook the ways of the sinful world. Old associations had to be broken off. The habits of years had to be changed. Channels of thinking which had seemed normal to you had to be forsaken. Indeed you have left much behind. It is better, of course, that you should be rid of all you have lost, but nevertheless it will take time for you to fully realize it. There will no doubt come times when you will be dazed and uncertain for a time. The ways of the new life are not familiar to you. But having made this good beginning, forget the things which are behind. Do not talk much of the old life. God has forgiven it and it will be better for you to forget it and let others do the same. A father said one day, "I was a Christian before my children were born, but my boys especially seem bent to be wild and forgetful of God. I wonder if I can in any way be to blame for their tendencies." The friend whom he addressed replied, "I can think of only one matter in which you may be to blame, and that is that you are given to reciting escapades of your sinful days, and you always make them interesting—almost romantic. If you had fights, you always whipped your opponent. If you ran a race, you were the winner. If you had trouble you escaped much of what was your real due and the most serious situations were turned into larks. I just wonder if

your little fellows have not listened to these stories during their plastic years and unconsciously decided to emulate their father's example." Not only is a recital of the "old ways" hurtful to others, but it reflects upon the reciter himself and keeps the visions which he should really forget fresh in his mind. "Let the dead bury the dead"—that is let the dead past be buried and forgotten. You will now have associates among the people of God. Your presence will be an encouragement to them and your life will be enriched by their fellowship. Choose the most Christ-like for your close friends. Of course you will have contact with "others," both from necessity and from choice. But remember that while the Master did indeed eat with publicans and sinners, yet He did so only to the extent that He could reach and save. He touched only to cleanse. He did not come into the company of the unsaved on the basis of their thinking and acting. And further, Paul exhorts us to "Be not unequally yoked together with unbelievers." This undoubtedly refers to such relations as matrimony, partnership in business, membership in societies, etc. And now having made this good beginning, remember that the full reward awaits only at the end of the race and that you will obtain the prize only by continuing faithful until the day of presentation. Make it the one chief business of your life to please Christ and glorify Him on the earth. And as you go along, you will find that each victory helps you some other to win. You will take on the strength of the enemies you slay and some day you will reach the seventh overcometh and become a pillar in the house of God to go out no more forever.

THE GOD OF ALL GRACE

By E. E. Wordsworth

GRACE is defined theologically as follows: "(1) The unmerited favor of God in Christ. (2) The divine influence acting within the heart, to regenerate, sanctify and keep it. (3) A state of reconciliation to God through Christ. (4) The power or disposition to exercise saving faith and to live the Christian life. (5) Any spiritual gift or attainment." Thus we see that grace comprehends all the needs of man to fully restore him back to the divine image and to qualify him for eternal companionship with his Redeemer. Peter employs the language of our caption in his epistle (1 Peter 5:10), "The God of all grace." Let us look then for a few moments at this wondrous grace.

First, there is provisional grace. Paul in Romans 8:3 says, "God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." The Revelator says, "The Lamb slain from the foundation of the world." Somewhere in the council chambers of eternity redemption's scheme was wrought out

for a fallen race. The great railroad systems of our land provide wrecking and relief crews for possible catastrophes. Adequate equipment in doctors, nurses, bandages and all things necessary for first aid treatment are held in readiness at all times. They are dispatched with great haste to the scene of the disaster. Tracks are cleared for the onward rush of the train with its attendants who come with their ministry of healing and sympathy. They in turn are followed by the wrecking crew who remove smashed coaches, derailed and ditched engines, straighten up twisted tracks and repair the roadbed and remove all debris. Thus the Canadian Pacific, the Pennsylvania, the Great Northern, the New York Central or other systems repair and rebuild the roads so that humanity may speed over the rails to their destiny.

Now if our railroad officials see the necessity of providing for the unseen yet potential collision and terrific crash and bloody mangled forms, in order to render immediate service, it is certainly unthinkable

that an all-wise God would not make full provision for a race that He loves. Thank God, such a provision has been made. "There is a fountain filled with blood, drawn from Immanuel's veins, and sinners plunged beneath that flood, lose all their guilty stains." The deepest-dyed sinner, the depraved criminal, the scarlet Magdalene from the house of assignation, the foul-mouthed tinker of Bedford, John Bunyan; the swearing, river thief Romanist of the Bowery, Jerry McAuley; the drunken John B. Gough; the high churchman and bigoted and murderous Paul; and all sin-trodden and half-damned humanity can find, upon application, a full and free pardon and entire cleansing in the stream that flows from Golgotha's lonely gray hill. "All hail the power of Jesus' name!"

If the Prince of Wales, known as the most eligible bachelor, should fall in love with a beggar girl on the streets of London, and ultimately marry his sweetheart, all of the British empire with her multiplied millions of subjects would rebel. Yet Christ fell in love with fallen, sin-besmirched humanity and wooed a lost world to His great loving heart. Such love is unfathomable.

Again, God is the God of prevenient grace, or grace that operates on the human will antecedent to its turning to God. We have heard a friend of ours relate how he walked from Creighton, Pa., to Tarentum, Pa., in the days of the open saloon to satisfy his craving for intoxicating liquor. On one occasion as he was walking along for the coveted drink God spoke to him, "If you do not go in there and take a drink you will never want another one." He heeded not the voice at first but steadily kept up his pace until reaching the door-knob of the saloon and his hand placed on the same to enter, when the voice divine called louder in tones of warning. Our friend turned about and hurried back home without a drink of the damnable liquid, although at the time burning up with the gnawing thirst, and he gives God the glory for a deliverance from the sinful appetite. He was soon in the kingdom of God. There is a strange providence around some lives even before conversion. Perhaps it is a godly mother's fervent prayers, or an example of a holy father, or the exemplary life of a faithful teacher or pastor, whose prayers and pleadings have caught the ear of God and His merciful hand has prevented the storm-clouds from crashing and the fatal hour from reaching that otherwise hell-deserving rebellious spirit until his prevenient grace has conquered the will and the soul is saved.

Furthermore he is the God of justifying grace. Moody used to tell of a sailor whose praying mother pled the promises of God for her boy. One night the memory of mother came before him and he thought of his childhood and resolved to live a better life. Upon arriving at New York he applied for admission in the lodges but the committee found he was a drinking man so turned him down. One day on Fulton

street he dropped into a daily prayermeeting. He heard about the Savior and he received him into his heart. Some days after he testified how the lodges had "blackballed" him, but the Lord Jesus Christ had taken him in. Yes, "This man receiveth sinners and eateth with them." "Justified by his grace."

Also our God is the God of sanctifying grace. Not only will Christ pardon the sinner but He will sanctify the believer. Listen to His Word: "This is the will of God even your sanctification," "And the very God of peace sanctify you wholly," "That he might sanctify the people with his own blood." The carnal principle of evil can be destroyed. This depraved nature manifested itself in the Corinthians in strife, divisions and envy. With the Galatians it was legalism. In Peter it was moral cowardice. Judas had a covetous tendency. The disciples as a company prior to Pentecost were self-seeking. They had position love. Cook's theology says, "If there is anything in you contrary to love, (divine love) you are not sanctified." Holiness is perfect love to God and man. It is heart cleansing. It is personality indwelt by the Holy Ghost. Sanctification purifies the heart of the believer, fills him with perfect love and empowers him.

God is also the God of preserving grace. Not only in our natural lives are we preserved, but the spiritual life can be maintained in a vigorous way. Peter says, "Kept by the power of God." The Hebrew worthies found the presence of the fourth one like unto the Son of God in the very midst of the fiery furnace. The lions of Daniel's time got the lockjaw when the servant of God needed to rest on their shaggy manes. Peter left the chaingang when angels came at the midnight hour. Paul became captain of the vessel when the boat was wrecked. In Philippi at the midnight hour with bleeding backs and bent forms Paul and Silas shook the prison with their prayers and songs of holy triumph. Yes, God can take you through. "He knoweth the way that I take." He has tailor-made grace for you. It will just fit your case and particular need. If you are in spiritual poverty go and order a brand-new suit of His wonderful grace. You can shout in the teeth of the devil and laugh while pandemonium rages around you. There are reservoirs of grace still untapped. Limitless, boundless, measureless and fathomless is the infinite grace. Let the ocean tides of grace sweep the deck of your soul. "He'll take you through, he'll take you through."

In our God we have eternal grace. We are circumscribed here. Our vision is clouded. This mortal coil hampers us and we are like the caged eagle. But some glad day the veil will be lifted, the skyline will be extended, new vistas we shall behold, revelation will closely follow revelation, glory will telescope glory. Mysteries will clear away and the Sun of Righteousness with resplendent glory will fill our horizon. We shall soon be home with God. A saint of God passed to his reward recently and in his last illness said to his friend, "The angels of paradise are hovering near."

The toils of the road are now ended and he is forever within the gates of pearl. Probation is forever past. Character is eternally fixed. The archfiend of hell no longer can assault the child of God. He is forever in his Father's tender care and keeping. He is singing more sweetly now than ever he did in this cold world.

Our glorified bodies and souls and spirits will some sweet day live in endless triumph. The ineffable glory will be a glorious reality. We shall gather at the river that flows by the throne of God. We shall know each other there. Reunions await us in the city four-square. How long? Forever and forever! Then let devils hiss

and howl, and carnal people oppose our holy religion, and an unfriendly world frown upon us, for the day of triumph nears. "I will meet you in the morning, just inside the eastern gate."

*"Marvelous, infinite, matchless grace,
Freely bestowed on all who believe;
You, that are longing to see His face,
Will you this moment His grace receive?"*

*"Grace, grace, God's grace,
Grace that will pardon and cleanse within,
Grace, grace, God's grace,
Grace that is greater than all our sin."*

THE FOURFOLD CHRIST

By A. M. Hills

But of him are ye in Christ Jesus, who was made unto us wisdom from God, and righteousness and sanctification, and redemption (1 Cor. 1:30, R. V.).

AS usual Paul was trying to glorify Jesus and his gospel. "We preach Christ crucified, unto Jews a stumblingblock, and unto the Greeks foolishness; but unto them which are called, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men." God had an infinite desire to save this, our sinful race. His infinite wisdom could find no wiser and better and surer way than by an incarnation of His Son and atonement. It was most offensive to the Jews, though it had been taught by their system of worship through all their history. To the thoughtful and scholarly Greeks it was the rankest foolishness! But the great apostle, making a play on words, declared that however simple it might seem, the foolishness of God would prove to be much wiser than all the wisdom of humanity about how to get men saved.

The same spirit of opposition to the gospel is abroad yet. The essence of this boastful modernism that is being so loudly trumpeted today is but a piping little echo of the furious storm of opposition that the great apostle faced continually. A lot of smart pulpiteers are commending to the deluded people foolish notions that are no gospel, and an imaginary being that is no Savior, and a Christianity without a Christ. One of these clerical sneerers proclaimed before an assembled conference of his fellows that "the blood of Christ had no more to do with his salvation than the blood of a chicken!" Another, in a book, sneered at all miracles! Another in a classroom of theological students denied "the personality of God!" Another before an audience of fifteen hundred people declared that the sin of our first parents was "a mere peccadillo!" (a petty fault) that "could not possibly have had such consequences!" Others scoff at the deity of Christ. Poor, silly fools, all of them! "For," said Paul, "Christ sent me . . . to preach the

gospel; not in wisdom of words, lest the cross of Christ should be made void. For the word of the cross is to them that perish foolishness: but unto us who are saved it is the power of God" (1 Corinthians 1:17, 18, R. V.). "We preach Christ crucified" (v. 23). Amen! That was the gospel that won then. That is the only gospel that can possibly win now! the gospel of Christ, the crucified, resurrected, reigning Lord.

I. *He was made unto us wisdom from God.* The profound question that troubled humanity was how sinners could be saved at all. No angel could solve the problem. When their companion angels fell, no pardon was provided. They had sinned against such light and knowledge, in full view of the radiance of infinite holiness, and such long acquaintance with His eternal goodness and boundless love, that there was no possible excuse for their sin, and no proper place or ground for divine mercy! The angels, therefore, that sinned not, could not divine how God could possibly pardon any sin that was such an affront to His majesty, without *staining His own character* and fatally dishonoring His moral government.

No unaided human philosopher ever solved this grave problem. Socrates, one of the very greatest, when pondering on this great subject, said, "I do not see how God can ever forgive sin; for I do not see that *He ought to.*" A little reflection will reveal some of the difficulties. If sin is ever pardoned at all, it must be done with safety to the divine government. Also it must be done so as to bring infinite glory to God, and eternal good to man!

"Justice and judgment are the habitation of Jehovah's throne!" If sin is forgiven so carelessly and unwisely that a shadow of dishonor shall fall upon the holiness of God, the moral universe will suffer a loss from which it can never recover. The confidence of all holy beings in the stability of God's goodness and the perpetuity of His government will be shattered

forever! Moreover, men must not be pardoned on such easy terms as to create in their minds contempt for moral law, and all eternal distinctions between right and wrong.

Well, God's omniscience solved this awful problem! The mystery which angels desired to look into, He fully made known. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." His infinite wisdom made its greatest display by originating the plan of saving sinners by way of atonement. By His own death on the cross, He showed both His love for sinners and His hatred of their sins. He set aside the penalty while He strengthened the law. He pardoned rebels while at the same time He exalted the authority against which they had rebelled!

Valentine Burke was an old-time burglar. His kit and gun were always ready for use. His picture was in many a rogue's gallery. Twenty years of his life had been spent in prisons. He was a big strong fellow with a hard face, and a terrible tongue for swearing at sheriffs and jailers. Moody, in his early fame, went to hold meetings in St. Louis. The Globe-Democrat advertised that it would print every word Moody said. Burke was in St. Louis jail awaiting trial for some deed of villainy. A Globe-Democrat was thrown into his cell, with the flaming headline, "How the Jailer at Philippi got Caught." It was just what Burke wanted. He sat down with a chuckle to read it. "Philippi," he said, "that's a town in Illinois. I've been there." But as he read, Burke threw the paper down with an oath, and walked about the cell like a caged lion. By and by he picked the paper up and read the sermon through. Something got a grip on his heart. He muttered to himself, "Twenty years I have been a jail bird and lived a dog's life. I'm getting tired of it. What is it to be saved anyway? If there is any such God as that preacher is telling about I'll find it out if it kills me."

About midnight, after hours of bitter remorse and agony of prayer, Burke found Him. The next morning he spoke kindly to the guard. When the sheriff came he greeted him as a friend, and told him how he had found God. The sheriff said to the deputy, "Jim, keep an eye on Burke: he is playing the pious dodge." Burke came to trial and through some failure of evidence was released. Alone, an ex-burglar, with a face stamped by sin, he was out in the world looking for honest employment. He went to New York, hoping to find work far from his old haunts of vice and crimes. He began to pray to God to give him a better face, and He did. He came back to St. Louis, discouraged, but still holding on to God.

One day the sheriff summoned Burke to meet him at the courthouse. He went with a heavy heart, thinking it was another trial for some old crime. But the sheriff greeted him kindly. "Where have you been?"

"In New York."

"Have you kept your religion?"

"Yes," looking him steadily in the eye.

"Burke," said the sheriff, "I have had you shadowed every day you were in New York, for I thought you were a fraud. But I know you have lived an honest Christian life and I want you to be a deputy under me."

Burke was the most trusted man on the force. Moody found him one day guarding a bag of diamonds worth \$60,000. He sat with the bag of diamonds in his lap and said, "Moody, see what the grace of God has done for a burglar," and he put his face in his hands and wept.

Years afterward the churches of St. Louis had made ready for the coming of an evangelist, who failed to come. In their emergency they sent for Burke who led the union meetings for days. When he died he was honored and mourned by the best Christians of the city as a miracle of grace.

This may illustrate the working of the atonement. Christ's voluntary vicarious sufferings were a provisory substitute for the penalty for sins, made in the interest of God's character and moral government. The sinners who accept it will turn from sin, honor God's government, keep His commandments, and glorify Christ forever and ever (Rev. 7:12-15).

II. *"Christ made unto us righteousness."* This means here *our justification*. Justification is that governmental act of God by which, on condition of the sinner's repentance of his sins and faith in the atoning work of Christ, God pardons his sins, sets aside the penalty, restores him to the divine favor, and treats him as if he had never sinned.

Dr. Daniel Steele says, "Justification is the acceptance of one by God, who is guilty and confesses himself to be guilty, but who repents, and accepts Christ by faith as his atoning Savior." The Greek lexicon says, "Christ is the provision or means for our justification." "We were redeemed by the precious blood of Christ."

III. *Christ is made unto us sanctification!*

1. His atonement secured the possibility of it. "Christ also loved the church and gave himself up for it; that he might sanctify it, having cleansed it" (Ephesians 3:25, R. V.). "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach" (and get sanctified) (Hebrews 13:12, 13).

2. His blood is the purchase price of it, "Forasmuch as ye know that ye were not redeemed with corruptible things as silver and gold, . . . but with the precious blood of Christ" (1 Peter 1:18, 19).

3. His baptism with the Spirit effects it in our hearts, freeing us from the proneness to sin. "Giving them the Holy Spirit, . . . cleansing their hearts by faith" (Acts 15:8, 9, R. V.).

IV. *Christ is made unto us redemption!*

1. Redemption from the claims of justice.

2. Redemption from the dominion of death.

3. Redemption from the power of the grave.

"Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ" (1 Cor. 15:54-57). We rise in the likeness of Christ to reign with Him forever.

REMARKS

1. All Christians want the first two blessings and the fourth. All want wisdom, and justification, and glorification. But Satan shrewdly induces many to be prejudiced against sanctification.

2. Brother, you cannot have a divided Christ. You

must have all the blessings Christ stands for, or miss the glorious consummation. The first time I went to England Brother Kilbourne and I bought our tickets clear through from Oskaloosa, Iowa, to Liverpool, England. The route took us through Chicago, Buffalo, Albany and New York. Suppose we had stubbornly refused to go through the third great division city of Albany. We would have forfeited the conclusion of our journey. So, brother, sister, if by stubborn prejudice and wilfulness you refuse to follow God's route, which leads through sanctification, you can easily miss heaven! "Follow . . . the sanctification without which no man shall see the Lord" (Hebrews 12:14, R. V.).

GRIEVING THE HOLY SPIRIT

By I. C. Mathis

"Grieve not the holy Spirit of God" (Eph. 4:30).

THE fall brought mankind into a state of sin and misery from which they could devise no way of escape. "Ye shall surely die," was the utterance of inflexible law; and thrust out from the home of innocency and fellowship with God, they took their solitary way toward the gates of death.

But God was moved with compassion and by a miracle of grace provided redemption. His only begotten Son, the Father's equal in power and glory, the same in substance, took upon himself our nature, assumed our guilt, made satisfaction to the law man had broken, and from the cross sent out the gracious message, "Look unto me and be ye saved, all the ends of the earth."

But now a sad revelation of human depravity appears—an unwillingness to be saved by the sacrifice of another; and joined with it, and in consequence of it, little sense of sin, of need, and of danger. But God's omniscience had compassed all the difficulties of the case and had made provision for the application of the redemption Christ had purchased. This was to be accomplished by the third Person of the Trinity whose work we are now to consider.

I. THE HOLY SPIRIT STRIVES WITH MAN. Ever since, on the threshold of our fallen state, God gave the promise of his Son, the Holy Spirit has been in the world striving with man, although the fullness of His power was held in abeyance until Christ's return to the Father. He strove with the antediluvians by the preaching of Noah, with the Israelites by the warnings of the prophets, with the Jews by the ministry of Christ and His apostle, and from the beginning of the New Testament Church until the present time has continued to strive with men.

The office work of the Holy Spirit is necessary to our salvation. The gospel for its success in the awakening, conversion and sanctification of men, is always and absolutely dependent on the power of the Holy Spirit. "It is not by might nor by power," but by

the Spirit of the Lord. The Word of the Lord affirms that all men by nature are spiritually dead. Hence spiritual things affect their souls no more than objects of nature affect the sense of a corpse.

Paul, speaking of the sinner, said, "They are all gone out of the way, they are together become unprofitable; there is none that doeth good no not one." What a picture of man's lost nature! His understanding is darkened, his imagination beclouded, his will perverted, his conscience defiled, his affections warped, and his heart polluted. But now, in the economy of divine grace, it is the exclusive work of the Holy Spirit to awaken man to his lost condition and to draw him to the sheltering cross. It is not argument, not oratory, not eloquence, not tears, not even truth, but the Holy Ghost working through the truth that awakens the sinner to the guilt of sin, of the ingratitude of unbelief, his desert of punishment and causes him to be concerned for his personal salvation.

II. SOME OF THE WAYS THE HOLY SPIRIT STRIVES. The Holy Spirit employs different methods in His efforts to awaken men and lead them to repentance.

1. He strives by the inward stirrings of conscience. There seems to be certain intervals when a solemn sedateness settles down over men. When a deep anxiety as to where they are going to spend eternity takes hold of them. That is the operation of the Spirit on the heart of that individual.

2. The Holy Spirit strives by bringing to the mind the Word of God. We read, "The law of the Lord is perfect, converting the soul." The law was our schoolmaster to bring us to Christ. "The scriptures are able to make us wise unto salvation through faith in Jesus Christ." "The Word of God is . . . sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, of the joints and marrow, and is a discernor of the thoughts and intents of the heart." The Holy Spirit takes the Word and makes it a piercing something to the soul.

3. The Holy Spirit strives by the preaching of the gospel. In fact the preached Word is a greatly honored instrumentality in the hands of the Spirit in awakening souls. It hath pleased God that by the foolishness of preaching, (not foolish preaching) to save them that believe.

4. The Holy Spirit strives by the prayers and tears of the Church. "They that sow in tears shall reap in joy." "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." A clean, burdened, concerned Church has been able to pray conviction down upon a whole community.

III. THE HOLY SPIRIT MAY BE GRIEVED. Paul's exhortation was, "Grieve not the Holy Spirit," "Quench not the Spirit." And we must keep in mind here the Holy Spirit's personality. Not simply a divine influence, but a person. He possesses intelligence, the power of choice and other characteristics that distinguish Him as a person. You cannot grieve an attribute or an influence, but you can grieve the Holy Spirit who is a person, as Christ was grieved by the ingratitude of the Jews and wept over Jerusalem. The Spirit is described as being peculiarly sensitive and easily wounded. He is patient and loving and tender, and for this reason He is capable of suffering, readily pained by our neglect, and banished by our unbelief.

Moreover He is the only representative of the God-head now resident with men, and the last to strive with a lost world. To grieve Him away is to pass the remotest boundary of hope and to perish. All this gives great solemnity to His mission and should command our profoundest reverence. That the Holy Spirit may be grieved and forever abandon the long resisting soul is supported by:

1. The Word of God. Notice such passages as these, "My Spirit shall not always strive with man." "They rebelled and vexed His Holy Spirit: therefore he was turned to be their enemy and he fought against them." "Though they shall cry unto me, I will not hearken unto them." "Seek ye the Lord while he may be found; call ye upon him while he is near." Thus we might go on adding scripture to scriptures showing that there is a time when the Spirit shall cease to plead with the incorrigible sinner. Toward that invisible line which separates God's patience from His wrath some move with rapid steps, and it may be that the period of youth is not spent when the soul's destiny is sealed. Others gradually add sin unto sin until perhaps their cup is full, and the Spirit who had striven long strives no more. It is an impressive fact that most conversions take place before the age of twenty, after which period the number rapidly declines, the golden opportunity fading away as the setting sun.

2. By human experience. There have been those who were almost persuaded to be Christians, but halting between the call of the Spirit and their own de-

sires, who have at last dismissed all religious concern by a decision to defer repentance to an indefinite future, who from that moment seemed, and doubtless were, given up to pursue their own way, the end of which was death. They have left their dying testimonies to this fact.

IV. THE RESULTS OF GRIEVING THE HOLY SPIRIT. The Holy Spirit finally rejected, the soul is given over to destruction. Sinners in Noah's time disregarded the warning of the Spirit, and the flood swept them away. So incorrigible sinners are now left to themselves.

1. They are given over to judicial blindness. They walk in darkness. Their minds are blinded by the god of this world, and the light of the glorious gospel shines not unto them. They see no danger and fear none. They are like benighted travelers on mountain heights who do not realize their danger, and are every moment drawing nearer the awful brink. And though they walk over slippery rocks while the fiery billows roll below they see no danger, while infernal spirits await their fatal fall into the awful abyss of eternal damnation!

2. They are given over to hardness of heart. Nothing moves them now. Solemn providences do not awaken them. Startling warnings do not disturb their fears. Calls of mercy do not melt their hearts. They go on in sin, and to warn, exhort and entreat them is of no avail.

3. They are given over to hopelessness. Having refused when God called and having disregarded when He stretched out His hand to save, the mandate has gone forth from the eternal throne of Jehovah, "Let him alone." The last lingering hope for the poor sinner has died in the inky darkness of eternal night. And from the throne of infinite love comes the sorrowful plaint, "I would, but ye would not."

PRAISE

(Psalm 150)

By W. D. SHELOE

THE subjects of prayer and praise are very closely related in Scripture. In Paul's letter to the Thessalonians he tells the young converts to "Rejoice evermore" and "Pray without ceasing." Most of us would have reversed the order by placing prayer before praise, but rejoicing, or praise, must be an element in the prayers of the Christian. There are times when the saint can praise his way through circumstances and conditions which do not seem to yield to prayer. Praise gives militant impulse to prayer and helps the prayer to get an audience with God. Hence, "Rejoice evermore" and "Pray without ceasing."

The gospel is like a great harp of many strings and praise harmonizes them all, eliminates the discord, and makes the life of its possessor to smell of sweet incense. How refreshing to meet the rejoicing and praiseful Christian! Bible Christians are compara-

tively few, and praiseful Christians are fewer still—there are some devout people who are afraid to rejoice in the Lord alway.

Two years ago the writer spent three weeks in a hospital. To pass the time and to also improve it he memorized several of the Psalms, among them the 150th. What a source of joy and blessing this Psalm, so full of praise, proved to be! The first sermon after coming from the bed of sickness was on this precious Psalm. The strain of praise that runs through the Psalms culminates and climaxes in this closing chapter. The book begins with "Blessed" and ends with "Hallelujah"—"Blessed is the man" and "Praise ye the Lord"! All in between those two statements are set forth in graphic language the experiences of the people of God, expressed in epic, lyric and dramatic poetry. Nowhere in literature can be found such sonnets, hymns and odes as are found in this wonderful book, the hymnal of the ancient Hebrew. Where can one find the equal of the 23rd Psalm, the 37th and the 91st? As one grows older in years and riper in Christian experience the Psalms become sweeter and really they become "choice" reading for him. Here he finds the Good Shepherd and the still waters and green pastures for his soul. Here the warm breezes of praise fan his soul and prepare him for a place among the angels and redeemed humanity in heaven, whose everlasting occupation is to praise the Lord.

In the rest of this article let us study the subject of praise as set forth in the 150th Psalm. This Psalm has but one theme. It contains six verses and thirteen Hallelujahs! David was so full of praise by the time he arrived at his last Psalm that he said "Hallelujah" (Praise ye the Lord) in every sentence. Whatever of sin and sorrow he had experienced along the way was now forgotten. He was lost in boundless praise.

Let us notice the five things he says about praise. In the first verse he tells us there is a *place* of praise. This is twofold. First, "sanctuary." This is a physical place such as a church, tabernacle, house. The place of worship should be "a house of praise" as well as "a house of prayer." Second, "firmament of his power." This must mean more than what we commonly mean by firmament, for none of us live in the firmament, which is the arch of the sky. It is the "firmament of his power" and must relate to a spiritual realm in which saints are to live. You must have more than a house (sanctuary) in which to praise the Lord. You must have a spiritual atmosphere, a correct heart attitude, where you feel the "power" of God in your heart. In the second verse the psalmist tells us there is a *cause* for praise. "His mighty acts . . . his excellent greatness." Who can measure either! Cherubs and seraphs and myriads of angels adore His excellent greatness, and multitudes of the redeemed praise Him for His mighty acts—acts of creation, redemption, deliverance. Could any desire greater reasons for praise than these?

In verses 3 to 5, inclusive, we have the *ways* of praise. These are varied and many. Here they are—trumpet, psaltery, harp, timbrel and dance-stringed instruments, organs, loud cymbals and high sounding cymbals. In other words, use what you have. If you can preach, preach! If you can sing, sing! If you can play musical instruments, play! But do all to the praise of God.

Returning to the second verse for the fourth point we notice that David says there is a *measure* of praise, "according to his excellent greatness." The word "according" suggests *measure* and "his excellent greatness" suggests *measurelessness*. Then the measure of praise should be to the measurelessness of His excellent greatness! I don't know how else to put it, without posing as a commentator. Now, for some conclusions. The Christian's praise should be *reverent*, according to the greatness of God's being; *grateful*, according to the greatness of His love; *hilarious*, according to the greatness of His promises; *joyful*, according to the greatness of His power to save unto the uttermost.

For the last point we will go to the sixth verse. Here it is the *extent* of praise. "Let everything that hath breath praise the Lord"! Or, "Let all breath praise Jehovah, Hallelujah"! God's children, all of them everywhere, have inherent right to praise their God. Fannie Crosby wrote, "Oh, the children of the Lord have a right to shout and sing; for the way is growing bright and their souls are on the wing: they are going by and by to the city of the King; glory to God, hallelujah"! Christian, if you are alive and have a voice, you should praise the Lord.

IS THERE NOT VICTORY JUST AT HAND?

Ye have not, because ye ask not (James 4:2).

And all things, whatsoever ye shall ask in prayer, believing, ye shall receive (Matt. 21:22).

Believing *intensely*, as we do, that earnest, importunate prayer does not change God's mind, but in some inexplicable manner enables Him to do what otherwise He could not do, and—

Believing *profoundly*, as we do, that *faith*, simple, childlike, unquestioning *faith* is a veritable medium through which, or across which, or over which, God's abundant and amazing resources are released for the realization and accomplishment of the things for which that faith is exercised, and—

Believing *painfully*, as we do, that a great spiritual awakening is now muttering, rumbling, and generating, just over the horizon, waiting to be released and precipitated upon Anglo-Saxondom and our mission fields around the world; and that it cannot be released simply because of a lack on our part of faith and prayer, over which God can send it, therefore—

We earnestly beg and plead for a union of all Nazarenes to join in prayer and the exercise of as perfect

a faith as possible, for the following desperately needed objects:

Let us pray and believe—

1. For a gracious deepening of the Spirit's anointing grace on each individual thus uniting in prayer and faith. *Amen.*

Let us pray and believe—

2. For a more intense manifestation of the Holy Spirit on the ministry, membership and worship of each local Church of the Nazarene. *Amen.*

Let us pray and believe—

3. For the Holy Spirit's rebuke upon every backslidden, worldly member of the church, convicting him so distressfully as to incline him at once to get right, or get out. *Amen.*

Let us pray and believe—

4. For the spontaneous outbreak of revivals in pastors' hearts and in Nazarene congregations, and around family altars. *Amen.*

Let us pray and believe—

5. For a descent of the Holy Spirit upon us collectively as a movement, precipitating an awakening in America similar to the Welsh revival. *Amen.*

Let us pray and believe—

6. For an unusual awakening among our Canadian brethren—a great Canadian revival. *Amen.*

Let us pray and believe—

7. For an outbreak of the Spirit's mighty salvation power upon the British Isles District—a mighty British revival. *Amen.*

Let us pray and believe—

8. For a descent of the Spirit like a whirlwind upon the mission fields, convicting, converting, sanctifying and "slaying in the Lord," thousands and thousands of Japanese, Chinese, Indians, Syrians, Africans, Islanders, Mexicans, Guatemalans, Peruvians, and Argentinians. *Amen.*

Let us pray and believe—

9. For June to be a genuine, veritable, literal Pentecost—a rushing mighty spiritual wind that will blow any church pride and denominational vaingloriousness out of us, prostrate us all at the Master's feet, fill us anew with the forked flame of perfect love, and send us out with the same holy abandon that characterized the spiritually intoxicated band in the upper chamber days. *Amen.*

Let us pray and believe—

10. For the pentecostal awakening generated in June to last for at least twenty years and girdle the globe. *Amen.*

Let us pray and believe—

11. For God to save our own United States from the damnation and ruin the traitorous liquorites would bring upon it. *Amen.*

Let us pray and believe—

12. For the Master to visit President Herbert Hoover, and all officials in authority, and to speak His wish and will to them. *Amen.*

Let us pray and believe—

13. For God to rebuke every liquor-sodden newspaper in the land—turn the devil's big guns back upon himself—cause the deadly saloon reptile to sting himself and die of his own poison. *Amen.*

Let us pray and believe—

14. That God will answer prayer and honor faith just as He has said He would, "Ask and it shall be given you, seek and ye shall find, knock and it shall be opened unto you" (Luke 11:9).

"If thou canst believe, all things are possible to him that believeth" (Mark 9:23).

LET THE GREAT REVIVAL BEGIN!

J. G. MORRISON, *Stewardship Secretary.*

Every step you take you tread on chords that will vibrate through all eternity. Every time you move you touch keys whose sound will re-echo over all the hills and dales in heaven and through all the dark caverns and vaults of hell.—FINNEY.

"Circumstances have rarely favored famous men. They have fought their way to triumph through all sorts of opposing obstacles. The greatest thing a man can do in this world is to make the most possible out of the stuff that has been given him. This is success and there is no other."—MILTON.

THE PREACHER

*He held the lantern, stooping low,
So low that none could miss the way;
And yet so high, to bring in sight
That picture fair—the world's great Light;
That gazing up—the lamp between—
The hand that held it scarce was seen.*

*He held the pitcher, stooping low,
To lips of little ones below;
Then raised it to the weary,
And bade him drink when sick and faint!
They drank—the pitcher thus between—
The hand that held it scarce was seen.*

*He blew the trumpet soft and clear,
To call the waiting soldiers near,
And then with louder note and bold,
To raze the walls of Satan's hold!
The trumpet coming thus between—
The hand that held it scarce was seen.*

*But when the Captain says, "Well done,
Thou good and faithful servant—come,
Lay down the pitcher and the lamp,
Lay down the trumpet—leave the camp,"
The weary hands will then be seen,
Clasped in those pierced ones—naught between.*

—SELECTED.

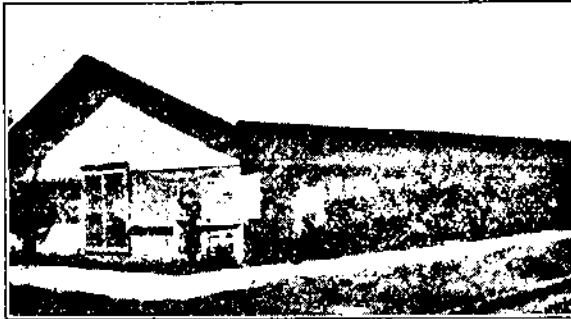


HOME MISSION PROJECTS OF THE FLORIDA DISTRICT

Lakeland, Florida, is a beautiful city of some twenty-five thousand people. It is a business center, as well as a tourist city, surrounded by some thirty-five beautiful lakes which help to beautify the scenery.

The Nazarene Tabernacle, the result of our home mission efforts, is centrally located and has a membership of thirty-two loyal Nazarenes.

Rev. Mrs. Viva Crawford was the successful pastor in the beginning of this work. Rev. Chas. E. Deware, a splendid young man and a product of our Eastern Nazarene College, has been pastoring the work now for a little more than a year. We consider Lakeland one of our splendid opportunities, being located in the great citrus and strawberry growing district. We have every reason to believe that what has been expended here will result in a splendid church in the near future. Less than \$100 home mission money has been expended, and the Lakeland church has already paid in about \$500 to foreign missions.



Cocoanut Grove, a suburb of the city of Miami, nestling on the beautiful Biscayne Bay, was organized last December with sixteen Nazarenes, willing to sacrifice. They are renting a nice hall centrally located. This work is coming along nicely. Rev. Mrs. B. F. Graham, the first pastor, labored faithfully until her frail body gave way under the strain, when we sent Rev. M. H. Travis and wife to relieve her. This is also the beginning of what will be in the future a splendid church. They are already looking for a permanent location.

J. E. REDMON, *District Superintendent.*

SOUTHEAST ATLANTIC DISTRICT

We closed our meeting in Greensboro, N. C., Sunday night with a good altar service and our tabernacle seating 3,000 filled. It was a great victory for God and holiness. We got the attention of the city, won the respect of the people, and made many friends for our work. The business men made up the money and we broadcasted the services over the radio three nights the last week of the meeting.

They all concede it was the greatest holiness meeting ever held in this section and the most largely attended. Through the week the attendance was good and the last Wednesday night, a delegation of over three hundred came from one of the factories.

Our total offerings ran over \$500 and with the \$200 you sent us practically paid our expenses. Our offerings would

have been much better but the meeting that preceded us had the crowd pretty well drained.

The \$500 to pay for the tabernacle was taken care of by having the people sign cards promising to pay so much a week; this amounted to \$60 a month with prospects of much more coming in.

They were paying \$25 a month for the lot on which the tabernacle stands and we rented it until the first of January for \$10 a month.

We had the Vaughan Radio Quartet for two weeks which cost \$403.50. The Trevecca College Quartet ten days \$104.75 and Brother and Sister Johnson from Norfolk, Va., to lead the singing the rest of the time, costing us in all about \$525. Then the lumber for seats, hauling, labor, lights, song books, piano, rent for lot, etc., amounting in all over \$700.

The last night of the meeting they took a love offering for Mrs. Sloan and me which amounted to about \$75. W. R. Cox showed a fine spirit and dismissed the evening services at his church and school the last Sunday night and came to our meeting. Mrs. Sloan preached in the Thomasville Pilgrim church the last Sunday morning while I preached at our tabernacle.

We are just starting a ten days' meeting in the Oliver Gospel Mission in Columbia, S. C. They have received us cordially.

J. H. SLOAN, *District Superintendent.*

IOWA DISTRICT

We have only been here in this great productive state of Iowa a short time so we are not so well acquainted with the development of our work in the past.

When we joined the Church of the Nazarene about twenty years ago, Iowa was part of the original Chicago Central District and Rev. T. H. Agnew of sainted memory was the superintendent and a few scattered churches were being started. Among the first churches organized, I believe, were Marshalltown, Sioux City, Bloomfield and Farmington. Seventeen years ago the Iowa District was organized. Our work here has not had the rapid growth that we have had in some states, however, heroic men have labored and sacrificed to plant our church in this beautiful state of one-half million people.

At present we have about thirty churches, scattered over the state from Algona to Keokuk and from Council Bluffs to Davenport with a total membership of 1,500. Here labor some splendid pastors who know what it is to sacrifice to build our church. Our people are true Nazarenes and have a vision of the district and general interests.

Since coming here as superintendent, we have been putting on Home Mission campaigns and entering some new fields and good cities where the Nazarene standard is being planted. However, the needs are so many and the field so great, we feel that we have just started. Our plan of work is twofold. First, to strengthen the weak places and second, to plant churches in the cities and then work out all over the state.

We believe that Iowa at the present time presents a splendid field of opportunity for our church. Our hope is to have Holy Ghost revivals and start Sunday schools and build centers of fire and keep the heavens open and the glory prayed down. Amen.

J. W. SHORT, *District Superintendent.*

Uncle Buddie's Good Samaritan Chats



BELOVED SAMARITANS:

I think in my last chat I left you about the time I finished up at St. Louis. We had two great days with Brother John F. Roberts, and I told you that Brother Allie Irick and wife were there in a great revival. I left St. Louis on Thursday morning of May 22nd; arrived in Danville, Illinois at 1:35; was met by Rev. E. O. Chalfant and wife, and after eating a good lunch we drove across the beautiful country to Olivet College and the great camp ground where their campmeeting was opened on Thursday night. In all my life I haven't seen a more beautiful camp ground than the camp ground at Olivet, Illinois. The large sugar maples and beech and elms are perfectly beautiful, and the weather was warm, and we had had plenty of rain and the bluegrass was the finest I have ever seen.

The crowds began to gather that night until they were literally there in droves. We opened at 7:00 with Brother Chalfant in charge of the camp and the Vaughan Radio Quartet in charge of the music with the great group of singers. I haven't heard more beautiful singing in my life than we had at Olivet camp this year. It was up to old Bud to preach the opening sermon. I did the best I could and there were a dozen hands raised for prayer. Then it was up to me to preach on Friday afternoon again. But Dr. Williams and his good wife arrived about noon with their baby boy R. T., and Dr. Williams preached on Friday night and every night during the six days that I was at the camp.

Dr. Williams brought us some of the greatest messages that I have almost ever listened to in my life. His trip around the world surely added much to his preaching. I have known some preachers to go for a trip around the world and come back, and as far as I could see they were ruined for all purposes. But it is just the reverse with Dr. Williams. He is doing the best preaching I have ever heard him do. His first sermon was on Friday night and the altar was well filled and a number of people prayed through.

Then I came on during the day on Saturday and President Willingham, on Sunday morning, preached the Baccalaureate sermon. He brought us a very great message and he preached to an unusually large crowd. Then on Sunday in the afternoon it was my service again. Our crowd was unusually large and the interest was most glorious. At night Dr. Williams was to be the preacher, and it was my good fortune or misfortune one, not to hear Dr. Williams, but instead go to Danville and preach for Brother Purinton. We had a large crowd

in Danville and a fine interest. The people filled the main auditorium and one gallery was full. We did our best to put burrs in their wool that will be there until shearing time.

After preaching Brother Purinton went back to Olivet and their great altar service was just closing. They had more than twenty people getting to God that night and so from Thursday over the first Sunday we had the greatest camp that I have ever seen during the twelve years that I have been going to Olivet. We had people there from all parts of the country. We had a number of people from Missouri, Kansas, Nebraska, Iowa, Indiana, Kentucky, Ohio, Michigan, Wisconsin and Minnesota.

It is my opinion that Olivet school and camp are in the best condition spiritually of their history. I have never seen it so easy to preach and to get people to the altar and to pray through. I have never heard better singing in all my ministry of fifty years than we had at this great camp, with the Vaughan Radio Quartet in the lead, and fine singers on the ground—such singers as Ben and Marguerite Sutton and the great crowd of fine singers at Olivet College, and such fine music one would seldom hear in a lifetime. It seemed to be easy to sing, and it was easy to preach. It was easy to get people to the altar, and while we had some little pull to raise money, yet they raised all they needed and took fine care of the workers.

The crowds were so large and there were so many visitors that they used every bed they could secure in Olivet and in Ridgeland and in Georgetown and then had to send quantities of people over to Danville to get rooms and beds. I don't think I have ever enjoyed preaching at Olivet as much in the past ten years as I did on this trip.

I met the old boys from Indiana and from over in Illinois until there was just no way hardly to shake hands with them all. By Tuesday of the second week the board of trustees of Olivet College had begun to gather and by Wednesday morning they were all there. It had been announced that Brother W. G. Schurman from Chicago First church was to be on hand and preach to us every morning from 8:00 to 9:00 but he did not arrive until Wednesday morning and I had the privilege of listening to only one of his great messages. He brought us one of the greatest messages on "The Temptation of Christ," that it seems to me I had ever heard. He took up the three great temptations and showed how Jesus Christ defeated the devil on every one of them. The first temptation the devil tempted Christ to doubt God. In the second temptation he tempted Christ to presumption and in the third temptation He was tempted to compromise. But in every temptation Christ met the devil with a quotation from the Bible

and every quotation was taken from books of Moses, and Brother Schurman showed that the devil and the higher critics and modernists were all making war on Jesus and on the books of Moses because Jesus defeated the devil by quoting scripture that was written by Moses. But he showed that Christ triumphed and that the books of Moses would stand the test of all ages and while the unbelievers were fighting Moses, Moses was one of the divine writers that was classed along with Jesus. And he showed that when they heard the beautiful songs in heaven the angels and the redeemed saints were singing the songs of Moses and the Lamb. This was one of the most beautiful messages I have ever listened to on that subject.

Without any doubt in my mind I believe that Brother Schurman is one of the finest Bible teachers that I have ever listened to in my fifty years in the ministry. For several years Brother Schurman has been rising at an early hour in the morning and going to his place of prayer and with his Bible before him he has dug nuggets of gold out of that great Book until it is absolutely wonderful. The time has come now, to my way of thinking, for Brother Schurman to get those great Bible talks into book form. We need just such a book as these great lessons from Brother Schurman to bless the rising generation and to put life and pep and fire and juice and unction and glory into the hearts and lives of our young preachers.

When I left there Wednesday afternoon the board of trustees of Olivet College were in session. We had with us Brother Roach from Missouri, Brother Short from Iowa, Brother Starr from Michigan, Brother Montgomery from Northern Indiana, Brother Quinn from Indianapolis District and Brother Chalfant from Chicago Central. I think all the trustees were there unless it was one or two. And on Wednesday morning we had the exercises for the College. The graduating class finished their work, and on Thursday morning Dr. Williams was to address the graduating class.

The school has had a very prosperous year. Not quite so many students I think as last year, but a wonderfully fine quality of students; many young men and women studying for the ministry and the foreign fields. The school exercises were as fine as I have seen at dear old Olivet, and the people enjoyed it to the limit. At times I have seen the congregation laughing and then crying and shouting while the school exercises were going on. It is so different at a holiness college from the worldly college. They are really training young men and young women there to go out and preach the gospel of Jesus Christ

(Continued on page sixteen)



LESSON FOR JUNE 29, 1930

By M. EMILY ELLYSON

LESSON SUBJECT: Review. The Last Six months of Jesus' Ministry.

GOLDEN TEXT: *Thou art the Christ the Son of the living God* (Matt. 16:16).

LESSON No. 1. The Law of the Cross. We have in this lesson instruction regarding cross bearing which is a proof of true discipleship. Each Christian has his cross to bear, for the disciple cannot be above his Master.

LESSON No. 2. The Child and the Kingdom. This lesson teaches us the sin of neglecting and misguiding children. God cares for child-life and to neglect children indicates a lack in one's spiritual life. Christ used the child as an example of an inhabitant of His kingdom, and to neglect them is to neglect the Master himself.

LESSON No. 3. Easter Lesson. This lesson is a study of the reality of the resurrection. It was not necessary, neither was it ever meant, that the risen Savior should appear to more than a few, but the number was sufficient, and the circumstances of such a nature as to meet all objections, and give full proof that Christ arose from among the dead.

LESSON No. 4. Giving up All for the Kingdom. We are taught in this lesson the solemn truth that to follow Jesus means to share our possessions with others, for we are but stewards in those things that we call our own.

LESSON No. 5. Promotion in the Kingdom. Here we have a study of Christ's standard of true greatness. None are truly great who have not learned to practice self-denial, and will gladly perform any service and fill any position assigned to them by the Master. One who is constantly aspiring to high position is probably not qualified to fill it.

LESSON No. 6. Jesus Acclaimed as King. We are taught in this lesson the great lesson of loyalty to Christ, the lack of which sadly marks the present time. If Christ is our King we will render to Him our allegiance in every phase of life. There is great need that the Christ be made King of our individual lives, always being actuated by His Spirit.

LESSON No. 7. Jesus Teaching in the Temple. A lesson on Christian citizenship. The Christian citizen honors God, is a true patriot, and is always ready to oppose every measure that is inconsistent with the best welfare of his country. He will not use his ingenuity to evade law but to promote it.

LESSON No. 8. Jesus Describes the Future of His Kingdom. This discourse of our Lord teaches us the importance of Christian preparedness. Our Lord is com-

ing again. Then how important it is that we be ready to give an account of our stewardship. We do not know when He will appear, but this is greater reason to be always ready.

LESSON No. 9. Contrast Between Faithfulness and Slothfulness. Many are the questions of importance that may be discussed in this lesson. The life of today is full of these questions. The question of cultivating the spirit of responsibility, of rewards and punishments, of eternal life and death, of diversity of ability and opportunity.

LESSON No. 10. Jesus in the Shadow of the Cross. With this lesson we enter upon the closing scenes of the great drama. Christ is now descending into the valley of humiliation, and as High Priest will offer once for all the great mediatorial sacrifice. In this lesson we are taught the Divine plan for the salvation of man.

LESSON No. 11. Jesus on the Cross. This is a lesson on the atonement, its meaning and its supreme importance. Here we come face to face with the suffering of Christ on the Cross. We may gather from this study a deep sense of the love of Christ for us in suffering thus for men.

LESSON No. 12. The Risen Lord and the Great Commission. In this lesson we receive our marching orders. Shall we not say in the language of another, "Lord Jesus, I will go forward with Thee, and by Thy grace I will consecrate all I am and all I can be to carrying forward this program which Thou hast begun."

PROGRESS

In response to his son's declaration, "Daddy, when I grow up I want to be just like you," a father answered, "If you should be just like me I would be ashamed of you; you are standing on my shoulders." Education is something more than the transmission of a bundle of facts from one generation to the next generation. Education means progress. This must be not alone the progress of the individual from infancy to maturity but also a progress from generation to generation. Without this there can be no advancing civilization. The parent or teacher has a very faulty vision who is constantly reminding that child, "That is not the way we used to do." We do not cut wheat like we used to, our means of transportation are not the same as they used to be, why should our children be just like us? We should all be willing and glad for our children to make an advance over what we have been; this is the normal way of life. Of course we want the progress to be along the line of righteousness and truth.

What the future civilization shall be depends upon what the rising generation shall make it. We are now shaping that generation in our homes and schools. It is the Sunday school that is educating it religiously. What the church is to be, what the religious condition tomorrow shall be, depends upon the home and Sunday school, upon what we are now making out of our children religiously. Fundamentally religion is unchanging but man's comprehension of it should be ever advancing; it is infinite and he can never reach its limit. Our children should come to know more about God, and more about how to carry on the work of the church than we do. We should teach them all we know and they should build on this and go forward.

We have a serious responsibility, not only for the present, but for the future, and not only for the individual but for the general conditions. The work of education is very serious business, and no education is so serious as religious education. Are we taking it as seriously as we should? Dr. Vieth says, "Two things mark the entrance of any man into the ministry; he feels that he has been called to preach, and then in an impressive ordination service he is set aside to that calling. A local preacher, in one large communion at least, is ushered into his work by a similar double door. A deaconess through much the same experience. And such is well, but a teacher or officer of the church school? Usually the matter of a call is reversed from the method set forth above; the person who is most certain that he could never teach in the world is prevailed upon by a hard pressed superintendent to take a class 'just to help me out.' The new teacher begins his work with as little fuss as the church makes over a new coal dealer."

So long as we have this evaluation of religious education, so long as we look upon the Sunday school in this manner, but small progress may be expected. Is not this one of the tragedies of our age?

GOOD SAMARITAN CHATS

(Continued from page fifteen)

and go to foreign fields to instruct and bring the heathen to the foot of the cross; and I think while the Bible College had its exercises that it was as much like a holiness meeting as anything I have ever seen. The young men and young women simply preached the gospel in their great messages. And they are going out prepared to bless a dying world. May the richest blessings rest on the old Olivet Camp and on the workers and on the visitors, is the prayer of this old preacher.

In love,
UNCLE BUDDIE.



Home Life

WHAT MANNER OF MAN IS THIS?

By MRS. J. T. BENSON

IT IS on my heart that we older members of the HERALD OF HOLINESS family have a talk together this week and that we have it upon the subject of the above question.

You remember when and how it was asked. It was on one of those busy days in the busy life of Jesus, when the multitude thronged Him, that He had to enter a boat, push out a little way and from this pulpit teach the people who crowded upon the shore.

He taught them many things by parables—the sower and the seed, the lighted candle, the mustard seed. At the close of the service there were the many sick ones and those possessed with devils who had been brought unto Him for healing, and He cast out the spirits with His word and healed all those that were sick.

Then there was the scribe who desired a personal interview and the man who wanted to become a follower, but had an excuse for not coming just then. Every evangelist knows the drain on time and strength of these private talks with those who are stirred but not ready to take the step.

Many think it was at the close of this same day that His mother and brethren stood on the outskirts of the throng, desiring to see Him, but unable to come at Him for the press. If so, this was the most trying circumstance of the day, for His loved ones did not yet understand His mission; they even felt that they should lay hands on Him, because to them it looked as if He were surely beside Himself.

It was evening of this day of teaching by the seaside, as Luke tells us, before He was free to get away. And then the disciples at His request set sail for the solitary shores on the other side of the lake, some seven or eight miles distant, where He could find rest and quiet for a few hours.

Jesus, thus wearied with the heat and labor of the day, laid down in the hinder part of the vessel, His head on a pillow, perhaps the leathern cushion of the steersman.

He was soon fast asleep, nor did He awake when a fierce squall swept suddenly down upon the lake, lashing the water into waves which threatened to sink them.

The disciples, some of whom were seasoned boatmen, realized their great danger and called loudly to Him, "Mas'er, Master, carest thou not that we perish?"

Then Jesus arose, rebuked the wind and the raging of the water and said unto the sea, "Peace; be still," and they ceased, and there was a calm.

He turned to His disciples and in the peaceful quietness which had fallen upon them asked, "How is it that ye are so fearful? Where is your faith?"

They do not seem to have answered. Another fear had taken possession of them, and as they had a chance they whispered one to another, saying, "*What manner of man is this?* For he commandeth even the winds and the water, and they obey him."

Did they remember their Old Testament scriptures which said, "Which by his strength . . . stilleth the noise of the seas, the noise of their waves?" And again, "O Lord God of hosts, who is a strong Lord like unto thee? Thou rulest the raging of the sea; when the waves thereof arise thou stillest them."

And again, "He commandeth the stormy wind which lifteth up the waves thereof. He maketh the storm a calm, so that the waves thereof are still."

It may be that like us their fear and perplexity were the result of not knowing the Word of God well enough. Or if they knew it, it may be they thought, "Those things were spoken of the Lord God of hosts. But this Jesus of Nazareth, this one that has a body like our own, who is subject to hunger and thirst, to heat and cold and weariness as we are—what about him? *What manner of man is this* that even the wind and the sea obey him?"

And this is the question I want to press home to your heart and to mine. *What manner of man is this Jesus?* What sort of Christ, have you, have I?

Everything depends upon the answer, for a man's experience is fixed by his estimate of Jesus.

That is why, whether men realize it or not, they are asking this question oftener than any other which has to do with religious truths.

What manner of man is this? The answers vary widely. Some have a ready reply. He is the great Teacher, they tell us. He is the great Teacher. We thank God that the Christ, who when He was on earth, opened His mouth and taught the people, is still teaching darkened, fallen human beings.

He teaches you. He teaches me. But if He had been teacher only, He had not been all the disciples needed in that hour of tempest on the Sea of Galilee. And He would not be all that you and I need today.

Others make answer that He is the great Example. He is that, and we thank God for it. What do we know about life, and how to live it, except as this matchless One has shown us? The tragedy is that so often those who are His followers stress doctrines and questions

more than they do the necessity of "walking even as he himself walked." And yet, if He be an example only, He cannot answer the terrified cry of a storm-tossed soul. It must have one who is strong to deliver.

What manner of man is this? The Christian Scientist says He was a Scientist. The Spiritualist affirms that He was a Spiritualist. What is your answer, what is mine? Is He one that has power to still the tempest, to rebuke the winds and the waves? We need one who has such power. For life has its storms which are as real as those which swept down on the Sea of Galilee, storms too strong and fierce for our frail vessels.

Physical storms have a cause, and this is equally true of the storms of life.

Ordinarily the Sea of Galilee, its waters clear and sweet, and abounding in fish, was the most placid, the most beautiful and the friendliest of inland seas. It lies in a deep basin, skirted to the east and west by hills and mountain ranges, whose crags of yellow limestone girdling the limpid waters inspired Arnold's beautiful description!

"Clear silver waters in a cup of gold,
Under the sunlit steeps of Gadara,
It shines—His lake—the Sea of Galilee—
The waves He loved, the waves that
kissed His feet

So many blessed days. O happy waves!
O little, silver, happy sea, far-famed,
Under the sunlit steeps of Gadara."

But these surrounding cliffs and hills, though they enhance the beauty of the lake, and give it almost a tropical climate, are a menace at times. For if a strong wind sweeps over the plains outside, and begins to rush through the narrow gorges, it gains a frightful velocity, and swoops down upon the quiet waters in a fury that is as sudden as it is dangerous. "There came down a storm of wind upon the lake," Luke tells us.

The lake from its very position is subject to frequent attacks from its enemy, the prowling winds.

So it is with us in this world. There is sin. Sometimes there is our own blindness, and our lack of perfect obedience. And above all, there is always our strong enemy the devil. And where these things are there is danger. The wind begins to blow, the clouds gather, the waves rise in increasing violence, and suddenly we are in the midst of a storm which threatens the welfare, or peace, or life, or salvation of those dearest to us.

What sort of Christ have we then? Do we believe that He is still Master of the tempest? Do we know that He who is in us is greater than the prince of the power of the air? *What manner of being is our Christ when the storm breaks?*

(To be continued)



Foreign Missions

ARAB AND JEW

The Palestine Mandate requires that Jewish immigration shall be facilitated, but that the rights and positions of other sections of the population shall not be prejudiced. Seventy-five thousand Jews have settled in Palestine during the last ten years. The present population is made up of about five hundred thousand Arabs, about eighty thousand Christians and over one hundred and sixty thousand Jews. There is also a floating population of nomad Arabs, perhaps a hundred thousand or thereabouts. To make Palestine a home for the Jew and to see to it that the position of the Arab is made better and not worse, that is Palestine's problem, and it demands superb wisdom and statesmanship.

DESPERATE POVERTY IN CHINA

This was hardly a house, a rabbit-warren would be a more fitting name; it reminded me of nothing more forcibly than of Victor Hugo's description of the labyrinths in the underworld of Paris. This ramshackle building housed nineteen families, each living in one room, each separated from the next by a bamboo mat or a curtain or a plank. Narrow, stone-paved passages, in which stood pools of stagnant water, led from one part of the building to another. There were no windows or ventilation in the whole place, and the atmosphere and stench are better imagined than described. Down these evil-smelling corridors we stumbled with our flickering lamp, falling over pigs and jinrikishas and knocking on every door, calling out, "Open for the census inspectors!" Within each room we found the barest minimum of goods sufficient to keep life in existence: a curtained bed holding the father, mother and several children, a minute cooking stove made of wood and mud, one pan and some bowls and chopsticks, sometimes a table of odd planks and even a stool—nothing more except possibly a tin washing bowl with a broken comb and an old rag which did duty for all the family. Sometimes we would ask for a son and his wife, and there would be a creaking in the rafters overhead as a young man and woman would lower themselves through the hole they had made to sleep in between the boards and the roof. In one of these families a poor, half-witted fool crept down to blink at us and in others obviously dying people were unrolled from the common bed.—By ONE WHO HELPED.

As a rule, when you want something badly enough to *work for it* you will manage somehow to get it—that General Budget, for instance.

PAINT HIM BETTER

A Russian artist who had completed a painting of "The Last Supper" showed it to Tolstoi, whereupon Tolstoi, pointing to the central figure, said to the painter, "You don't love Him." "Why!" said the artist, "that is the Lord Christ." "Yes," said Tolstoi, "but you don't love Him or you would paint Him better."

A SPLENDID LETTER

We have a noble letter from one of our missionary applicants. She inquires whether there is any probability of her speedy departure for India. She says, "If there is very little probability of my going, I desire to withdraw my name as an applicant. I assure you that I will not feel that I have been wronged if my name is dropped from the list, but shall continue to love the missionary cause and will do my best to forward the good work."

It grieves us much to be unable to forward all of our devoted and willing applicants to the needy fields; but until the church secures a little better vision of the agonies of the submerged peoples in mission lands we can only acquiesce when applicants withdraw. Lord speed the day when there will be no shortage in the General Budget!

"But brother, in spite of the outlook I promise you that I shall do my best for the general interests while I remain and ever afterward. And you may know that whatever this place may be able to give it will be a true expression of love for the cause of God, for it will be wrong from dire need!"—R. E. S., Wyo.

Our thanks are due to Sister V. May Dorman for a generous offering to missions in response to a recent appeal. Praise the Lord for the hearts of our people which are keenly interested in spreading holiness to the needy in regions of woe.

WHO WILL PAY FOR THOSE WHO CAN'T?

If our well-to-do churches would give as self-sacrificingly as some of those which are touching the poverty line there would be no lack of General Budget funds: Read the following and then, O well-circumstanced brother, dig a little deeper into your plump purse, and for Jesus' sake, and heathen souls' sake, make up in these sacred funds the lack occasioned by thy brother of the ruined crops:

"I have your letter telling how much my church is behind on its General Budget. I am sure that I regret this more

than you do. And the worst of it is I am very much afraid that I shall not be able to raise it. If I do not raise it in full it will be the first time in a lifetime that I have failed. Our crops are almost a failure here this year. Then, too, our situation has depleted our membership, and the depletion included some of our very best paying members. So it looks now as if I am doomed to a new experience, as it may be."

Unfailing joy comes to any pastor who succeeds in placing his church on the grand honor roll of those that have paid the General Budget in full. Is yours there?

Some pastors will stand before their assemblies and make their reports, knowing that they have done the very best for the illumination of dark heathendom that they could. Will you be one?

A Nazarene is not necessarily virtuous because he does not openly violate the Manual. A person can do comparatively nothing and not break the laws of the church. What a suffering age is looking for is men and women who will *do something*, and *do something continuously*. Invite someone to church. Speak to another about his soul. Have a special prayer-meeting for home missions. Hold a neighborhood fast with prayer for foreign missions. *Deeds, deeds, deeds!* These will be the object of scrutinizing investigation at the judgment. "And the dead were judged out of those things which were written in the books, according to their works" (Rev. 20:12).

INDIAN CHILD WIVES AND CHILD WIDOWS

The Child Marriage Act received the viceroy's assent in October last and comes into force next April. It provides that the age of marriage shall be not less than fourteen, and the age of consent not less than sixteen. The act has been passed in order to remedy the awful conditions which prevail in India as revealed by the 1921 census, when it was found that there were two hundred and eighteen thousand child wives and fifteen thousand child widows under five, also two million wives and a hundred and two thousand widows between five and ten. There has been a rush to effect child-marriage before the law comes into operation.

The Department of Foreign Missions plans as soon as possible to issue a biography of Esther Carson Winans, "the Apostle to the Aguarunas."

ASSEMBLY VISITATION

Leaving Kansas City on the evening of May 15th we reached Nampa, Idaho, where we spent Sunday, the 18th, preaching at the morning service for Pastor E. E. Martin. Monday was spent in consultation with the officers of the Nazarene Missionary Sanitarium and Institute. This is a wonderful institution and promises gracious ministries for the church. Dr. Mangum was in Southern California convalescing from a serious operation. Dr. Nolte and the capable nurses were caring for a house full of patients. Rev. Clive Williams is the energetic and enthusiastic field and financial agent.

On Tuesday morning we left Nampa with Brother Williams and motored to The Dalles, Oregon, while he continued on to the city of Portland. On Wednesday morning we held a conference with Pastor Mae Budd and District Superintendent R. J. Plumb in reference to the work at The Dalles where we have a Church Extension loan. A meeting had been called for nine o'clock that morning and we were blessed in delivering a message of encouragement to the struggling band of loyal saints.

In the afternoon Brother Budd with his wife and Brother Plumb drove us to Vancouver, Washington, where we arrived shortly before adjournment of the first day of the North Pacific District Assembly.

The reports given and the interest exhibited evidenced good progress on the district during the past year. The pastors were full of faith and courage for the future. There was a fine increase in members and the finances were in excellent shape. J. E. Bates was re-elected District Superintendent on the first ballot.

One of the outstanding accomplishments of this assembly was the organization of a Men's Home Missionary Society with women as associate members. The movement started off with a membership of thirty-five and much initial enthusiasm. Each member pays a dollar a year into the district home mission fund. Let us keep our eyes on the home missionary enterprise of this district.

We left Vancouver on Friday evening and spent Saturday and Sunday with our son-in-law and daughter, Mr. and Mrs. Glenn Wallace, whom we had not seen for several years.

Monday, May 26, we joined District Superintendent Bates at Seattle and made a trip to Vancouver, British Columbia, in the interest of home missionary projects. Vancouver is a splendid seaport metropolis and we must have a strong center of holy fire here. It was a pleasure to speak to a select band of Nazarenes in their rented hall that evening and stimulate their faith and courage to larger and more aggressive endeavors. They will arise and build a substantial tabernacle on their lots which are free from debt.

Brother Bates gave a brief report of the District Assembly and explained the Men's Home Missionary Society and eighteen responded by joining. Watch 'em grow!

Tuesday was spent in Seattle. We enjoyed the kind hospitality of Pastor A.

M. Bowes and family at dinner, were shown through their fine church building and over interesting parts of the city.

The Northwest District Assembly was held at Spokane and was royally entertained by Pastor H. B. Wallin and his church. This district has had a fine year with an increase in members and finances in good shape. The new year starts out by the choice of Brother Plumb as District Superintendent on the first ballot. The pastors are full of faith and courage and are determined to put on an aggressive home missionary program. Watch the Northwest District.

This report would be incomplete if it failed to make mention of that splendid standard bearer, Rev. H. D. Brown, who enjoys the distinction of being the first District Superintendent of the first organized district of the church. He is in the eighties but full of holy fire and is waging a rugged warfare against the violators and desecrators of our national prohibition. He delivered a vigorous address at each assembly which was received with hearty applause.

From Spokane we went to Nampa where we were privileged to attend the senior college class program on Monday evening, the closing chapel service at the college on Tuesday morning and the College Commencement in the evening. The school has had a prosperous year with a splendid student body. As we looked into the faces of these earnest young people and listened to their live testimonies to full salvation we could but rejoice for the day of God's visitation among us.

Wednesday morning we were motored to Emmett, Idaho, where the Idaho-Oregon Assembly is in progress. We could spend only one day here, but reports given indicated blessing and victory.

In all these assemblies we have been permitted to speak at one of the morning services on the meaning of the commemoration of the nineteen hundredth anniversary of Pentecost to the Church of the Nazarene, emphasizing the need of getting down more fire and glory and being more aggressive for God and holiness.

We have also spoken on missions, ministerial relief and pensions, church extension, publishing interests, church schools and N. Y. P. S., and endeavored to create renewed interest in the whole general program of the church, particularly

the building and equipment needs in the foreign fields. We certainly appreciate the fine brotherly spirit shown us as the church's general representative.

General Superintendent Chapman has presided at these assemblies and his presiding and morning addresses are being greatly appreciated.

This is written on the train enroute to the Northern California Assembly.

E. J. FLEMING, *General Secretary.*

NORTH PACIFIC ASSEMBLY

The assembly was held in Vancouver, Washington, May 21 to 25, and efficiently and beautifully the Vancouver church entertained the delegates and visitors to this "feast of tabernacles." Rev. A. J. Schocke and his wonderful wife know how to handle the crowds and to satisfy everybody.

Of the eight assemblies that I've had the privilege of attending this, to my thinking, far transcended them all for unctuous services, and the sweet accord and brotherly spirit manifested in all the deliberations. Not a jar was felt, and no one seemed to have anything he wanted to "put over."

General Superintendent Chapman presided like a veteran, and greatly deepened the hold he already held on the hearts of the pastors and people of the district. His talks and sermons were pointed, intelligent and timely.

Dr. J. E. Bates was overwhelmingly re-elected on the first ballot. He is greatly loved, and rightly so, by the district. His work has been solid, sane and of the deepest spiritual type, and the people see his vision, believe in his leadership, and are solidly behind him for a still greater future. Rev. D. Rand Pierce was elected for the eighth time as Secretary, and Rev. L. E. Channel succeeded Dr. F. D. Luse as District Treasurer. Mrs. Paul C. Thatcher again heads the District W. F. M. S.

The reports evidenced the old-time spirit and determination of the saints of New Testament, John Wesley and early holiness movement times. Such a sacrificial, unctuous, sane spirit will always win.

All departments of the church were represented and backed with wholesome enthusiasm. Anniversaries were held for Nampa College, Missionary Sanitarium, Ministerial Relief and Home and Foreign Missions. The Publishing House was represented with a fine selection of our best literature, which was liberally patronized.

The evangelistic preaching of the assembly was of an unusual high order and seeking souls responded to every message. The speakers were Dr. Chapman, Mrs. DeLance Wallace, President Russell V. DeLong of Nampa College and Dr. J. E. Bates. Rev. E. J. Fleming's address on the Nineteen Hundredth Anniversary of Pentecost stirred and blessed the assembly.

The music of the assembly was specially fine. The Seattle Quintet on Sunday afternoon climaxed everything heard in our assemblies along musical lines.

Sunday was a great day. Dr. Chapman's morning sermon and afternoon address to the class of seven candidates for

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elder's orders were extremely unctuous and able. The assembly closed with a thrilling sermon by Dr. Bates, followed by seeking souls and shouts of victory.

JOSEPH N. SPEAKES, *Reporter*.

NORTHWEST DISTRICT ASSEMBLY

On June 1 there closed the Twenty-sixth Assembly of the Northwest District, the pioneer district of the church. It was regarded by many as one of the very best ever held in the district—and to those who have been here some years that means it was truly great. The greatest preaching was done and the mightiest altar services had that have been heard and seen in many a day. Some of the night services were veritable Pentecosts. The long altar would be lined from end to end with earnest, praying, finding seekers. Brothers DeLong, Bates, Chapman, Fleming, and Sister Wallace preached with the power of the Holy Spirit upon them.

Every one seemed delighted with General Superintendent Chapman, and were inspired and informed by his timely messages. He will doubtless take rank with the greatest and best that have filled this important office.

The reports from the pastors evinced the inspiring fact that the heroic and sacrificial spirit has not died out among us. Many of the pastors filling small places faced hardships, even to the point of want, but no word of complaint was heard, but only joyous victorious notes.

Financially the district has seen one of its best years, especially for the general interests. The General Budget was somewhat overpaid. The district came up with about the usual percentage.

Brother Plumb, who has closed his first year with us, has won all hearts, and enters his second year with the universal confidence of both pastors and people. His re-election was practically unanimous on the first ballot. He has a fine combination of good qualities—kindness with firmness, ability with humility.

Anniversaries were held for the various interests, and were of the highest order and mightily gripping. The Northwest Nazarene College and the Missionary Sanitarium located at Nampa, Idaho, were never so loved, endorsed and supported as now. The Sanitarium is the only institution of its kind in the church, and none is better in the college line, than our own Northwest school, nor more strongly manned.

On Saturday night in the missionary service Rev. W. E. Thiele, returned missionary from Japan and Korea, but at present one of the successful pastors in this district, gave one of the finest and most stirring missionary addresses ever heard in any assembly. Surely the Lord helped him speak a burning message on this greatest of all Christian activities.

The last day of the assembly, Sunday, June 1, will linger long in the memory of those present. Beginning with a great people's prayermeeting at nine a. m., the tide rose until waves of joy often swept the congregation. The ordination scene, and message of the General Superintendent in giving the charge to the candidate, will not soon be forgotten. A home mis-

sionary rally closed the afternoon service. Who can ever get over that service? What glory and blessing! What mighty stirrings of heart and awakened determination to reach the untouched centered about us! A Men's Home Missionary Society was enthusiastically launched, with R. J. Plumb, president; Jos. N. Speakes, vice president; A. M. Blackmon, secretary; and John Witt, treasurer.

Practically every church has been filled with good men for another year, and those yet unsupplied the District Superintendent expects soon to handle.

On with the battle for God and souls!

JOS. N. SPEAKES, *Reporter*.

DECORATION FOR THE LORD

A crowded church, a spiritual program and an altar filled with souls describes the first joint rally of the Saginaw and Detroit Zones at Flint First church on Friday, May 30. These two zones represent twenty of the twenty-eight societies of the Michigan District.

A predominating spiritual atmosphere prevailed throughout the morning session consisting of four ten minute extemporaneous sermons and a missionary sketch entitled, "Tired of Missions," presented by the Vassar Society. How different our attitude toward missions would be if actual scenes of the hardships encountered on the foreign fields were depicted before our eyes. We would realize then the necessity of redoubling our efforts instead of growing "tired of missions."

In the afternoon session hundreds of young people listened attentively to the presentation by the Midland society of the "Story of the Pink Rose." It was just a pink rose down in the slums—but through its beauty and fragrance a poor lost sinner was won for Christ. Can the world see Jesus in our lives wherever we go? The sweetness, tenderness, and simplicity of the story was felt throughout the audience as the beautiful songs were sung.

The last feature of the afternoon session was an interesting debate on the question. "Resolved: That environment has a greater influence on character than heredity." Affirmative: Flint First and

Flint Central. Negative: Windsor and Detroit First. So equal was the evidence presented on both sides that the judges' final decision was a draw.

The climax of the session was reached when Mr. Sweeten, the evangelist, favored us with a song entitled "What We Need Is a Little More Religion." Other special singers throughout the day were Cecil and Otis Knippers, students from the Vaughan School of Music, the Detroit First Young Ladies Quartet and the Bearinger girls.

The rally was crowned with a stirring evangelistic message by Dr. Howard W. Jerrett of Detroit First church. Forceful prophecy stirred the hearts of the people who realized more than ever the nearness of the second coming of the Lord. As a result of the message the altar was lined with two rows of seekers gloriously and victoriously praying through.

In all this was a holiday well spent decorating God's kingdom with souls.

The entertainment was efficiently arranged by Flint First church society with Rev. Ira Akers as chairman of the program committee. Special mention is due Mr. Earl Reeser for his successful advertising of the rally.

The success of this rally should inspire especially the societies over the Michigan District and bid us accept the cordial invitations of the following rallies:

Saginaw Zone—Caro, Michigan—June 26, 1930.

Detroit Zone—Detroit Third church—June 28, 1930.

The Joint Rally of Lansing and Grand Rapids Zones—Nashville, Michigan—July 4, 1930.

EVELYN AND HARLAN HEINMILLER,
Reporters.

ALBERTA DISTRICT

We are happy to report that God's blessing is upon our district. There are five evangelistic campaigns in progress. Brother C. E. Thomson is in a tent meeting at Drumheller. Today's mail brings a report of five seekers there and good prospects of further victory. Brother S. Kaechele is engaged in meetings with Brother Eggleston at Claresholm. Brother J. D. Fowler is assisting Miss Laird in Calder. Two definite seekers Sunday night are reported in today's mail. Brothers Smees and Coulter are starting meetings with Brother Grobe in Stettler. They had about 125 present the opening service. There were three seekers in Calgary and three in Bowden last Sunday night. One seeker is reported by Brother H. Woodall in Peace River. Our party had twelve seekers in the Delburne tent meeting Sunday night. There were about two hundred present last night. Some lumber is on the ground and gravel hauling begins tomorrow for the new church at Bowden. Our recent meeting in Medicine Hat closed with fifteen seekers at the altar. Two seekers are reported finders on the Longheed-Hardisty circuit and five at Ellicott. God is blessing and we are hoping for a continuation of souls finding Jesus. Some twelve new members were received last month. We are scattering over twelve

Mt. Lake Park Camp June 26 to July 6

WORKERS: Dr. J. L. Brasher, Dr. Wm. Heslop, Rev. John Fleming, Rev. "Andy" Dolbow, Prof. and Mrs. Kenneth Wells and others. Dr. Tindley, the famous colored preacher of Philadelphia will preach morning and evening on July 4th.

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hundred copies of the Home Mission number of the **HERALD OF HOLINESS** on this district. June is **HERALD OF HOLINESS** month. Financially, we are finding it heavy but our trust is in God. Continue to pray for us.

ERNEST S. MATHEWS, Superintendent.

OLIVET COLLEGE COMMENCEMENT AND CAMPMEETING

We have just closed what was generally considered the best and the most far reaching commencement and campmeeting in Olivet College. God favored us with ideal weather and we had by far the greatest crowd I have seen at this annual occasion. But what are weather and crowds without God—but we had God.

The spirit on the services was the most beautiful and uplifting I have ever seen at Olivet. We had a great time of salvation with scores at the altar, good prayermeetings and hundreds helped spiritually; they received greater passion and a greater burden for a lost and dying world. The preaching and addresses and programs that were given were of exceptionally fine order and quality.

Dr. R. T. Williams, one of our General Superintendents, was with us during the entire campmeeting. He is always welcome to this institution. He has been with us in all our battles and victories in the past fifteen years. He came to us in the fullness of the blessing of Jesus Christ. His around the world trip has brought him back to us with a greater missionary vision, a more intense love for God and a greater passion for a lost world, and more of a zeal for the Church of the Nazarene and all her interests. Dr. Williams' Commencement address was a masterpiece; his night messages gripped the great crowd that came. We had souls and our long altar was filled with chairs at the ends.

On Friday night of Decoration day we had a great missionary service. Dr. Williams brought a great missionary address and he held the people spell-bound for one hour and twenty minutes on the great cause of missions on the several fields he visited. At the close of the meeting, without any pull, the people gave \$4,500 for missions. It was then about 10:00 o'clock, but the crowd stayed, and the Vaughan Quartet sang about six songs and this was another great demonstration of interest that our people have for foreign missions. There is no way to express the appreciation of the board of trustees of the whole-hearted appreciation for dear Dr. Williams. We were also glad to have with us Sister Williams and R. T., Jr.

Dear Uncle Bud Robinson was with us. He preached better than ever. He secured 200 subscriptions for the **HERALD OF HOLINESS**. Uncle Bud is always ready to help Brothers Willingham and Chalfant to beg for money or anything to put over the services. We feel that we could not run Olivet Campmeeting and Commencement without Uncle Bud, and we have his promise that he is going to come as long as he lives, to this campmeeting.

The Vaughan Radio Quartet and their

families were with us for the entire camp. Although this was the fourth time with us, yet their songs were received with as great enthusiasm as that on former occasions. There were many who added to make the occasion a great time. Brother W. G. Schurman brought us four addresses from eight to nine, also preached once for us in the afternoon; Dr. Heslop preached a number of times; Mrs. Heslop brought us a missionary address. We also had a good missionary address from Brother Penn from Africa. These missionaries were greatly appreciated. We had many other visitors, a great crowd of evangelists, pastors of the Middle West and I think I am safe in saying at least 1,000 people who do not live in Vermilion County or immediate country surrounding Olivet, at least an increase of about 25 per cent. The camp is really growing.

We had a very fine board meeting. We waded through our problems carefully and prayerfully and God was certainly with us. I am sure Olivet College is safe in the hands of these prayerful, godly men.

There is no way to estimate the good that has been done by President T. W. Willingham. He has taken us through many stormy seas and has literally given his life and blood for this institution for the past eight years. He brought us a great message the first Sunday on the "Cross of Christ." He gave us a fine school address the last Sunday afternoon. Brother Willingham needs our prayers as he goes forward in the work that God has laid upon his heart. Rev. R. W. Hertenstein, our good and faithful pastor, with his good wife, were on hands and gave of their services in every way to make this occasion a success.

We now look forward to the opening of school September 16th. We have a good plant over here at Olivet—we have a good faculty, and we have the best religious atmosphere I have ever seen here at Olivet, and I believe by the help of God that we can take care of boys

and girls that you might send to Olivet College. Let every District Superintendent, every Nazarene preacher, every Sunday school superintendent, every N. Y. P. S. president, every W. F. M. S. president, every layman and every friend in our educational zone bend every effort they can to help Brother Willingham to have one of the largest, if not the largest student body in Olivet this coming fall. Pray for us.

E. O. CHALFANT, Secretary
Board of Trustees.

PROF. AND MRS. A. K. BRACKEN LEAVE OLIVET COLLEGE

I have been vitally connected with Olivet College for about twelve years. I think it is generally admitted that I am somewhat on the inside of the institution and I know something of the Presidents and teachers for the last twelve years. I have had no difficulty with anybody in these twelve years in the institution, and that leads me to what I want to say.

When Prof. and Mrs. A. K. Bracken left us at Olivet College a few days ago to accept the presidency of Bethany-Peniel I felt that we had sustained one of the greatest losses in the history of the institution. I have been associated with Prof. Bracken in the school for the past two and half years. He helped us strengthen the school in many ways.

First of all he has a good brand of religion, that is perfectly sane and sound and I do not need to say that he lives a most beautiful Christian life.

Secondly: He helped to bring up the educational side of the institution and strengthen us in many ways.

Personally I have not been associated with anyone in all these twelve years whom I loved more dearly than I did Prof. and Mrs. Bracken. They were so considerate, so kind and faithful workers, and I know I will miss them so much.

But it has always been the rule of my life that when God is calling to other places, I simply quiet every voice of protest and say "you follow the voice of the small whisper, and go with God." Ten thousand blessings on Prof. and Mrs. A. K. Bracken and Bethany-Peniel.—**E. O. Chalfant.**

THE NAZARENE MONTHLY

Our new publication. Issued once a month. Each number a complete book. First issue dated July, 1930. Send one dollar for first six numbers—July to December, 1930. The July number, "A Life Sketch of P. F. Bresee" by Dr. A. M. Hills. For August, "The Holy Spirit" by Dr. J. B. Chapman. For September, "Helps for the Prayer Life" by Rev. W. G. Schurman. Every number will be worthwhile. Size will vary from 48 to 96 pages. It's the biggest value that we ever have offered. Subscribe now. Send check, money-order, or dollar bill at our risk and you will get the first six issues.

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LOWELL, MASSACHUSETTS, GROUP CONVENTION

The Annual Convention of the Sunday School and N. Y. P. S. of the Lowell Group was held with Pastor Norcross and his good people at Haverhill, Mass., on Memorial day. Delegations were present from Lowell, Worcester, Lawrence, Fitchburg and Framingham, Mass.; from Derry, Lincoln Park and Keene, N. H.; and from South Eliot, Me. Also there was a goodly number in attendance from Eastern Nazarene College. The attendance banner was awarded to the Worcester church, which, though 65 miles distant, had the largest delegation present at the time of roll call.

Both the morning and afternoon devotionals were led by Rev. Roy L. Holtenback, pastor at Lowell, who is a new man on the district. He brought a brief message in the morning on, "Proper Care of the New Man," and in the af-

ternoon on, "Building Christian Character." Several phases of Sunday school work were discussed, and the following excellent papers were read to the convention: "What Affects Sunday School Planning?" by James Young; "Book Reading and Character Building," by Doris Goodrich; and "Attributes of a N. Y. P. S. President," by Joshua Wagner. During the afternoon session a beautiful Sunday school class demonstration was given by Miss Grace Allen and the "little tots," showing how to gain and hold the attention of the primary pupils during the class period. Everybody pronounced it "excellent." We are sure her suggestions, so forcefully set before us, will not be soon forgotten.

Business was interspersed throughout both the morning and afternoon sessions. A motion prevailed that there be elected only one set of officers to represent the two interests of the convention, instead of two as before. The ballots revealed that the following were chosen as officers: Miss Edith Cove, president; Joshua Wagner, vice president; Miss Grace Allen, Secretary; R. N. Capstick, Treasurer.

Professor E. Wayne Gardner, of Eastern Nazarene College, was the special worker for the convention, and brought two very helpful and spiritual messages. His afternoon subject was, "Builders and Wreckers." In the evening he brought an evangelistic message on "The spirit of fear and the Spirit of power," at the

close of which fourteen souls responded to the invitation.

The convention of next year was extended a very cordial invitation to meet at the Worcester church, which it did not hesitate to accept. All felt that this year's convention was a success in every way, and we look forward with eager hearts to spending next Memorial day with Pastor Turpel and the church at Worcester. Amen!

Reporter.

CHURCH NEWS

FIRST CHURCH, SAN FRANCISCO, CALIF.

"We have had a very prosperous year in spite of the conditions which our country seems to have met up with. Our people here are a loyal and self-sacrificing church, and are progressing in all departments of the work. Two years ago when we accepted the call as pastor of this good church and people they owed \$18,000 on their church debt and at this writing they have cut it to \$13,400. I might say also in behalf of the church here, they have in the last five years paid off on their church debt and interest \$28,167.29. This speaks well for the church and their former pastors who have labored here. Last year we adopted the unified budget that our General Board recommended, and through this plan we have raised over \$10,436, be-

sides what the W. F. M. S. and N. Y. P. S. raised under the head of specials. The General Board asked us to raise for the General Budget \$553, and this they did and almost doubled, for they paid \$1,006. They also overpaid their District Budget, and we have nothing but working people. They love God and the church. Now all this was done without one open appeal from the pulpit, so we see the unified budget will work if you work it. Our W. F. M. S. and N. Y. P. S. stood by in a noble way. We have some of the best women and young people in the land in this church. The spiritual condition is good and the church is praying for a real old-fashioned revival and looking forward to a great year in the name of our Lord. This year we as a church have had the great privilege of having such men as Rev. H. B. Macrory, Dr. Chas. Babcock, as evangelists and surely God blessed these men and many souls were at the altar of prayer. They preached the Word with no uncertain sound, and God honored, and the church was built up. We also had the privilege of having Rev. J. F. Penn, our missionary from Africa, and Rev. Henry Kramer, a brother of Mr. Geo. Kramer, and son of Mother Kramer. Their messages stirred our hearts to greater activities for God and souls in the dark lands. We might say in closing, the church here gave a call for us to return for our third year and we are praying that this will be a

BALLSTON, VIRGINIA, CHURCH



The above picture is that of the Sunday school of Ballston, Virginia, Church of the Nazarene. Rev. M. H. Cave is pastor of the church and A. E. Smith superintendent of the Sunday school. The school was organized in March last year with 15 members and now has 125. There were 113 present when the above picture was taken.

still greater one along all lines."—John Wesley Henry, Pastor.

NEW ALBANY, IND.—"June 1 marked the close of another great revival in the New Albany church with Evangelist J. B. McBride of Pasadena, Calif. Brother McBride preached great messages which gripped the hearts of people and there were about sixty at the altar for pardon or purity; good crowds all the way through. God is blessing the Church of the Nazarene here in this beautiful city with a population of about 26,000. We have a membership of seventy-two with some new members coming into the church next Sunday morning. We have a beautiful frame church, 36x60, located on Main Street, that will seat about 350 and is full every service. We have a fine band of loyal Nazarenes. This is my second year with the church. We have had about nine hundred at the altar; have received our recall unanimously. Our Sunday school is moving along fine with great prospect of the future. The N. Y. P. S. is growing rapidly and is a very spiritual band of young people. Please pray."—Ira M. Ison, Pastor.

SIXTEEN YEARS Among the Zulus

By Rev. Fred T. Fuge

For more than twenty years the author has been closely associated with the Zulu people and has had the great joy of seeing many hundreds of them born into the kingdom of God.

The book is full of human interest; it tells just the things about the people and their customs that one is curious to know. It draws the appeal of a story book in the way it carries the interest from thrilling experience to amusing incident. Yet withal it is an exhilarating tonic to faith to read of how God manifestly answered prayer. Read about the tragic grass fire that threatened destruction to a village hut and how the author dropped to his knees in the path of the devouring flames and how the wind carried the flames clear above the hut and several hundred feet beyond. The next day there stood the squalid little grass hut in the midst of charred blackness, a monument to answered prayer. Young and old alike not only will enjoy this book but will be profited by it.

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LAS VEGAS, NEVADA—"On March 31 Rev. M. H. Chaney and wife and the writer left Alhambra, Calif., for Las Vegas, Nevada, for a Home Missionary campaign. It has been a hard fought campaign. The little city of Las Vegas is surely steeped in sin. Its gambling halls, saloons and red light district are running wide open. We tried to rent a building for services but they will not rent for that purpose, so there was nothing left for us to do but go on the street corner. For nine weeks with only a few nights' intermission on account of bad weather or other engagements, we have been having a street revival, preaching and singing as though we were in a building or tent. God has blessed our efforts and sent conviction to hearts. We have distributed hundreds of papers and tracts, including copies of the *HERALD OF HOLINESS*, and our Sunday school papers. We have not failed to sow the seed. There are hungry hearts here but as a whole they seem rather proud of the fact that Nevada is the most wide open state in the Union. We are praying that those who read these lines will get it on their hearts, either to come or give, to spread the gospel in Nevada. We came here with no support, only trusting the Lord. He has wonderfully supplied our needs. Perhaps someone else can now come here and finish the work we have done our best to begin. We feel that we have sown the seed and the Lord would be pleased for us to move on to another field of labor. We desire the prayers of our readers that the Lord may lead us and keep us busy in His service."—Verna Floyd, Evangelist.

MONTROSE, CALIF.—"Rev. Charles W. Griffin is concluding his first year as pastor of First Church of the Nazarene in Glendale. He has been recalled for another year and has accepted the call. Some very gracious outpourings of the Holy Spirit have been witnessed in the services during the past year for which we praise God. The members of the Glendale church seem to love their pastor and his wife and are standing back of them in the work. There have been some souls prayed through at our altar during the past year. Revivals have been held during the year with John T. Hatfield and Orval J. Nease as evangelists. Rev. Griffin is kept busy calling on people who come to Glendale to make their home and new faces are seen in the congregation from time to time. The Young People's Society held the annual business meeting at the parsonage on Thursday evening, June 29. We ask the readers of the *HERALD OF HOLINESS* to join us in prayer for an old-fashioned Holy Ghost revival in Glendale."—Doty L. Anderson, Reporter.

BROOKLYN, N. Y., G. E. MILLER CHURCH—"We are praising the Lord for the blessings which He has given us the past month. We returned from the assembly with the determination under the anointing of the blessed Holy Ghost to do greater service and to put the program over for God and for souls. On Easter evening we were privileged to see

souls coming to the altar before we were able to preach, having been convicted by the songs, glory to God, and after preaching and giving the invitation, the altar was crowded by saints and sinners and God wondrously saved. To Him we give the glory and praise. And as we had planned to have four weeks of evangelism, we were able to secure one of our own race, Mrs. Annie Dixon of New York City, a great holiness evangelist, well known among her people. We began on May 4, and ended June 1. We had very gracious times, our church was filled every night and many souls were saved and believers sanctified; not a barren night. The glory of God came down in our midst and shouts of glory and praise went up to God. Many backsliders were reclaimed and returned to the church. We had noonday prayer services every day and how God did bless those that came in! On Sunday morning, June 1, the Holy Ghost so blessed the preacher and the people that we were scarcely able to get the offering. The saints flocked to the altar and prayed until well along in the afternoon (this being our prayer and fasting day). The closing night was wonderful. Souls came without much pleading and were saved, as also in the morning. We are expecting quite an addition to our church, as we baptize them on next Friday night by immersion. Pray for us and these the Holy Ghost has brought out of the fields of sin to God and holiness."—William M. Green, Pastor.

BELLVIEW, NEW MEXICO—"Rev. A. I. Metcalf began a revival in the Methodist church. Brother and Sister Hutchinson and their nieces, Oraestella and Nanny Hutchinson were the special singers. Rev. C. C. Montandon, pastor of the Church of the Nazarene at Clovis, N. M., came to help during the latter part of the meeting. We shall be very glad to welcome this good man back at any time as he did some fine preaching. The meeting closed Sunday night, June 1, with twenty saved or sanctified. Brother Metcalf and his good family are planning to leave this week but they will return this fall to teach school. They go to conduct a meeting at Lovington, N. M."—Neva Brown.

EVANGELISTS G. D. AND AGNES URSCHEL—"God has given us some very gracious revivals in the salvation of souls. We have held three Home Missionary campaigns, organized one church, one mission which is now calling an Olivet College graduate of 1930 and his good wife as pastors. We left a good prayer band at the third place. Our first meeting was at Bloomington, Ill., as singers and here Mr. Urschel preached once and I gave my life story. God graciously blessed, Mrs. S. A. Keel doing the preaching. There are no finer pastors than Brother and Sister Fetterhoff. At Roxana, Ill., with Brother Archie Wilson as pastor, we did both the preaching and singing and God gave us a gracious revival; some sixty seeking God and thirteen uniting with the church. Brother and Sister Wilson are our ideals of true shepherds. God gave us a good meeting at Villa Grove. Villa Grove is a new and growing church.

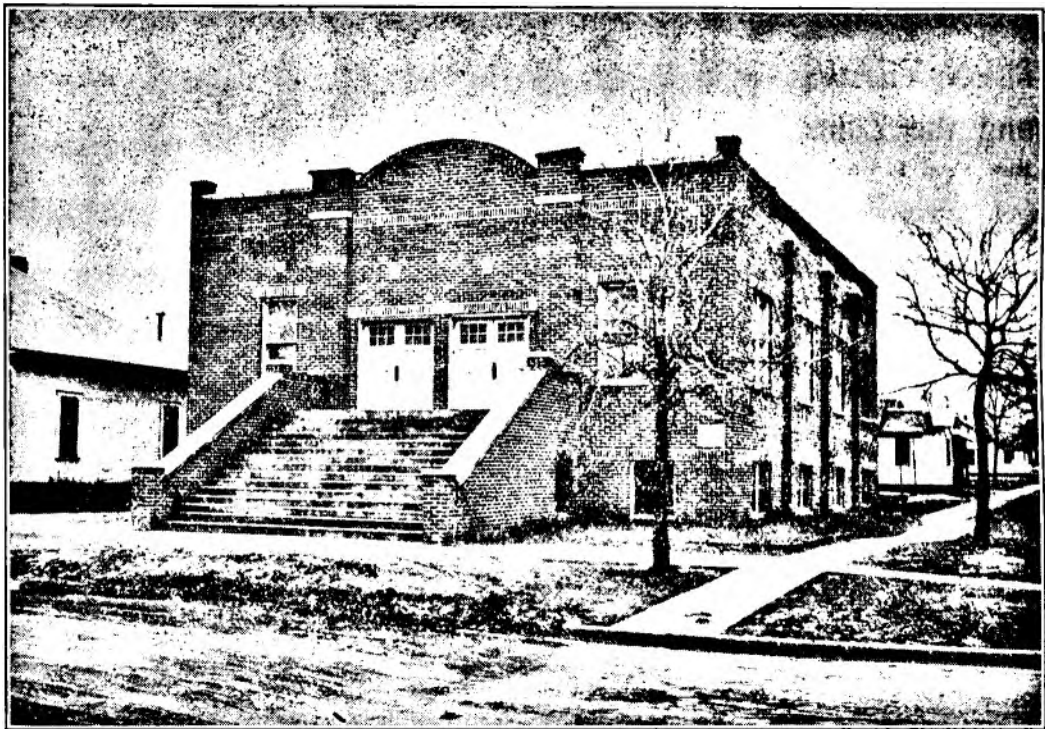
It has had its struggles but God is seeing it through. Here are railroad shops and a terminal with hundreds of precious people. The house was filled from night to night. They received us and our message graciously and asked us to come back. Mr. Urschel baptized fourteen by immersion and four were added to the church. One precious woman found words inadequate to express her appreciation for finding the true way. They have a great pastor in Brother Hiatt. We were with the Stockton church during their Silver Anniversary. Some said they had a repetition of what had attended the meetings twenty-five years ago. Andrew DeSmit makes a fine pastor and knows how to meet the people. These are just a few we mention. God has been blessing our labors and we purpose to stay by the old line, love humanity, and preach the Word."

PASTOR L. D. SMITH, SALEM, OREGON—
—"We plan to leave Salem so as to begin evangelistic work in the New England District about July 1, expecting to

return to the North Pacific District in time for the 1931 assembly, the Lord willing. We have had three delightful years as pastor of the Salem church. A more loyal band of people would be hard to find and it will be hard indeed to say good-by to those we love so much. There is a great future for this church. When coming here three years ago we found fifty-four fine loyal Nazarenes. This year we report one hundred and nine. Our Sunday school has more than doubled in number. Brother Frank Litwiller, our good superintendent, has a fine junior choir of more than fifty members. During the past year about thirty have been converted in our Sunday school services. Now and then we have turned the Sunday school services into an evangelistic service for the children and always there have been many who have given their hearts to God. Our Sunday school is operating a free bus, which has been the means of bringing many to church and Sunday school who otherwise could not have come. Our superintendent has a fine band of officers and teachers, all of

whom seem to be a unit for God and souls. Our Young People's Society, as was stated to us at the assembly, is the banner society on our district. Miss Thea Sampson is our efficient president and has been a very zealous worker for the Master. She has inspired and led our young folks on to blessed victory along all lines. They have raised in the past year a total of \$533. The first Sunday evening of each month is a foreign missionary service and the offerings for foreign missions have amounted to approximately \$135. They are very loyal to our home mission plan and have sent in their dollar per month for same. We have forty-six active members, an increase of over one hundred per cent, for which we thank God. Our Woman's Foreign Missionary Society, of which Mrs. L. D. Smith is president, has been doing business for the Master. They are very interested in missions and would, if it were possible, turn all their funds to missions and wherever there is a needy cause. God bless them. We believe that many of the sons-of-night will see the blessed light because of their

ADA, OKLAHOMA, CHURCH



Our church was organized some fifteen years ago, and for ten years we worshiped in a frame building with no Sunday school advantages nor room for our N. Y. P. S. and W. F. M. S. activities. As the membership grew in numbers there were numerous additions to our old building until we were quite dissatisfied with the building. Eight years ago Rev. R. E. McCain came to us as pastor and soon talk of a new building began. However, not for several years did we build but our vision began to grow, resulting in the building seen above. We have a church building 44x70 feet, with full basement for Sunday school and N. Y. P. S. work, made of solid cement, while the upper building is brick veneer. Our main auditorium is 44x50 feet, seated with pews and will accommodate five hundred persons very comfortably. Rev. McCain has been our faithful pastor for eight consecutive years and he has the love and confidence of our church and city. Our building is valued at \$18,000, and some say it appears to be worth at least \$25,000. We have an indebtedness of only some \$2,800, on which we pay monthly. We praise God for such men and pray God's richest blessings on him and his labors.

R. C. CARRELL.

labor of love. Our church has more than met its budgets the past year, and these organizations have played a large part in enabling it to do so. We do not know who is to follow us in this good church as yet, but we do know that they will have a delightful people to minister to and a beautiful city in which to live and labor. God bless the Salem church. They are on the map and you will hear from them again."

MIDDLETOWN, OHIO—"We have just closed a very successful tent meeting with

Nazarene Publishing House, Kansas City, Mo.

Dear Brethren:

I am reading "The Conquest of Canaan," by Rev. J. A. Kring, and issued by the Nazarene Publishing House. I am impressed that the author is a student of the Bible who gets at the heart of the Word, and appreciates its spiritual lessons; that he has placed those lessons before the reader in a way that is easily and quickly understood, and thus the light of the Word "shineth more and more" upon the pathway of "the men of grace," who "have found glory begun below."

Readers of the Bible have often found the Pentateuch, Joshua, Judges, the Kings, etc., dull and uninteresting reading, because it appears to them to be merely "ancient history" of people and nations long since passed into oblivion; but when it is understood that those ancient peoples and their doings and institutions were figures or symbols of things to come, which were fulfilled in Christ and the New Testament, and, still farther down the stream of time, in those who live by faith in Christ today, the pages of the Old Testament are illuminated with a heavenly lustre, and the reader is guided by those who came "to bear witness of the Light . . . the true Light, which lighteth every man that cometh into the world."

In "The Conquest of Canaan" the history of Joshua and the children of Israel, invading and conquering the land of Canaan, under orders from and by the power of God, is typical of the entrance into and conquest of the heavenly Canaan by God's regenerated children, under the leadership of their greater Joshua (Jesus), by his all sufficient grace. That the experience of entire sanctification or Christian holiness is taught in the Scriptures as the privilege and duty of God's children need not be doubted by those who read this book, which holds the attention of the reader from beginning to end.—HORACE G. COWAN.

This new book with 263 pages and attractive cloth-board binding sells for \$1.00, postpaid; so you may rest assured that it's not a money making project either for the author or publishers. Order from the Nazarene Publishing House, 2923 Troost Ave., Kansas City, Mo.

Rev. D. M. Peffley, evangelist. The tent was pitched on our location for a new church. A general stir was felt throughout the community. Many souls sought and found the Lord in the old-fashioned way. Ten members were added to the church and more will follow. On the closing day of the revival there were 250 in Sunday school with 80 in the young people's class. Brother Peffley is a congenial servant of God who untiringly preaches the close, searching truth without fear or favor, and works right with the pastor. The pastor, Rev. Harvey S. Galloway, was presented with money for a new suit and the evangelist was well remunerated. The pastor was unanimously recalled for the coming year. Praise God for all He is doing in Middletown."—Mrs. Clara Galloway, Reporter.

CRESTVIEW, FLA.—"Evangelist Jim Davis of Greenville, South Carolina, began a four weeks' union revival meeting here the 25th of May. He is using his big 3,000 capacity tent. Last Sunday night it was packed full and several hundred outside. Last Tuesday night there were about one hundred up for prayer. Everyone who reads this is requested to pray for the meeting. Mr. Teddy Bush, the blind musician, leads the music."—J. E. Brasher.

FT. WORTH, TEXAS—"First church is at last about to come into its own, the only Church of the Nazarene in a city of approximately 170,000 population according to the latest census. It is about to enter into a new aggressive phase of its existence. The church has taken on life during the last three years under the successive pastorates of Revs. C. P. Clayton and Ralph Gray. Brother Clayton first came to us in 1927 and stayed with the church about eight months, when he was called back to California. He showed his people a vision of which they never lost sight. He was succeeded by Brother

Ralph C. Gray who kept the vision still before the people. The church was in an unsuitable location where it could not accomplish much, even if it had the material wherewith to do it. The people were making a brave fight with the best they had. Just at this time Brother Gray left and Brother Clayton was recalled and it is to his leadership that the church has accomplished what he set out to do when he was with us the first time. In the fall of last year the London Party held a meeting for us and we were given the use of a large lot about two blocks away from the church. It was discovered that the lot was for sale and easy to reach and very suitable for the purpose for which the church intended it. The lot was purchased and results have been the erection of a beautiful brick basement 48x90 feet with Sunday school rooms and a fine auditorium. The basement has been erected with a view of completing the building in a year or two. The first services were held on Sunday, May 25, although not the formal opening they were well attended. The morning service took the form of a praise and testimony meeting at which the pastor gave a short message suitable to the occasion. The pulpit in the evening was fittingly occupied by Brother Gray who delivered a splendid discourse. There were several at the altar, and God seemed to set His seal on the building by the salvation of precious souls. The formal opening of the basement will take place, God willing, on June 15, preceded by a short convention commencing on the night of Friday, June 13, and led by Brother L. A. Reed of California. On Sunday the proceedings will commence with a sunrise prayer-meeting, followed by a love feast, Sunday school, preaching services, dinner on the grounds, afternoon service, supper, young people's meeting and then Sister Eupha Beasley will commence a three weeks' revival campaign. Pray much for these services. The church wants to girdle Ft. Worth with holiness and win Ft. Worth for Jesus Christ."—Norman M. Bloor.

Scripture Text Calendars for Free Distribution!

We have on hand a thousand or more Scripture Text calendars that were returned by agents or which for some reason or other are unsold. We offer these calendars free of charge to individuals or organizations—churches, N. Y. P. societies, classes, gospel workers bands who will promise to distribute them in hospitals, jails, poor farms, etc. They must not be kept for personal use neither may they be distributed except to those who are unable to purchase them. Send for as many as can be used to good advantage. The pastor's signature must appear on each request. If those asking for calendars will pay postage it will be appreciated. If this cannot be done feel free to ask for the calendars and they will be sent at our expense.

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EVANGELISTS HALDOR AND BERTHA LILLENAS—"A long time has elapsed since we reported through the HERALD OF HOLINESS any of our revival meetings. We are glad to say, however, that we have had, since our last report, some of the most gracious meetings of our experience. We are mentioning only two of these at this time. Our meeting at South Bend, Indiana, with the church and our pastor, Brother Grose, proved to be a gracious victory. The church here, while not large in numbers, is composed of as devoted and self-sacrificing a class of people as can be found anywhere. The attendance was not large at any time, although it increased steadily to the close of the meetings. There were a number of seekers and happy finders, and a beautiful spirit of unity prevailed throughout the entire meeting. The church has recently secured a splendid building in a very advantageous location. Brother Grose has the hearty support of his people. Our meeting at First church, Lexington, Kentucky, proved to be one of the best we have had in years. The pastor, W. T. Mason, and his good wife had made such preparations for the meeting that it seemed we were in a gracious revival spirit from the beginning. The attendance was uniformly large throughout the two weeks and we had the joy of praying with a great number of very earnest seekers. A number of good mem-

bers were received into church fellowship and more will doubtless follow. Brother and Sister Mason have greatly endeared themselves to the people of their church, and also to the entire community. They are faithful, self-sacrificing and untiring workers. During the meeting the District Superintendent, Rev. L. T. Wells, conducted the recall meeting and out of the seventy-five members present, seventy-five voted 'yes.' May God greatly bless both pastor and people. Our fellowship with these anointed servants of God was indeed delightful. We now have a few weeks in which to build our new Hymnal before we go to our next engagement, the Michigan State Campmeeting at Indian Lake, Michigan."

SALLISAW, OKLA.—"We have just closed a meeting with the Huff Evangelistic Party. It was a great meeting. God was with us and this party knows how to put the program on and they don't fail to do their part. Rev. J. M. Huff keeps the glory down and is the pastor's friend. He carries the greatest burden for souls of any man I have had for a long time. Sister Huff is a good preacher and personal worker and does not fail to do her part. Miss Opal is a fine artist and children's worker. She preached some wonderful sermons with her chalk. The Sunday school made a good gain; with some twelve children saved in this meeting. Duane Huscher of Lawton, Okla., did the singing and did it well. He is a great singer and a fine young man. There were about thirty-five souls claimed victory. Some united with the church and others will come in later. We feel that the entire community was helped by these good folks. May God bless them and send them this way again. We have overpaid our General Budget and expect to come up to the assembly with everything paid in full. Pray for us."—E. O. Tapley, Pastor.

Colorado District Campmeeting

Denver, Colorado

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— at —

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ANNOUNCEMENTS

NOTICE—I have resigned the presidency of Bethany-Peniel College. I plan to be in school the coming year. Rev. A. K. Bracken has been elected to succeed me. He is well known to the people of the West Central Educational Zone, and I am sure that they will give him their heartiest support. However, I personally urge all of our people in this educational zone to give him a one hundred per cent backing. He is both capable and deserving, and should have, as I believe he will have, the most sympathetic and enthusiastic support.—S. S. White.

REQUESTS FOR PRAYER—Mrs. Eva Henneman of Ashland, Kentucky, requests prayer that she may be healed of failing eyesight. Prayer is requested for the salvation of a young lady in Portland, Oregon. Prayer is asked for guidance in selecting the right evangelist for a meeting in Texas. Another writes as follows, "I request the prayers of the Church of the Nazarene. I need them." A brother and sister in Highland, New York, request prayer for physical healing. Requests come from Big Springs, Texas, that the church pray for the healing of a young woman, and also for help in completing the new church.

NOTICE—Through the courtesy of the Mitchell Broadcasting Corporation of Mitchell, S. Dak., we will be able to broadcast a service every morning over Station KQDA from 9 to 9:30. This announcement will be of interest to all Nazarenes since we are using the special help from the South Dakota State Holiness Camp which will be held June 27 to July 6, 1930. This station operates on a wave length of 1370 kilocycles and 213.8 meters. It will greatly assist us in keeping this service going indefinitely if those hearing the service will write to the station. These services will commence June 12th.—F. Wilbur Drown, Pastor Plano Church of the Nazarene.

WANTS

For Sale or Exchange—A ten room modern house and five acres. Easy terms. Olivet College.

International Encyclopedia for Sale—A \$165.00 set, also large Standard Dictionary, for sale at reasonable price. Good as new. Mrs. Lena M. Wallace, 1614 Independence, Oklahoma City, Okla.

Just Off the Press. "Songs for the Last Days No. 3" is now ready. One gospel singer writes: "These songs have proven a greater blessing to the public than any we sing." One book 65c; two for \$1.00. Anna W. Waterman, 759 N. Orange Grove Ave., Pasadena, Calif.

CAMPMEETING CALENDAR

June 21 and 22, Kampsville, Ill. Holiness Convention at campmeeting tabernacle four miles west of Kampsville. Rev. Roy L. Hollenback of New York will have charge of services.

June 22 to July 6, Manville, Ill. Holiness Campmeeting. Workers: Rev. Harry W. Morrow, Rev. W. G. Schurman, Rev. G. B. Williamson, Rev. H. E. Joseph recently from England. Adolph Gross with his band will provide the music. Mrs. Elmer Wittoff, pianist and children's worker. For further information write, Ira Leonard, President, Manville, Ill.

June 25 to July 6, Wilmington, N. Y. The 25 Annual Holiness Campmeeting. Workers: Rev. Fred Suffield, Rev. Mary

Ellis and "Tillie" Albright, evangelists. Song leader, Eddie Patzsch; Geo. Woodward song illustrator and chalk talk artist. Mrs. Easley children's worker; Mrs. John Weightman pianist. For information write, Mrs. Frank Warren, Haselton, N. Y.

June 26 to July 6, North Dakota District Campmeeting, Sawyer, North Dak. Workers: Rev. Jarrette and Dell Aycock and their daughter Maridel. Miss Alma Ova in charge of children's work. The N. N. C. Troubadours will be present last four days. For further information write, Rev. W. M. Brown, Sawyer, North Dakota.

June 26 to July 6, Mt. Lake Park, Maryland, Mt. Lake Park Campmeeting Association. Workers: Rev. John L. Brasher, D. D., Rev. Wm. Heslop, D. D., Rev. John Fleming, Prof. and Mrs. Kenneth Wells. For further information write, M. W. Castle, Sec., 333 Church St., Spencer, W. Va.

June 27 to July 6, South Dakota Holiness Campmeeting, Mitchell, South Dak. Workers: Dr. C. H. Babcock of Los Angeles, Calif., Rev. Paul S. Rees of Detroit, Michigan, evangelists; Rev. June B. Horning of Titusville, Pa., children's worker and Prof. B. D. Sutton and wife of Olivet, Ill., song evangelists. For further information write, Rev. Geo. S. Culver, Corsica, S. D., or Wm. Durkee, Mitchell, S. D.

June 27 to July 6, North Reading, Mass. The 10th Annual Campmeeting of the New England District. Workers: Rev. John Gould, District Superintendent in charge. Rev. Bona Fleming of Ashland, Ky., and Rev. Raymond Browning of Columbus, Ohio, evangelists. Rev. N. B. Vandall song evangelist in charge of music. Rev. C. F. Austin, Everett, Mass., leader of young people's work. Miss Edith Cove, Lowell, Mass., children's worker. For rooms write: Miss Rose Wright, 1073 Middlesex St., Lowell, Mass. For further information write, E. T. French, 466 Main St., South Manchester, Conn.

June 27 to July 6, Gordon, Nebr. Northwest Nebraska Campmeeting Association. Workers: Rev. Roy L. Hollenback and Rev. E. W. Petticord with Jay and Virginia Rice as song leaders. For further information write, Mrs. Otto Pfeiffer, Gordon, Nebr.

July 1 to 13, Rosholt, South Dakota. Workers: Theo. and Minnie E. Ludwig, evangelists. For further information write: Lee C. Bates, Rosholt, S. Dak.

July 2 to 13, Corydon, Pa. Campmeeting sponsored by Church of the Nazarene. Workers: Wm. O. Nease, L. Schurman, Barnett Sisters Quartet, Mrs. Mildred Maybury director of Daily Vacation Bible School. For further information write, Rev. Ralph Schurman, Corydon, Pa.

July 3 to 13, Mendon, Ohio, Beulah Grove Camp. Interdenominational. Workers: Rev. T. M. Anderson, evangelist, Mr. and Mrs. Otto Davidson in charge of music. For further information write, R. H. Hamilton, Secretary, Mendon, Ohio.

July 3 to 13, Trevecca Campmeeting on campus grounds of Trevecca College. Workers: Rev. W. E. Ellis, evangelist; John E. Moore of Los Angeles, Calif., song evangelist. For further information write: R. J. Kelly, Trevecca College, Nashville, Tenn.

July 3 to 13, Syracuse, New York. Syracuse Campmeeting Association. Workers: Rev. John Owen, D. D., Florence Miller, Rev. C. H. Cox, Mrs. C.

H. Cox, Rev. Cassius L. Myers and others. For further information write, Rev. Cassius L. Myers, Secy., 134 Freeman Ave., Syracuse, N. Y.

July 3 and 4, near Springerton, Ill. Jacob's Camp, holiness convention. Workers: Rev. J. L. Cox of Malden, Mo., and J. A. Duncan of Sikeston, Mo. For further information write, Jacob Fleck, President, Enfield, Ill.

July 3 to 13, Sale City Camp, Sale City, Georgia. Workers: Chas. A. Gibson, platform manager; Chas. M. Dunaway, evangelist and the Vaughan Radio Quartet, singers. For information write Rev. Bruce Hall, Thomasville, Ga., or Rev. W. R. Gilley, Secretary, 2104 Revere Ave., Dayton, Ohio.

July 10 to 20, Red Deer, Alberta, Canada. District Camp, Church of the Nazarene. Workers: Dr. Jas. B. Chapman, Rev. A. F. Grobe and wife, Rev. C. E. Thomson. For information write James Spittal, Red Deer, Alta.—Ernest S. Mathews, District Superintendent.

July 10 to 20, Murphysboro, Ill. Annual camp of the Murphysboro Holiness Association. Epworth Campground, two miles north of Murphysboro on Route 13.—J. W. Deterline, Secretary, DeSoto, Illinois.

July 10 to 20, Armstrong Grove Campmeeting, Kittanning, Pa. Workers: Evangelists, Dr. C. H. Babcock, Rev. Floyd Nease. For further information write, Rev. Mary L. Smith, Pres., Box 32, Sligo, Pa., or Rev. P. L. Boarts, Secy., Route 5, Kittanning, Pa.

July 11 to 20, No. Dartmouth, Mass., Smith Mills Campmeeting. (Interdenominational holiness). Rev. Tom M. Brown, President. Workers: Rev. Alfred B. Carey, Rev. Stella B. Crooks, Rev. Mabel R. Manning. For further information write, Miss Annie M. Cunningham, 194 Tremont St., New Bedford, Mass.

July 11 to 20, Groveville Park, Beacon, New York. Workers: Rev. Bona Fleming of Ashland, Ky., Rev. E. E. Angell of Wollaston, Mass., Frank C. Smith of

Portland, Maine, Rev. Howard V. Miller, Dist. Supt. For further information write, Louis B. Reed, 122 Cornelia St., Brooklyn, N. Y.

July 12 to 27, Freeport, L. I., N. Y. Long Island Holiness Campmeeting Association, Incorporated. Workers: Rev. John F. Owen, D. D., Rev. T. M. Anderson; young people's, Rev. Geo. L. Edie, Rev. James Jones; Bible study, Rev. Paul Hill; children's meeting, Mr. and Mrs. H. J. Cornell; street meeting, Mr. H. Willard Ortlip; Rev. Geo. L. Edie in charge of music; Mr. Robert L. Simpson, pianist. For further information write, H. J. Cornell, 46-14 Burlington St., Flushing, L. I.

July 14 to 27, Taylor Grove Camp, 12 miles southwest of Fairmont, North Dakota. Workers: Theo. and Minnie E. Ludwig. For further information write, Lee C. Bates, Rosholt, S. Dak.

July 16 to 27, Waco, Texas. Texas State Campmeeting, Church of the Nazarene. Workers: Rev. Bud Robinson (Uncle Buddie), Professor L. C. Messer, and the London Party, consisting of Prof. and Mrs. London and their children. Let every lover of holiness, and of this old Mecca of the movement come at this time. Address: O. F. Hatfield, 1816 N. Colorado St., San Antonio, Texas.

July 16 to 27, Santa Rosa, Calif., Northern California District Campmeeting. Workers: Dr. Howard W. Jerrett, Rev. C. W. Ruth, Rev. Frank B. Smith and Mrs. I. W. Young. For further information write: Rev. Fred M. Weatherford, 767 Mill St., Santa Rosa, Calif.

July 17 to 27, Nazarene Campmeeting, Ohio District, 2504 Moore's Road, Columbus, Ohio. Workers: Dr. R. T. Williams, Chas. M. Dunaway, B. H. Haynie, F. M. Messenger, and B. D. and Margaret Sutton, C. W. Perry, young peoples; and Chas. A. Gibson, platform manager. For information write: W. R. Gilley, Secretary, 2104 Revere Ave., Dayton, Ohio.

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Waves of Glory No. 2 (Limp covers), per copy, 40c; per 100 \$30.00

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July 17 to 27. Hillsboro, Wis. The Annual Campmeeting of the Wisconsin Conference of the Wesleyan Methodist Church. Workers: Rev. Jesse Whitecotton and Rev. F. R. Eddy, evangelists; song leader, Rev. Raymond Lewis; Children's leader, Mrs. Chas. Butcher; Young People's workers, Rev. Chas. Butcher and Rev. Keith Peckham. For information write, Rev. J. B. Clawson, 445 Maxwell St., Baraboo, Wis.

July 18 to 28, Douglas, Mass. Workers: Rev. C. H. Babcock, D. D. of Los Angeles, Calif., Rev. C. W. Butler, President of National Holiness Association.

THE NAZARENE MONTHLY

Our new publication. Issued once a month. Each number a complete book. First issue dated July, 1930. Send one dollar for first six numbers—July to December, 1930. The July number, "A Life Sketch of P. F. Bresee" by Dr. A. M. Hills. For August, "The Holy Spirit" by Dr. J. B. Chapman. For September, "Helps for the Prayer Life" by Rev. W. G. Schurman. Every number will be worthwhile. Size will vary from 48 to 96 pages. It's the biggest value that we ever have offered. Subscribe now. Send check, money-order, or dollar bill at our risk and you will get the first six issues.

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Rev. C. C. Rinebarger, musical director; the Barnet Sisters of Ellet, Ohio. For further information write, Rev. N. J. Ralson, 43 Colby St., Haverhill, Mass.

July 21 to August 3, Vicksburg, Mich. Nazarene Campmeeting. Indian Lake Assembly Park. Workers: Dr. J. B. Chapman, Haldor and Bertha Lillenas, Dr. and Mrs. Ellyson, Miss Myrtle Sherman. For further information write, Rev. W. W. Clay, 1025 Maple Ave., Jackson, Mich.

July 24 to Aug. 3, Racine, Wis. Spring Park Campmeeting. Workers: Mr. and Mrs. Jarrette Aycock of Bethany, Okla. Soloist, Miss Naomi Wieler of Racine, Wis. For further information write, F. C. Hiker, Secy., 1826 Clayton Ave., Racine, Wis.

July 24 to August 3, Seventh Annual Arkansas Nazarene Camp. On Conway Pike two miles north of Little Rock. Workers: Revs. Oscar and Nettie Hudson and the Vaughan Radio Quartet. For further information write, Mrs. Anna L. Oliver, Secy., 421 Olive St., North Little Rock, Arkansas.

July 25 to Aug. 3, Portsmouth, R. I., Portsmouth Campmeeting Association. Workers: Rev. Seth C. Rees, Rev. C. B. Fugett. Rev. Charles L. Slater, song leader. Miss A. Cora Slocum, pianist, Miss Mabel Mosher, young people's worker. For further information write, Rev. Henry H. Mosher, 21 Farewell St., Newport, R. I.

July 25 to August 3, Sharon Center, Ohio. Thirty-first session of Interdenominational Holiness Campmeeting. Workers: Rev. S. M. Gerow, Rev. F. Lindcome, Rev. Geo. Bennett, evangelists. N. B. Vandall, song leader. Anna E. McGhie, young people's and children's worker. For further information write, Leland S. Miller, Secy., 280 S. Firestone Blvd., Akron, Ohio.

July 31 to August 10, Elkhart, Kansas, Southwest Interstate Holiness Campmeeting. Workers: Rev. Earl F. Wilde and wife and others. For further information write, Rev. J. W. Youngman, President, Elkhart, Kans.

July 31 to August 10, Dodson, La., six miles southeast. The 32nd Annual Campmeeting of the Hudson Holiness Association. Workers: Rev. H. T. Jagitt and Miss Ella Ruth. For further information write, J. L. Payne, Sec., Dodson, Louisiana.

July 31 to August 10, Peniel, Texas, Peniel Campmeeting. Workers: Rev. A. O. Hendricks, evangelist. Jack and Ruby Carter singers. For further information write, H. G. Sory, Sec., Peniel, Texas.

July 31 to August 10, Southern California District Campmeeting. On College Campus, Pasadena, Calif. Workers: Dr. R. T. Williams and Dr. Jerrett of Detroit, Michigan, preachers. Prof. and Mrs. Shank in charge of singing. Mrs. Bertha Schwab will conduct children's services daily. For further information write, Melza H. Brown, Secy., 119 N. Curtis Ave., Alhambra, Calif.

August 3 to 10, Campmeeting at Connelly Springs, N. C. Workers: Raymond Browning, Jno. R. Church and Bob Self; Miss Edith Crouse, children's worker. For further information write: P. R. Mason, Thomasville, N. C., or Rev. D. A. Oakley, Cleveland, N. C.

August 7 to 17, Lily Lake, N. Y., Reformed Methodist Camp Association. Workers: Rev. Theo. Eisner and wife and local speakers. For further information write, R. R. Dyer, Pres., Conklin, New York.

August 7 to 17, Beebe, Arkansas, Holiness Campmeeting. Workers: Rev. J. B. McBride of California, evangelist. Rev. Earl Harris, song evangelist. For further information write, R. A. Dodson, Vice President, McRae, Ark.

August 7 to 17, Sherman, Ill. The 59th Annual Camp of the First Illinois Holiness Association. Workers: Rev. Frank E. Arthur, Rev. G. B. Williamson, Mr. and Mrs. John McKinley song leaders. Rev. Mrs. William E. Heslop, young people's leader. Rev. Mrs. Della B. Stretch, children's worker. Address: Grover Williams, Chatham, Ill., President, or Mrs. Julia S. Hayes, 2217 E. Capitol Avenue, Springfield, Ill., Secretary.

August 8 to 24, Oregon, Wis., Annual Hallelujah Campmeeting. Workers: Rev. M. Vayhinger, Rev. Imogene Quinn, Miss Ferguson and Rev. and Mrs. Jack Linn. For further information write, Rev. Jack Linn, Secy., Oregon, Wisconsin.

August 9 to 24, Dodsonville, Texas, Nazarene Campmeeting. Workers: Rev. Mrs. Julia Standridge and others. For further information write, Rev. M. M. Lewis, Route 1, Wellington, Texas.

August 14 to 24, Wichita, Kansas, Kansas State Holiness Association. Workers: Rev. C. M. Dunaway, Rev. John F. Owen, Rev. G. W. Ridout, Rev. Mrs. E. D. Bartlett and Prof. B. D. and Mrs. Sutton. For further information write, Rev. Jesse Uhler, Secy., Clearwater, Kans.

August 14 to 24, Overland Park, Denver, Colo., Colorado District Campmeeting.

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ing. Workers: J. T. Little, Bud Robinson, L. C. Messer. For information write Rev. T. P. Dunn, 2585 So. Bannock St., Denver, Colo.—T. P. Dunn.

August 14 to 24, Iowa District Campmeeting and Assembly, Des Moines, Iowa. Workers: Dr. R. T. Williams, Dr. H. O. Wiley and Vaughan Quartet. For further information write, Rev. B. V. Seals, pastor, 1244 W. 6th St., Des Moines, Iowa.—J. W. Short, District Superintendent.

August 14 to 24, Kampsville, Ill. Hillcrest Holiness Association. Workers: Geo. Bennard, E. G. Grimes, Professor L. J. Phillips and wife, singers and children's workers. For further information write, J. P. Suhling, President, or Elba L. Folles, Secretary, Kampsville, Ill.

August 14 to 25, Bonnie, Ill., Bonnie Campmeeting. Workers: Revs. Allie and Emma Irick, Rev. Elmer McKay, Prof. John E. Moore. For further information write, Hubert Leonard of Mt. Vernon, Ill., or Corresponding Secretary, W. T. Lawson, Benton, Ill.

August 15 to 24, Ithiel Falls Holiness Campmeeting, Ithiel Falls, Johnson, Vermont. Workers: Rev. Peter Wiseman, D. D., Rev. Harvey Robinson, and Rev. Clyde R. Sumner. Rev. James H. Jones in charge of singing. For further information write, Rev. Clyde R. Sumner, Mooers, N. Y.

August 20 to 31, Mount of Praise Annual Campmeeting, Circleville, Ohio. Engaged Evangelists: T. M. Anderson, Lawrence Reed, Charles Slater. For further information write: E. A. Keaton, camp secretary, 481 N. High St., Chillicothe, Ohio.

August 21 to 31, Normal, Ill. The 46th Annual Camp of the Central Illinois Holiness Association. Workers: Rev. C. B. Fugett, Rev. J. C. Long, E. C. Milby, song evangelist. William Vennard, young people's leader. Miss C. B. Cooley, children's worker. Address: Rev. Mrs. Della B. Stretch, El Paso, Ill., President, or Mrs. Bertha C. Ashbrook, 451 West Allen St., Springfield, Ill., Secretary.

August 22 to 31, Southern Indiana Holiness Association, Oakland City, Ind. Workers: Rev. Earl Dulany of Ashland, Ky., and Rev. Holland London of Kansas City, evangelists. Prof. Kenneth Wells and wife, song leaders. For further information write, Arthur Emerson, Pres., Owensville, Ind., or Mrs. Maud Yeager, Secy., 519 E. Broadway, Princeton, Ind.

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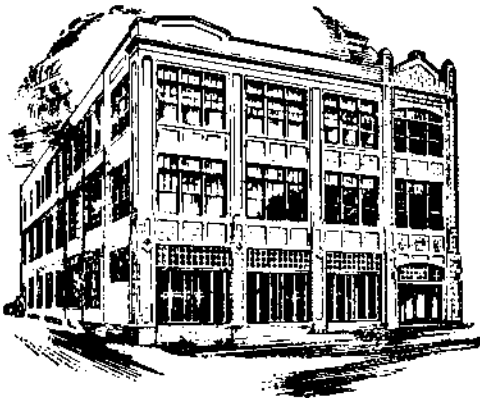
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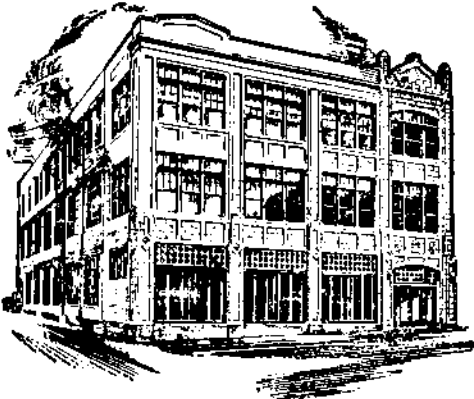
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Jesus Baptized; he Undergoes Temptation

ST. MATTHE

and his meat was locusts and wild honey.

5 ¶ Then went out to him Jerusalem, and all Judea, and all the

CHAPTER 3
Deut. 8: 3
Deut. 32: 13
1 Sam. 14: 25
2 Ki. 18: 32
Ps. 81: 16

days and forty nights, he afterward a hungered.

3 And when the tempter came to him, he said, If thou be the S

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Specimen of Type

St. Matthew 27

Christ accused before Pilate—R

silver in the temple, and departed, and went and hanged himself.

6 And the chief priests took the silver pieces, and said, It is not lawful for to put them into the trea-

A. D. 33

d 2 Sam. 17.

21.

Acts 1. 12.

will ye that I release

They said, Bā-rāb'bas.

22 Pilate saith unto

shall I do then with Jē'

called Christ? They a

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