

A. CARLISLE,

JAN 15-31

MANCELONA, MICH.

HERALD of HOLINESS

Official Paper
Church Of The Nazarene

VOL. XIX. NO. 20

KANSAS CITY, MO., AUGUST 13, 1930

WHOLE NO. 957

HOLD ON A LITTLE LONGER

By MRS. J. D. KELLEY

Are you living for Jesus, my brother,
Have you turned against Satan and sin,
Do you know that your sins are forgiven,
Does the peace of the Lord dwell within?
Though your joy may be full, yet, my brother,
You may suffer for the cause you hold dear,
And your faith may be tried to the limit,
But remember that Jesus is near.

You may be basking in sunshine
With a calm and peace all around,
Your heart with joy overflowing
O'er the wonderful grace you have found,
But sooner or later the storm clouds
Will gather and all will be dark;
You will feel that Jesus has left you
Alone on the sea in your bark.

It may seem that He does not hear you
When you call to Him in your despair;
You may find yourself growing discouraged
And feel there is no use for prayer,
But hold on a little longer, my brother,
Soon the storm clouds will all clear away
And the calm, and the peace, and the sunshine
Will blend into one perfect day.

HERALD OF HOLINESS

Official Paper, Church of the Nazarene

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

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

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

WALKING WITH GOD

IT IS to be feared that many regard the Christian life as merely a code of ethics to be observed or an ideal to be realized by dint of human effort, and have failed to see it in its beauty and simplicity as fundamentally a personal relationship. To be converted is to be pardoned from all past transgressions and restored to spiritual fellowship with Christ; and to be sanctified wholly is to have the heart so purified that Christ becomes the Lord of every motion there. These "works of grace" are not merely ends to be attained; they are also means by which the personal relationship to Christ is spiritually restored. The life of holiness consists in walking day by day and moment by moment in fellowship with Christ. He "careth for us" and we honor Him when we cast all our care upon Him. He is our Lord and we walk safely when He holds us by the hand or guides us with His eye. It is His grace that makes us triumphant in all the exigencies of life. We must never allow ourselves to depart from the simplicity which is in Christ Jesus. There are vast realms of truth to be explored; there are depths of love to be fathomed; there are mountain heights of vision to be gained, but these attainments are for those only who by faith walk in constant fellowship with their living Lord.

Who walks with God must take His way
Across far distances and gray
To goals that others do not see,
Where others do not care to be.
Who walks with God must have no fear
When danger and defeat appear,
Nor stop when every hope seems gone,
For God, our God, moves ever on.
Who walks with God must press ahead
When sun or cloud is overhead,
When all the waiting thousands cheer,
Or when they only stop to sneer;
When all the challenge leaves the hours
And naught is left but jaded powers.
But he will some day reach the dawn,
For God, our God, moves ever on.

—Selected.

HERALDING THE GOSPEL OF HOLINESS

In La Rochelle there is an ancient cathedral which for many years was used by the Huguenots. Brave men and saintly women often trod its aisles in holy worship and there received the inward strength to withstand the storms of persecution, or the grace to lay themselves on the altar of sacrifice for their faith. At the right as one enters there is a magnificent window, splendid in its art and symbolism. There is first a life-size picture of an apostle and near him an angel who holds in his right hand an open book and in his left a trumpet. On the right page of the book is the inscription "*Liber scriptus proferetur*," and on the opposite page the words, "*Tuba mirum spargens sonum*." The whole is beautiful in its significance. The Word reveals salvation through Christ, which by means of the trumpet is to be heralded through all the earth.

The emblem carries significance for us. In our word "herald" there is hidden the "trumpet" which by its joyful sound is to declare the message of "holiness" which the Word proclaims. Our mission is to preach the doctrine and witness to the experience of entire sanctification. "We are to Christianize Christianity," was the terse way in which our sainted founder often stated the mission of our movement. We must never lose sight of this God-ordained mission. True we have a place alongside other denominations and like them must carry on institutional work to a greater or lesser extent, but we should ever hold before us as our true goal, the preaching of holiness as a second work of grace and the leading of men and women into this gracious experience. With this as our purpose we should never hesitate to declare it in season and out of season. There are sincere men and women in every denomination who are vainly struggling for something that will satisfy the deeper longings of the soul, and shall we who have the light withhold it from them? We are to witness everywhere, both to the church and the unchurched. We must never turn aside from our great mission to institutionalism and churchianity. The glory of our church must ever be the spiritual message which she carries to a world in sin. Let us preach second blessing holiness definitely and explicitly, and in all lowliness bear testimony everywhere to the power of the blood of Jesus Christ to cleanse from all sin.

EDITORIAL CORRESPONDENCE

We are writing from Halltown, Missouri, where we are engaged in a campmeeting with Rev. J. J. Steele, the Nazarene pastor at this place. Halltown is a small village twenty miles west of Springfield on Highway 66, the "Main Street of America." The work here was begun by the late A. G. Jeffries, who for seven consecutive years served as evangelist and did a remarkable work in planting holiness in this section of the country. There is an excellent tabernacle on the grounds which is used for the services of the Church of the Nazarene, and a small cottage which

serves as parsonage. The meetings were exceptionally well attended, and we have never preached to a more interested or attentive audience. Where all the people came from was at first a mystery to me. The tabernacle seats about three hundred fifty and was comfortably filled almost every night. On Sunday nights the people filled the tabernacle, and stood outside with their heads through the open windows, sat on the ground or in their automobiles to hear the singing and preaching. Visitors from the neighboring communities rendered much assistance. They came from Springfield, Carthage, Webb City, Monett, Carl Junction, Lawrenceburg and some from as far as Ava, Missouri. District Superintendent and Mrs. Herrell were with us part of the time and we greatly enjoyed their fellowship. Brother and Sister Steele are exceptionally fine workers and it was a pleasure to be associated with them in this work. They were formerly with the Lee Mission and College at Colorado Springs, Colorado.

The rural church problem is one which is becoming more and more acute. A District Superintendent recently told me that with few exceptions the rural churches are gradually dying out, and only in exceptional cases is he now organizing classes in the country districts. The problems which the farmer faces in many sections of the country are not conducive to permanency and farmers are moving oftener than in former days. The good roads and better methods of travel make it easier to attend church in the city. Then, too, the modern inventions which have so largely contributed to man's conquest of the earth, have also been the occasion of his neglect of the church and divine services. Many of the village and country churches are being sold for secular purposes. This community in which we are laboring seems to be an exceptional community in many ways. Here are people who have lived on the same farms for fifty years or more. One lady pointed with great pleasure to a little log cabin near which she and her husband live in a new stone house, saying it was in that log cabin she was born. Sister Lacey, now more than eighty-two years of age, has stood for holiness in this community for many years and aided the cause with her prayers and her means. She is familiarly known by the entire community as "Aunt Purn" and throughout the two weeks' meeting never missed one of our services. But we can understand why the church problem is becoming acute, even in exceptional communities like this. The community spirit built up by intermarriages and the close interdependence of the people upon each other in business and social relationships takes precedence over the work of the church. Were all the people religious, this might be an admirable thing, but when they are not, it makes it difficult for those who would make Christ supreme in their lives. This was true of Jesus and the work in His own childhood community.

They said, "Is not this the carpenter's son, . . . and his brethren . . . and sisters, are they not all with us?"

Rev. K. McRitchie, a member of the Advisory Board of the British District, writes us, that "it has again and again been mentioned that we over here should endeavor to keep a more vital contact with the whole church by contributing occasional articles and reports to our church paper, and our visiting General Superintendents have always encouraged that thought. Pursuant to that idea some of our preachers have been asked to write on special themes, and we send herewith an article by Brother Cubie, which we trust you will be able to publish. We trust that other articles and reports will follow occasionally. We surely enjoy over here the good paper you are producing." We believe this is a step in the right direction. A church paper should be the medium of bringing together in closer fellowship, every portion of the country. We have already published Brother Cubie's article and shall be glad to publish other articles and reports, believing that our people everywhere will be glad to hear from this worthy district.

In connection with the article by Brother Cubie on "Home Missions in the British Isles," we give the following summary of conditions in that country taken from the pastoral address recently issued by the Wesleyan Methodist Conference in England.

1. There is a preoccupation with the things of the world.
2. There is a refusal to take life seriously.
3. There is an impatience of restraint and discipline.
4. A dislike of all unpleasant things.
5. Man is restless, distracted and morally disabled.

The above would appear to us as being an excellent summary of conditions in this country also. There is a great challenge to the Church of the Nazarene for Home Missionary work. God has raised us up to carry a spiritual message to the people of our times, and to this we must devote in loving consecration all of our God-given resources.

THE CAPTAIN OF OUR SALVATION

It was as the Captain of our salvation that Christ was made perfect through the things which He suffered. To be the Savior of sinful, broken, stricken man He must suffer. To be the life and light of a sinless heaven, to be the joy and blessing of unfallen angels, to be their King Christ need not suffer. But to be the Savior of sinful men and the Captain of their salvation He must suffer. And such suffering was not an afterthought on God's part; it is all in the outworking of the great plan of human redemption.—H. O. FANNING.

EDITORIAL MISCELLANY

The United States Looks at Its Churches

The Institute of Social and Religious Research of New York City has published a book entitled, "The United States Looks at Its Churches," which is creating much interest among church people. It contains a vast amount of information relative to the churches of the United States. Among the many interesting facts set forth are the following. Out of every hundred persons above thirteen years of age, fifty-five are church members—exactly the same ratio as ten years ago. Fifty-eight per cent of the urban population are church members while only fifty-two per cent of the rural population hold membership in any denomination. Forty-eight per cent of the church membership are men and fifty-two are women. There are 212 different denominations with a membership of 56,000,000 but ninety-one per cent of the total membership is included in twenty-four denominations. Sixty-two per cent are Protestants while the other thirty-eight per cent are made up of Catholics, Jews and other non-Protestant bodies. Catholic and Protestant Episcopal members are mostly urban, while Methodists and Baptists are largely rural. Fifty-four per cent of the youth population under nineteen years of age are in Sunday schools.

Inaccuracy of the Digest Poll

One of the things which is showing the inaccuracy of the Literary Digest poll, is the disparity which is found with actual voting in recent elections. The straw vote showed California wet nearly two to one, but two months later the voters adopted the "Little Volstead Enforcement Act" by the majority of 33,000. According to the Literary Digest poll, both Ohio and Pennsylvania were wet. Sixty days later both states held primary elections. Pennsylvania polled 1,192,260 dry votes against 225,574 wet or more than five to one dry. In Ohio the wets put up a hard fight but were defeated in every district.

Defiance of Prohibition Law Regarded as Treason

The recent utterances of Corey Ford which were used as a basis for national advertising have been branded by representative Americans as treason. The paragraph which gave rise to the conflict is as follows: "Personally, I should like to call on every free-thinking American of my generation, and every American of the older generation who can think at all, to break this law; break it repeatedly; break it whenever he can. Drink what you please. Urge others to drink. Don't betray the bootleggers who are smuggling liquor for you. In every way possible flaunt your defiance of the Eighteenth Amendment. Render it inoperative. Ignore it, abrogate it, wipe it out. Whilst it stands there, let it be disobeyed." This utterance has stirred up the American Business Men's Prohibition Founda-

tion to ask for the sentiment of prominent business men as to whether or not this utterance may not be regarded as treason—a national incitement to anarchy. Statements have been secured from men who stand high in public life showing that such utterances can only be regarded in the light of treason. Typical of these statements is one by the late Dr. Harvey W. Wiley, father of the pure food and drug laws. "Prompt and vigorous action," he said, "should be taken against this, which is nothing less than a second 'Whiskey Rebellion.' George Washington made short work of the first and I hope that President Hoover will make equally short work of this one. A term of 15 or 20 years in jail and fines of \$10,000 or \$15,000 would be proper answer to such treasonable utterances."

Guiding Children in the Religious Life

The Journal of the National Education Association publishes an article of Mrs. Herbert Brownell's in which she comes out clearly in opposition to the fallacious reasoning that parents should not seek to influence their children in religious matters. She says, "Parents seem to forget that they didn't hesitate to choose each other as parents of their children. They dared choose where their children should live, what they should eat and wear, who their friends should be. They will choose schools for them, what books they shall read, but the poor little things are denied acquaintance with God. To me home without religion is like an automobile without a steering wheel. It may go, but where?"

The Power of the Religious Press

During the World War Herbert Hoover called the editors of religious journals throughout the country to come to Washington for the purpose of challenging their assistance in the matter of supporting the food-conservation program. The following paragraph is from the address made at that time. "Why do I call you editors of religious journals to Washington? Because the churches of the country represent the permanent constituency of the government in every community, in every land. The taxpayers are largely members of our churches. They have their homes. They are the stockholders in our banks. They are interested in building and loans, they are the operators of business. They are to be found in the commercial and the mercantile enterprises that make this nation prosperous and that give it permanent life. Therefore if we are to reach the taxpayers and the permanent citizens of every community and the business men, and those who have the permanent jobs, both for wages and salaries, we must find them through their church relations. Your papers are largely church papers. We must depend upon you to interpret this food-conservation program in its nation-wide significance. Yes, and even in its world-wide importance to the rank and file of the American people." This is perhaps one of the greatest testimonies ever given to the power of the religious press in matters of civic and national importance.

THE MAKING OF A WORLD APOSTLE

By General Superintendent Chapman

YESTERDAY I finished reading John Paul's "The Soul Digger, or Life and Times of William Taylor." William Taylor was born in 1821 and died in 1902. He served three years as circuit rider in his native Virginia hills and as junior pastor of churches in the vicinity of Baltimore for a few years, and then was sent to California, becoming pastor of the Methodist church in San Francisco when that city was composed of twenty thousand men and ten women. Then after a few years of evangelistic work in the Eastern states and in Canada, and seven months in the British Isles, he promoted a four years' revival in Australia. By a series of most remarkable providences he conducted great soul-saving revivals in Africa and India, and concluded his life by founding missions in South America and in Africa. In the latter continent he served twelve years as bishop and gave beginning to the work of his church there on a commendable scale.

The remarkable thing about this man was the fact that he could serve so successfully in so many lands and could round out a fifty-five years' term in the ministry in such a fashion as to make it difficult to say just where he fitted best or just where he did his greatest service. He was an apostle to the world on a scale that perhaps has never been equaled in the history of the Christian Church.

It is often remarked that because a preacher is a success in one field is no sign he will be so in another. And it often occurs that the eagle becomes a sparrow when he changes from one latitude to another. How then could this man Taylor be such a universal man and seem "to the manner born" wherever providence directed his course?

Of course there may have been some natural qualities in the man which should be taken into account so far as practical results are concerned. But there were also qualities that were outstanding which circumstances of birth and natural advantage do not touch. Some of these qualities, I think, may be discovered by reading the following on "Looking into Taylor's Heart," which is taken from pages 96-98 of Dr. Paul's book:

"For over twenty years my poor soul and body have been wholly sanctified to God, which is but the reasonable service required of every sinner. I have been subject to the disabilities of ignorance, hence errors of judgment, with their painful consequences; of great and varied temptations from a great variety of sources; of great reverses of fortune, so-called; of great family bereavements and privations; of persecutions and perils by sea and land; but under all these, and in spite of all these, I have been enabled steadily to maintain, every day, during the said period of over twenty years, the essential facts in my experience,

daily confessing them to God, and professing them to the world as occasion seemed to require for the glory of God. The facts of my own utter helplessness, the all-sufficiency and availability of a perfect remedy, and of a perfect supply in Christ, meeting every demand of my needy case, and the abiding presence and effectiveness of the Holy Spirit, in the fulfillment of His gracious offices, have from year to year become more clearly defined in my consciousness as living verities. I mention facts of my personal experience, as a witness for Jesus, to illustrate the gospel doctrines I have had under discussion."

"Just in so far as the Church of Christ, with all her organic strength, and grand institutions and appliances, falls short of God's standard of practical holiness, will her effectiveness in her great work of God's purpose and gospel provisions for the accomplishment of that grand result. If the gospel provision for the salvation of the world, instituted by Jesus Christ according to the purpose of God, and administered by the personal Holy Ghost 'proceeding from the Father' for this purpose, is inadequate, is it not time the Church, and the world, should know it? If adequate, it is high time we should find out and remove the grounds of failure. While an incalculable amount of good has been done in the world, through the gospel, it is a lamentable fact, that, after the struggle of over eighteen hundred years, we have not carried even the sound of Jesus' name to half the population of the globe, and that the large majority of those who have heard the gospel persist in rebellion against God. There must be a screw loose, a wheel off, or some dreadful miscarriage in this greatest of all enterprises. For the honor of God, and the well being of a perishing world, let there be a thorough investigation of this matter. If every other enterprise in the world should stand still, let this go on till this mighty problem is solved. The high contracting parties in the matter are God and man. If it be found that the present constitution of the gospel is not sufficient, but that Christ must come again, not as Judge, but as a Savior, to do, by some kind of corrective power, what the moral forces of His first effort have failed to do, then in the name of all that can affect the great heart of God, let all good people pray that He would come at once, before any more of our dear friends go down to hell. But if it be found that His gospel provisions are exactly suited to these great ends, which I firmly believe, and that when Christ shall come again, as He undoubtedly will, it will not be with the humiliating confession that His first great enterprise for saving the world was quite insufficient, and that now He will try another plan, but to vindicate the absolute

perfection of all His plans and provisions, and call man to answer for this dreadful miscarriage, which has occasioned the destruction of millions of souls."

In every instance before Taylor entered a new field there was a time of prayer and meditation and gathering of information which all resulted in his getting that particular field upon his heart in a very special way—like Paul did Macedonia. And the simplest explanation of his wonderful adaptability is that it was based upon a soul passion that no flood could quench.

Oh, for a new baptism of soul passion to come upon us all! This alone will save us from spiritual provincialism and give us care for the whole wide world. Just the other day a brother was complaining about

the cost of sending the gospel to the heathen and suggesting that his church and district should give less for general interests in order that they may develop more at home. But this is the psychology of a dying church, and it will be found that the closing of channels of liberality toward others will close them toward ourselves. It will not do to say that the more a church gives to missions the more it will have for its own use, but it will do to say that the closing of our compassion for all men will result in closing them for every man. We need a soul passion that knows no limits. We need a burden that makes us each and all the debtors of every one beside. We need the inner spirit of the world apostle in order that we may properly serve in any sphere at all.

DENYING THE SON

By T. M. Anderson

Whosoever denieth the Son, the same hath not the Father (1 John 2:23).

WHAT is meant by a denial of the Son of God is evidently a rejection of Him in person, and a complete repudiation of His claims to divinity. This is what the Jewish leaders did of Jesus Christ. This same spirit of antichrist which was manifested in the Jews is prevalent in the world now, and worketh the same evil in all who are deceived by it.

The denial of the Son is usually in two forms, but results always in the same fruits of evil. It may take the form of a complete rejection of Christ; and would as gladly crucify Him now as He was crucified then. It may take the form of denial of His claims as set forth in the Gospels and Epistles. This form of denial credits Jesus Christ with having many commendable virtues, and admirable qualities as a man: it may ascribe to him the title of superman, one far in advance of His day in the social reforms He advocated. He may be called the Great Teacher, and ranked among the outstanding persons of the world. But it denies that He was the Son of God in the sense that term implies. It denies Him all divine prerogatives. It denies His being of supernatural birth. It denies His resurrection, His atoning merits, His right to judge all men, and repudiates His claims that He will come to the earth a second time, without sin unto salvation.

This latter form of denial of the Son is more prevalent in this age of the world. It is preached from the pulpits of churches bearing the name of Christian. It occupies a large place in the current magazines and daily papers, printed over the name of some eminent preacher, or theological teacher. High salaried men proclaim this over the radio to please the pleasure-loving public, proving the Word of God true in the saying that the time would come when they would not

endure sound doctrine, but would heap to themselves teachers having itching ears.

The revival of this ancient heresy under the name of Modernism, is proving the greatest curse to the world today; and bids fair to produce in the next generation a type of atheism so blasphemous as to hasten the day of God's wrath so graphically described in His Word. Every preacher who airs his views on these matters, taking issue with the Bible record of Jesus Christ, placing his unbeliefs as modern truths based on the advanced learning of the age, is contributing his share to one of the worst saturnalias of lust and deluges of blood that this earth has ever witnessed. To deny the Son is to remove the restraints from the hearts of men. And as in the days of Noah, so shall it be in this day: every imagination of the heart will be toward evil, and that continually.

Concerning those who denied the Son, John said three things. First, he said they were liars. "Who is a liar but he that denieth that Jesus is the Christ?" (verse 22).

How can a man preach a false doctrine without being false? How can one teach a lie and not be a liar? If Jesus Christ is only a man, possessing nothing more divine than is in every man; born as every man is born of human parentage; dying a common death as every man must die; never rising from the dead; neither is there merit in His blood to save from sin; what have we to hope from Him? We are yet in our sins, and of all creatures the most miserable.

But these who rob Him of His deity say He is the Son of God in the same sense that all men are God's sons. All men, they say, have a divine parentage, yet those same teachers make out that parentage to be an ape. They prate of divinity at one time and apes at another. Their very inconsistencies prove them false. But it is said by the most ardent advocates of these

views that Jesus died as a martyr to the principles He stood for, but no special efficacy is to be had by that death. In other words, Jesus saw He would be ultimately rejected by His nation, and rather than go into exile He elected to die as a martyr to a lost cause. A noble thing to say of the Son of God who said, "I lay down my life for the sheep." "I, if I be lifted up, will draw all men unto me." These are the liars John spoke of. In the darkness of their own unregenerated hearts they have conceived this falsehood; and they have become teachers of the lie which they have conceived.

Perhaps the eminent divines of the modern age would feel insulted to be called liars, and teachers of lies. They prefer to be considered thinkers; scientists; earnest seekers after truth, rather than teachers of false doctrines. They boast of advanced knowledge. They profess to be free from ancient superstitions. But fail to see they are caught in the net of lies which the father of lies has set for their unwary feet. Such may command large pulpits, occupy the seats of the chief universities, draw large salaries, write many books, be sought after by many distinguished persons to impart wisdom. But they are liars before God because they have denied the Son, and repudiated His claims to be the world's Redeemer, vested with power to raise the dead, and possessing all authority to judge the world in righteousness, and saving those who believe on Him as the Son of God with divine prerogatives, and damning in an endless hell all who reject Him.

The second thing that John says of those who deny the Son is that, "The same hath not the Father."

This is dogmatic. This is positive in its assertions. We believe the apostle spoke by inspiration from God. There is no possible way to the Father but through the Son. No man can come to God but by Jesus Christ. To deny Jesus Christ this place is to deny the Father, and be denied by the Father. No one can be a Christian in any sense of the meaning of that word without accepting Christ as the New Testament reveals Him. We cannot be of God in the relation of regenerated sons without coming to him through Christ. This sweeping declaration of the apostle unchristianizes every person who does not accept Jesus Christ as the Son of God. "The same hath not the Father." The apostles of modernism may boast of their spirituality, and loudly proclaim themselves to be Christians, but theirs is only the vain boast of the presumptuous. Ask them what made them a Christian? The answer will be that they believe in Christ. But deny the power of regeneration, or the necessity of it; and will mock at the idea of holiness of heart. Strangers to grace, but claiming to be Christian, and that God is their Father. The same old claim of the Jews who said "God is our Father." But Jesus said, "If God were your father ye would love me, and hear my word." Then with a disdain He said, "Ye are of your

father the devil." Our Lord shall hurl this statement into the face of all who deny Him, and yet claim they have God as their Father.

The third thing the apostle said of these who deny the Son is that they are anti-christ in spirit. "He is anti-christ that denieth the Father and the Son." "Even now are there many anti-christs" (verses 18, 22).

To be anti-christ is to be against Christ. If we do not gather with Him, we scatter abroad. Look at the fruits of the modernistic views as preached from many pulpits today. Find a real case of regeneration or sanctification among them if you can. Where have the doubts published by these teachers ever led to the salvation of a soul from sin? Has it ever gathered about the Christ a band of suffering saints, who fear nothing but God, hate nothing but sin, and cry with broken hearts over a lost world?

The whole doctrine is anti-christ in its essence. It has crowded the spiritual people out of the church, and filled it with as worldly minded and pleasure-seeking company of unconverted as ever trod the ways of sin.

Probably certain of the advocates of this emasculated gospel do not consider that they are antichrist. Many of them profess to be ardent believers in Him. But what kind of a Christ do they preach? Is it the Christ of the New Testament? or is it the Christ of the "new theology"?

Any honest minded person knows that the record of Jesus Christ as given by the Apostles ascribes to Him divinity. He is One with God, and is God. His shed blood was for the sins of the world. His resurrection was made a foundation stone in the economy of Grace. They believed, and taught, that He would return as Savior and Judge. This is the Christ of the New Testament. Those who do not accept this are antichrist. To deny Him these prerogatives is to strip Him of His authority and make Him utterly meaningless as a Savior of men. To deny the Christ that the apostles preached means to deny the only Son of God. There is none other than He the Divine, and Eternal Son to believe in. Those who deny Him this place are antichrist being all that is implied in the term.

One who denies the Son may be mannerly in deportment, learned in the sciences, familiar with the best authors, esthetic in temperament, possessed of high ideals, noble in bearing, Christian in name, and preacher by profession; but he has the heart of a Judas, the speech of a blasphemer, a doctrine of lies, the hypocrisy of a Pharisee, the conceit of Lucifer, the soul of a sinner, and the spirit of antichrist. Therefore, "Who-soever denieth the Son, the same hath not the Father. But he that acknowledgeth the Son hath the Father also."

THE SOUL-WINNING CHURCH

By A. M. Hills, D. D.

JESUS said to His disciples, "I will make you fishers of men." There are preachers and preachers. There are churches and churches. Some preachers have "the mind of Christ." He was characterized by a *passion for souls*. Wherever He went or whatever He did he was on the lookout to win somebody from a life of sin. He won a fallen woman at a well at noonday. He won the rich and cultured Nicodemus at midnight. He caught Zacchæus on the highway up in the treetop, and Matthew at the receipt of custom, and the adulterous woman in the temple, and blind Bartimeus by the wayside, and the thief while dying on the cross. Anywhere and always He was at His supreme business: "He came to seek and to save the lost."

Now some ministers seem to have caught the Master's spirit. Robert Murray MacCheyne of Scotland seemed to have been that kind of man. An American preacher preached once in his pulpit in Scotland. He asked the audience if there was any one there that had heard MacCheyne preach. One old man came to the front. The American asked him if he could remember any of the great preacher's text. He could not. "Then can you remember any sentences he used?" "I have entirely forgotten them." "Well, don't you remember anything about him at all?" "Ah," said the old man, "that is a different question. I do remember something about him. When I was a little lad playing by the roadside one day Robert Murray MacCheyne came along and laying his hand on my head said, 'Jamie, lad, I am away to see your poor sick sister,' and then looking into my eyes he said, 'and Jamie, I am very concerned about your own soul.' I have forgotten his text and his sermons, sir, but I can still feel the tremble of his hand and still see the tear in his eye!"

An old lady went to hear him preach for the first time. Someone asked her what she thought of him. She hesitated a moment, and then said, "He preached just as if he was dying to have someone converted." No wonder that young preacher stirred all Scotland. His ministry was brief. He died before he was thirty. But when I was in England the last time the centennial of his birth occurred. English daily papers had editorials about him. Cities in Scotland closed their business houses, and their public schools, and men, women and children gathered in their churches to thank God for the gift of that noble man of God—Robert Murray MacCheyne! Such pastors go a long way toward producing a soul-winning church.

1. Such pastors *expect* results from their preaching, and *pray* for results and God does not disappoint them. Those who pray like John Smith of England an early Wesleyan prayed, "Give me souls or I die," and George Whitefield, "Give me souls or take my soul,"

will shape their discourses with that end in view, and choose appropriate themes, and hymns, and manage the whole service to come to a climax in the casting of the gospel net "on the right side," are likely to find a net full of fish and Christ on the shore. Those who *ask for nothing, aim at nothing, and expect nothing* will *get nothing*, unless infinite mercy treats them better than they deserve.

Dr. Wilbur Chapman writes, "The minister of the Seminary church, where I was a student, one evening preached a sermon, and then returned to his home utterly discouraged. He felt that he was a failure in the ministry, and practically that he would never preach again, yet he was conscious that he had been greatly burdened for the lost. Some time past midnight his doorbell rang, and the leader of his choir, who had been counted a skeptic, came to him to say, 'Doctor, I am in an agony concerning my soul. Your sermon tonight has convicted me of my sin and I must have help or I shall die.'

"In a very short time he was rejoicing in Christ. Then said the minister to him, 'What was it in my sermon that moved you? I should like to have you tell me.' The man replied, 'It was not so much, sir, what you said, as the way you said it. I could see by the look in your eye, and the tone and pathos in your voice that you were longing for men to be saved, and I could not resist your message.' God respected the minister's longing.

The soul winning pastor and evangelist must believe with all his heart in the lost condition of men without God, and that the gospel offers *the only remedy* and that the *atoning Savior is the only physician* that can heal sick souls. Such a preacher has a *message* that dying men want to hear, and he can preach it in no uncertain way, with the unction of the Holy Spirit sent down from heaven! In all my long life of more than fourscore years I have never known a Unitarian or Universalist, or a so-called "liberal preacher" who rejected the fundamental doctrines, that was used by God to save men. Such a preacher may hold a congregation together by eloquence or intellectual achievements or by his winning social qualities, or by a magnetic and gracious personality. But holding a congregation is one thing, and winning men from sin to Christ is quite another. When these brilliant, but erratic, preachers go they leave nothing abiding behind them. Their congregations scatter like chaff of a summer threshing floor, struck by an autumn gale!

Again, the greatest attention must be given to the prayer life if the pastor would be a winner of men. When Canon Ryle sent out his celebrated appeal to the Church of England in 1857 he made this state-

ment: "I have looked the Bible through and found that wherever there was a man of prayer there was a man of power. I have studied the history of the church and have learned that wherever there was a man or woman of power, there was one who knew how to pray. Some were Arminians, some Calvinists, some rich, some poor, some wise and some ignorant, some loved the liturgy and some cared little for it, *but all knew how to pray.*"

A prominent evangelist one day received a letter asking him to write the rules for soul winning on a postal card. He wrote, "Lord, teach us how to pray." The man who knows how to prevail with God in prayer and has a passion for souls will pray for them, and get them. This is true, whether he is in the pulpit or the pew, whether he is a Sunday school superintendent, or a teacher, or a private in the church.

Moreover, he will use the gospel truth which God gives to that end. Human opinions and perversions of the gospel, the recommending of *rites* and ceremonies, and all kindred fads may make a sensation for a time; but turning from sin by *repentance* and *accepting Christ by faith* as our *present, all-sufficient Savior* is the only thing that will bring salvation and rest to the soul.

The English evangelist, Henry Moorehouse, was a guest in a home. One evening while he was waiting to preach a child came to the door and opened it: he turned to look and the door closed. He heard the sound once more and without turning said, "Come in." A young girl came into his presence and said, "Mr. Moorehouse, I want to be a Christian." "Well," said he, "you may be, for it is very easy." He asked her to turn to the fifty-third chapter of Isaiah and read the fourth and fifth verses, only to make them personal. She read them in this way: "Surely he hath borne *my* griefs, and carried *my* sorrows: yet *I* did esteem him stricken, smitten of God and afflicted. But He was wounded for *my* transgressions. He was bruised for *my* iniquities, the chastisement of *my* peace was upon him and with his stripes—" and as she came to this part

she suddenly stopped, her eyes filled up with tears. The minister said, "Read on," and she read, "I am healed." "It is just as easy as that," said Mr. Moorehouse, and the child went away believing with the peace of God in her heart.

Such verses as John 5:24 may be used, "Verily, verily, I say unto you, He that heareth my words, and believeth on him that sent me, *hath* everlasting life, and shall not come into condemnation, but is passed from death unto life." John 6:47 is also useful, "Verily, verily, I say unto you, He that believeth on me *hath* everlasting life." Also John 3:36, "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." Also John 3:16, "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." Luther called this text the gospel in a nutshell. A minister says that when a child he tried without success to find Christ. Later, when a college student, he was sitting under a tree on the campus, and read this verse. He said, "Why, this seems plain. If God loved the whole world he must have loved me, for I am part of it. 'That whosoever believeth,' that is a plain statement, and certainly does not pass me by, for I am one of that company. If, therefore, this is His word, and I accept it, I am saved.' I suddenly rose to my feet, clasped my Bible and said as I looked up, 'Lord, God, I expect to stand upon this promise. I will take it with me into Thy presence at the judgment and then I must be saved or it will go hard with the Book.' Immediately there came a perfect rush of joy and I have had the consciousness ever since that I was accepted of Him."

Pastors should instruct all their members how to use such texts, and how to deal with inquirers and how to lead others to Christ. And all converts should be encouraged to profess Christ and join some orthodox church at once. Converts will never keep their experience and grow in grace outside the fold on the devil's common.

HAVE WE BEEN DECEIVED?

By I. C. Mathis

THE Pharisees hated Jesus to such an extent that they wished to put Him to death. Hatred can go no farther than to desire murder. It is the last cowardly argument of bigotry, weakness and envy. So they sent officers to lay hands on Jesus, but when they came to Him, they saw He did not act like a criminal. He was teaching the people, healing the sick and comforting the sorrowing. They were captivated by His wonderful spirit and His marvelous teaching, for He taught as one having authority. So they returned under the spell of the hour to make their report to the chief priests and Pharisees. When

the council saw them returning without Jesus they were baffled and chagrined and at once demanded, "Why did ye not bring him? Why did ye not execute our command? Where is the man you were sent to arrest?" These officers in reply used no evasions to excuse themselves. They offered no plea that they could not find Jesus, or that they feared the multitude, but declared at once as their reason for not arresting Jesus, "Never man spake like this man." Indignantly the Pharisees inquire, "Have ye also been deceived?" This question is certainly suggestive of

a wide and fertile field of inquiry. Have we been deceived in Him?

I. WAS GOD THE FATHER DECEIVED IN HIM? The Father sent Him to the world as His only begotten Son. At the baptism of Jesus He acknowledged Him as His Son in that beautiful declaration from the clouds, "This is my beloved Son in whom I am well pleased." At the transfiguration He said, "This is my beloved Son: hear ye him." Again he said, "I have glorified thee, and will glorify thee again." Was God deceived in Him?

II. WERE THE ANGELS DECEIVED IN HIM? An angel announced His coming to Mary. An angel announced His birth to the shepherds at Bethlehem. Angels ushered Him into the world while the heavenly choir sang that beautiful song, "Glory to God in the highest, and on earth peace, good will toward men." An angel comforted Jesus after the temptation in the wilderness. Another comforted Him after His agony in the garden. An angel rolled away the stone from the mouth of the tomb. A covey of golden winged angels were sent to the ascension, to accompany Him back to His home in glory and we are assured that all the heavenly hosts of heaven bow down to worship Him. Is it possible that the angels are deceived in Him?

III. WERE THE APOSTLES DECEIVED IN HIM? They had the exalted privilege of looking into His face, of hearing His words, of knowing His life, of witnessing His miracles and of sojourning with Him during His earthly pilgrimage. Thomas declared Him to be his Lord and God. Peter said, "Thou art the Christ, the Son of the living God." John declared Him to be the Lord Jesus Christ, the Son of the Father in truth and love. James declared Him to be Jesus Christ the Lord of glory. They preached His gospel. They advocated His principles. They advanced His kingdom. They sealed their testimony and faith in their own blood. Can it be possible they were deceived in Him? Had He been a deceiver, would they not have detected it?

IV. HAS THE WORLD BEEN DECEIVED IN JESUS? What have been the practical results of Christ and His mission, in their effects upon the world at large? What has His message accomplished in the world's civilization? Has it not been the foundation of all just government, the basis of all noble legislation, the main-spring of charity, the power back of every moral reformation, and the fountain from which flows all the redemptive measures for the rescuing of the down-trodden and the outcast? The message of Christ has been the power that has destroyed caste, oppression, tyranny and slavery. It has been the war-cry of every noble revolution. It has been the great constraining power to enlist the sympathies of the rich for the poor, the learned for the ignorant, and the fortunate for the unfortunate.

Jesus and His message have revolutionized the whole sentiment of man upon the subject of childhood.

He has championed the cause and right of children, sweetened their every relationship and rescued them from being serfs and slaves.

Remember what Christianity has done for woman. We are aware of the past history of woman. She has been a slave to the passion and tyranny of man. The savages made her a beast of burden, rather than a companion. The Jews exiled her from the synagog. The pagans forbade her to own property and doomed her to incessant toil. As a sex she has been universally neglected, but from the time that the angel visited the humble cottage of Mary over in the little city of Nazareth there has been at work the emancipation of woman from subjection and slavery. If such be the power of Christ and His gospel, has the world been deceived in Him?

V. HAVE WE OURSELVES BEEN DECEIVED IN HIM? The real heart cry of humanity has ever been for a redeemer. Is He the one that should come or do we look for another? Have we been deceived in Him?

1. Have we been deceived in Him as a Savior? God appointed Him to be a Prince and a Savior of men. It was prophesied that He would be "mighty to save." His name was called Jesus because He should save the people from their sins. The apostles preached Him as the only wise God and Savior of men. The author of Hebrews declared that He was able to save unto the uttermost. Paul said, "It is a faithful saying, Christ came to save sinners." The world needed a Savior, and the prophets declared a Savior would come. Jesus came and declared Himself to be the Son of God and the Savior of men. It is recorded that He went about seeking to save. He demonstrated His power by His teachings, life, character, miracles, resurrection and those that He saved from sin while upon earth, and the millions that have been saved since He returned to the right hand of the Father. Have all these been deceived in Him? Thank God, we have accepted Him as our Savior. Have we been deceived in Him?

2. Have we been deceived in Him as a Comforter? Christ is all to the Christian in the time of trouble and sorrow. Few have escaped trouble. Man is born to trouble as the sparks fly upward. Man is of few days and full of trouble. Our voyage is across a stormy sea, with ever and anon lowering clouds, roaring thunders, dangerous lightning shafts and terrible storms. Our frail barks will never rest at anchor until they have passed the gale. Life is not spent in the tent with arms stacked, but in weary marches and bayonet charges. There are troubles from sickness, troubles from false friends, troubles from cruel separations, troubles from the grim monster death. We are compelled to meet with the coffin, the hearse and the grave. It is only a question of time until trouble will wrinkle our brow, frost the hair, and in the midst of trouble the question arises, is there no angel of mercy to bind up the wounds, no balm of Gilead to heal the sickness, no herb that will serve as an antidote to the poison

bites of sorrow. Yes, blessed be God, Christ is our Comforter. He will wipe the tears from our eyes. He has the tenderness to pull the thorn out of human sorrow and agony. He has the power to carry the cross. He has a yoke that is easy and His burden is light. When languishing upon the bed of affliction, our body burning with fever, there is comfort in Christ. When suffering from bitter disappointments in life, disappointed ambitions, disappointments in friends, there is comfort in Christ. When the rider upon the pale horse comes with a summons to give up this life and cross the river of death, there is comfort and hope in Christ. Yes, thank God, in Him there is abundance of comfort for every woe, sorrow and trouble. Have you tried this Comforter? If so, tell me, have you been deceived in Him? No! Thank God, we are not deceived.

"We know whom we have believed." "We know we have passed from death to life." "We know that old things have passed away and behold all things are become new." We are fully persuaded that we are not deceived. To every one that has believed on Him I assure you that He is not a deceiver nor an impostor, but the Son of God and the Savior of men. You may have been disappointed in yourselves, in your plans and purposes, aims and objects of life; you may have been deceived in friends and relatives, but if you will follow Jesus in perfect obedience you will never be forsaken or disappointed. He will lead you safely along the journey of life, through the shadows that may come to darken your pathway, down to the river of death, and thence across to the better country where you will dwell in His presence, with the redeemed in Christ and the angels of the Lord forevermore. Amen.

HE PRAYED MORE FERVENTLY

By Professor A. S. London

JESUS lived in an atmosphere of prayer. Every crisis in His life was perfected with prayer. He prayed all night just before choosing His apostles. He prayed all night before He preached that incomparable Sermon on the Mount. If we are to follow Him as our guide and Savior, then it is our privilege just as we love Him without ceasing, to pray without ceasing. The truth is that we do not pray enough. "A man cannot do more than pray, until he has prayed, but a man can do more than pray after he has prayed." We should pray as though all depended upon Jesus Christ, and then work as though all depended upon humanity.

One of the greatest needs of the church today is a feeling that conditions can be made better only when Christian people feed their soul life, through prayer, until they will reach out after the lost with a zeal and passion that knows no defeat. A generation that has lost faith in God and ceases to pray will never reach down and lift up the fallen. Prayer inspires faith. There is a challenge in prayer. Through prayer one is inspired to heroic deeds. A challenge was flung in the face of Daniel and he walked over to the window and flung the challenge back unto Jehovah of the covenants who was still answering prayer, and who could defeat the scheme of his adversaries and stop the mouths of lions.

Our Pilgrim fathers were men who prayed and dared. The *Mayflower* has been called a church afloat. These men who launched out went to the ends of the then known world and Jesus was with them. They began the day and closed their day's journey with prayer. They landed at old Plymouth Rock upon their knees. George Washington praying back of Valley Forge is but a sample of what went on continually throughout the colonies. The early colonists put the

Bible and prayer in the public schools of their day, and hear me when I say that if this nation is ever brought back to God, and youth saved from their sins, the Holy Bible will have to go back in the schools of our day. Ungodly and unchristian teaching and influences have so saturated the school system of our day, until we are going at a sixty-mile gait on a toboggan slide that has almost sent us over the precipice with but little hope of return. We have pussy-footed around relative to the matter of having the Bible in our schools for fear that some doctrine will be taught that is obnoxious to some, until the powerful influence of reading the Word of God to the youth of our day has been lost.

There are twelve million children in the United States under the age of twelve receiving no religious instruction whatever. Twenty-six million under the age of twenty-one receiving no religious training. What shall the harvest be when this crowd come to places of responsibility and take the reins of government and guide the affairs of business? I think it is time for us to pray more fervently, and then put our prayers into genuine service for saving youth while they are at our feet and on our hands. It seems that the time has come for all Christian people to go a "little farther" in effectual, fervent prayer.

We have organizations galore and they are not to be ignored. But we need some soul agony, heaven-sent, pentecostal praying. The man of power is a man of prayer. Prayer centers are power centers. The cure for human ills is not to be found in a creed but in a passion. "And being in an agony, he prayed more fervently." Stephen, the first Christian martyr, prayed, and God put a telescope to his inner life, so he was able to see Jesus at the right hand of the Father, waiting to welcome him who had been "faithful unto

death." His last breath was a prayer, "Lord, lay not this sin to their charge." Jesus said, "Lo, I am with you always, even unto the end of the world."

Jeremiah Taylor said, "Our prayers upbraid our spirits when we beg tamely for those things for which we ought to die, which are more precious than imperial scepters, richer than the spoils of the sea or the treasures of Indian hills." It is my honest thought in this matter that if we will get in dead earnest about winning the lost to Jesus Christ, as much so as we did in winning the World War, and get back of Jesus Christ with the same amount of prayer and energy, as we did the President of the United States, it will not be long until a revival of religion will be felt in every nook and corner of our nation. Dr. Wilbur Chapman once said that the unsaved will be just as much interested in themselves as the saved are interested in them.

Prayer generates sympathy. In order to reach the lost we are going to have to get in sympathetic touch with them. Christ met people where they worked. He found them at their workshops. He awakened the people at Sychar by preaching to a woman at the well. He found the fishermen where they were at work. He found Matthew at his place of business. When we really get to praying for people we will get in touch with them. Prayer causes religion to work on two feet. True prayer is born of a soul that is true in the sight of Jesus Christ. No man can really pray long and live crooked.

It is said that the words "bleed" and "bless" come from the same root word. The heart that is bleeding in prayer will bless the objects of its prayer. Many are not blessing others because there has been no bleeding for others. Our country is not being saved because professing Christians are not laying themselves out with broken hearts in prayer for the lost. You can run back through history and find that the martyrs and those who left an imprint upon the world were men who prayed in agony and fervently for the lost. It was while Martin Luther was on his knees at Rome that there flashed into his mind, "The just shall live by faith." The Reformation was born in prayer. The Welsh revival began and continued through prayer. The miners would come from their places of work in the mines and go in their working clothes to a place of prayer.

I recently heard a preacher friend in a sister denomination, who relates the story of his experience in prayer that illustrates what I have been trying to say relative to praying more fervently and going a "little farther" in prayer. His wife was stricken suddenly and she was rushed to Mayo Brothers, Rochester, Minnesota. The day of the operation came and she came so near slipping away that the doctor could not even detect her breath or her pulse. She was compelled to remain in the hospital for more than seven months lingering much of the time between life and

death. The husband stayed by her bedside during this time and spent most of the time on his knees praying and encouraging her when she had lost all courage and hope. He said that he prayed so much that he wore his shoes out at the toes. It is not hard to wear your shoes out at the toes when your loved ones are lingering between life and death after an operation. But how many of us have worn our shoes out in prayer over our loved ones who are lost? It is time that we begin to search our hearts in prayer, and like Jesus, pray more fervently. Paul said, "Strive together with me in your prayers."

Mr. Charles Alexander, the noted singing evangelist, stated that after he had been singing for many years, it seemed that he was a failure as a song leader. He went to one of his friends for a heart-to-heart talk over his condition. He said, "Tell me what is the matter. I need help. I am doing so little to create a spiritual atmosphere in the services." The friend looked Mr. Alexander in the face and said, "What are you singing for?" This one question helped to settle him in his life's work. What are we here for? What is our mission? We are here to save the lost. And when we once realize this to the depths of our hearts, we will pray more fervently and go a "little farther" for the lost in prayer.

THE WORK OF AN EVANGELISTIC PASTOR

By M. M. SHORT

EVERY pastor should be evangelistic enough to have folks saved at the altar of his church regularly and frequently. But there is a preparation necessary, especially for the work of an evangelistic pastor. There is a distinction to be made between the services on Sunday morning and those on Sunday evening. The regular service on Sunday morning is more especially of a pastoral nature. It is a service where the saints of God are fed and built up in faith and courage; where their vision is enlarged and clarified and where a holy fervency sweeps everything before it. The morning service should so fire our souls and enrapture our hearts that we go away with sweeping victory. It should be so strong that it would eliminate weakness. It should be so filled with life that it would eliminate deadness. It should be so active that it would eliminate inactivity. It should be so aggressive that it would eliminate opposition. It should so impress the worth of souls upon the membership that the evening service would be normally and intensely evangelistic.

The work of an evangelistic pastor is to so instruct and inspire his people that they will seek after the lost. But this will mean training and discipline. It will mean work in every department of the church. It will mean the N. Y. P. S. must be an active band of workers; also the W. F. M. S. and the Sunday school must be active and aggressive bands. The entire

church will be so on fire for God that they will follow their leader into the neighborhoods around about them and establish churches in every place where wisdom sees fit. This is "the work of an evangelistic pastor."

The Nazarene movement is moving all right. It has the message and the method. It is the work of an evangelistic pastor to get the means, then the men, then the message, and establish churches in every locality possible. Vision, fire, illumination, the glory of God, will solve every problem we have and plant

holy centers of fire all over this country and around the world.

Three things are essential to success in this holy war. People must be mightily saved from sin. They must be gloriously sanctified. They must be under a mighty call. Those sent of God will find a way over obstacles. It was through trials that the Church of the Nazarene was brought to the place it holds today. There isn't anything that can stand against a holy man with a mighty call.

SLATON, TEXAS

THE SIN QUESTION: THE SIN OF HYPOCRISY

By W. G. Bennett

WEBSTER defines a hypocrite as, "One who acts a false part, or assumes a character other than the real." I am very reluctant to write upon this theme; but I deem it important, and it is a part of the sin question with which I have been dealing. I do not like snakes, and I would be glad if someone would kill all the rattlers in existence, but I do not want the job myself. I have some such feeling as I approach this subject. Then, too, there is no assurance that because one pulls the mask off certain sins that they themselves will escape contamination with the thing they have unmercifully uncovered. I have known men, who, from the way they dealt with a fallen brother, almost seemed to regard adultery as the blasphemy against the Holy Ghost, and then they, themselves, became the victim of that same awful sin. Mark Guy Pearse said, "There is only one thing easier than to criticize the scribes and Pharisees, and that is to become like them without realizing it." Hypocrisy, however, is a sin that ought to be uncovered. In the spirit of meekness and trusting God to guide us, we will make the effort.

In the twenty-third chapter of Matthew, Jesus made it very clear what hypocrisy is, and the process by which it is developed. "Then spake Jesus to the multitude, and to his disciples, saying, The scribes and the Pharisees sit in Moses' seat: All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not. For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders: but they themselves will not move them with one of their fingers." This is the first step in hypocrisy—a high standard for others and a low standard for ourselves. Every evangelist or pastor would do well to sit down occasionally and look himself square in the face, not being too hurried about taking a good look, and ask himself, "Am I living up to the standard I preach to others? I preach self-sacrifice. Am I self-sacrificing? Do I spend the time and am I as devoted as I require the people to be? Am I as humble, as loving, as careful in my deportment as I preach that others should

be?" The Bible is a high standard and we ought to preach it. But to preach a high standard for others and not live up to it ourselves, is the high road to hypocrisy and to hell.

"But all their works they do to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, and love the uppermost rooms at feasts, and the chief seats in the synagogues." It is always a dangerous thing to play to the galleries either in public or in private life. When we get our eyes on the approval and approbation of men, we will pay almost any price to gain their favor—compromise, withhold the truth, wrest judgment, or sell our principles to purchase the favor of men. And don't expect the devil to display the danger signal at this fork of the roads.

"But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in." Here is the next step. When one compromises, he soon becomes blind and then perverted. It is astonishing how quickly one may drift from the straight and narrow way, become a heretic and a positive hindrance to men that would find their way to God if left to themselves.

"Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretense make long prayer: therefore ye shall receive the greater damnation." They became mercenary and increased their devotion to hide their hypocrisy. It is not long praying, remember, that Jesus censures here, but long prayers for a pretense. We have temporal affairs that must be taken care of, but "the love of money is the root of all evil." I have, sometimes, seen mature ministers who have suffered privation all their lives, and then suddenly gain a competency, apparently a providential provision for their old age. But, like the wives of Solomon, this thing became a snare unto them. All need to be guarded at this danger point.

"Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is made, ye make him twofold more the

child of hell than yourselves." Any church that by any method can get people genuinely saved and sanctified and provides spiritual food for them has a right to membership and support, and to secure members for this purpose is never proselyting. But any church that ceases to be a saving institution and continues to secure support and membership by any other method than one that gets men to God, is guilty of proselyting, are themselves fallen from grace, and become a snare and a trap rather than a saving institution. They invariably drift into formality, heterodoxy, worldliness and wickedness; are a stumbling block to the world, and a stench in the nostrils of God.

"Ye blind guides! which strain at a gnat, and swallow a camel." Hypocrisy puts an overemphasis on things that are nonessential or only partly essential. I knew a woman who would rave at anyone who wore a wrist watch or the least sign of jewelry, but always had her ears open to the least bit of scandal, which she enlarged upon very profusely and spread broadcast. And I have known some men very much like her. God forbid that I should encourage the withholding of tithes, or the display of worldliness; but it is very easy to become radical on some of these things and be utterly devoid of the spirit of Christ. "But the fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance." These graces of the Spirit are the final test of the sanctified life, and no amount of radicalism can atone for their absence.

"Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess." Certainly, we ought to live our religion (and everyone does who has it), but it is always a danger point when we begin to ring the changes on living rather than professing, and cease preaching in a definite way that gets people definitely sanctified, which experience is always accompanied by a definite testimony that gets others definitely convicted for a definite experience which they obtain definitely by faith when they meet conditions definitely taught in the Word of God. The making clean the outside of the cup is always popular with the world, and with back-slidden people and preachers, but is always the precursor of a hypocrisy that is dangerous and damnable.

"Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness." We ought not to do foolish things to bring unnecessary persecution on ourselves or our cause; but, beware of popular holiness, for the devil who is the god of this world, remember, always hates and opposes the real thing.

"Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, and say, If we had been in the days of our fathers, we would not

have been partakers with them in the blood of the prophets." If the fathers made blunders, we ought to avoid them. Remember, however, that the fathers of the holiness movement blazed trails that lead men out of the dark forests of confusion into the clear light of perfect love. And if we turn from these rugged old truths to spectacular preaching and methods, we will soon speak of the peculiar oddities of the fathers, smile at their crude methods, fail to get the fire upon our altars, and soon turn to persecuting any messenger that dares hint that we are not leagues in advance of where our fathers were, or, who would attempt to call us back to the old paths. Thus we prove that we are the children of those who killed the prophets. Thus we may popularize ourselves and our movement, but Jesus would say, "Ye serpents, ye generation of vipers! how can ye escape the damnation of hell?"

Hypocrisy is a subtle, deceitful, dangerous, awful sin that will issue in the blasphemy against the Holy Ghost unless definitely confessed, definitely repented of, and put under the blood.

I have passed the fifty line, and a good bit of the trail is behind me. I am rejoicing in the power of Christ to keep. I wrote a friend the other day, that, through these years of trial, I have proved the grace of God to be all that it is reported to be, and more. I get to shouting every time I listen to that old song, "He will keep me till the river rolls its waters at my feet." But I have known men older and more established in grace than I am to become victims of this awful sin. I have seen this slimy serpent wind its coils around the beautiful maiden, and then drive its fangs into the venerated old matron. I have seen the beautiful woman and the old hag inoculated with this awful virus. I have seen the great scholar and the illiterate preacher, the brilliant man and the sluggard, alike become its victims. We are all shocked when a holiness preacher falls into awful sin; but I am convinced that multitudes become the victims of this horrid serpent where one falls into open disgrace.

PLANS FOR RAISING MONEY FOR MISSIONS

NEW plans for raising money for missions are reaching us each week. Most of them feature the "special" offering and we find that where a "special" is put on it militates against the General Budget. Inasmuch as the General Budget, cared for by tithes and offerings was ordered by the General Assembly, we are not at liberty to abandon it in favor of any plan whatsoever.

One suggestion which does not vitiate the General Assembly's orders, and which we have endeavored to launch is the "Over and Above" plan. This is bound to work in a most astonishing manner, if only enough people respond. Indeed, the only trouble with almost

any kind of a financial suggestion, is that so few respond to it.

We launched a perfectly wonderful arrangement two years ago for raising what we then called "the Contingent Budget." The proposition was simplicity itself. "The Contingent Budget" amounted to \$16,000. We asked for half of our people (we felt certain, at the time, that at least approximately 35,000 Nazarenes would respond) to place in a receptacle the value of a *two-cent postage stamp a week*, and then at the end of the year, mail it to us. On this plan, fully announced in the *HERALD OF HOLINESS*, we received \$2.08. One of those dollars we put in ourselves. You say that it failed because of "penny psychology," maybe.

A scheme recently submitted calls for 5,000 volunteers to give \$10 a year, which would bring in \$50,000. It next asks for 10,000 more volunteers to give \$5.00 apiece a year, which would give us \$50,000 additional. It then calls for 65,000 persons to volunteer a dollar each in a year, which would net \$65,000. Total \$165,000. Nothing in the world can hinder this suggestion from rolling up the required total if the requested number of Nazarenes will respond as indicated above. We shall see what we shall see.

One brother traveled miles out of his way in order to suggest to us that we ask the united church to intercede with God for the salvation of a certain multi-millionaire, with the expectation in mind that he would, in gratitude, hand us a check for a few millions.

Another plan—a coin card suggestion was urged, asking all churches to accept the coin card arrangement, secure pledges, distribute them among the people, and turn in at least an average of twenty cents apiece a week to missions. This is a great proposition, but invades the idea of tithes and offerings, and is operable only in a few churches where the pastor gives it minute attention.

A Northern California proposition includes the idea that 20,000 people be pledged up to give \$1.00 each upon call. These calls not to exceed five in any one year. This plan carried out thus would yield \$100,000 above the budget. There is not a defect in this suggestion. Given the 20,000 pledgers, and the rest is easy. Experience however, has taught the financial folks at headquarters that just about \$90,000 of the expected \$100,000 to be received from this scheme, would inevitably be subtracted from the General Budget. Any kind of an attractive "special" that is offered to our constituents is a threat to this great central reservoir. People turn enthusiastically for the time being, to the proposed "special," and then report deficiencies in their General Budget receipts at the following assemblies.

Last year we asked, through the publication of a bit of pathetic poetry, for a bossy cow for Peru. That old Jersey, giving foaming pails of rich milk for our

sacrificing missionaries in Peru caught the Nazarene fancy, and enough money was poured into this "cow special" to buy a herd of Jerseys. Indeed we were compelled to request people to stop. However, (and here's the sad rub to this "wash board"), we have good reason to know that an astonishing per cent of that "cow money" was deflected from the General Budget. When will our people happily send their benefactions to the General Budget with no strings attached, and thus enable this great financial stream to float all the boats, barges and missionary craft needed by the general church interests?

We are convinced that the wisdom of the General Assembly's action on this matter, cannot be greatly improved upon, viz.: *tithes and offerings received from churches through regularly apportioned budgets, supplemented by private donations from individuals*. The General Budget is the "bread line," the base of supplies, the "mother ship" for the entire general interests of the church. If ninety per cent of our churches could certainly be relied upon to pay their General Budget, a most satisfactory advance could be made in the adequate care of our foreign mission fields, and in a short time also care for every worthy cause that now pleads for the launching of a special in its behalf.

All of this earnest plea for the support of the General Budget will, possibly, incline someone to ask, "Are you then opposed to individuals supporting some special? Are you not closing the door to generosity along this line? Are you not endeavoring to compel some to give through the General Budget, who, if forced to do that, will refuse to give at all?"

Our answer is, We believe in specials, when giving to them does not subtract money from the main artery. We are sure that there are literally thousands in the Church of the Nazarene who could, and ought to give liberally to specials, but this giving should never jeopardize, or lessen, or threaten the General Budget income from the local church to which that donor belongs.

We would not quench the ardor of any individual giver. We would, on the contrary, encourage it. But let every donor make sure that his gifts are indeed and in truth in excess of the budget with which his church is apportioned. If this be true, then let him send his offerings, be they big or little, and designate them—a cow in Peru, a well in India, a chapel in Africa, a student's support in China, a native preacher in any country, a church building in Jerusalem, a missionary's vacation in order to leave the heated regions, the furlough of a loved worker home, or any other good cause. His designation will be religiously followed by the General Treasurer, and his money sacredly sent to its proposed destination.

But do not allow any gift to lessen by one penny the missionary life stream called the General Budget. Rather let us increase it.

J. G. MORRISON, *Stewardship Secretary*.

THINGS CONCERNING ZION

Dr. Chapman and his Visitation of our Missionary Fields

By General Superintendent Reynolds



The members of the Nazarene family doubtless have been anxiously watching the **HERALD OF HOLINESS** for some definite statement with reference to Dr. J. B. Chapman's visitation to our foreign fields, as our Nazarene constituency are well aware of the action of the General Assembly held at Columbus, June, 1928, at which time it was deemed wise on the part

of the General Assembly to *request that and make provision* for the visitation of all our foreign missionary work during the present quadrennium. We are sure that our people have been and are very much interested in the visitation of our mission fields in Japan, China, Eastern and Western India, Syria and Palestine made by General Superintendents Dr. J. W. Goodwin and Dr. R. T. Williams as reported from time to time in the **HERALD OF HOLINESS** and *The Other Sheep* and in more concrete form in Dr. Williams' book entitled, "Glimpses Abroad."

The writer is very happy to announce that the Board of General Superintendents in the division of the fields to be visited, has arranged for Dr. Chapman to visit and inspect our mission work in Mexico, Central America, Peru and Argentine of South America, Trinidad and Barbados of the British West Indies, Cape Verde Islands and Africa. In keeping with the arrangements provided for by the 1928 General Assembly and more recent deliberation on the part of the Board of General Superintendents, it is expected now that Dr. Chapman will start on this important and somewhat difficult missionary trip beginning in the early days of January, 1931. The definite date of his departure from the United States will appear in the statement to be made by Dr. Chapman in the **HERALD OF HOLINESS** in connection with his slate abroad which he desires to make evangelistic as far as possible in connection with the missionary business interests of the Church of the Nazarene. The Board of General Superintendents finds it very important that Dr. Chapman start as early as the first week in January in order that he may reach South Africa not later than the last week in June so that he may be in that great field during the major part of their winter which is June, July and August.

Moreover, it will be necessary for him to plan several weeks for visitation of our work in Swaziland, Portuguese East Africa and Transvaal, giving special attention to the development of the great work in

Johannesburg. In connection with these interests, he is expected to be the special speaker in the two great campmeetings on the South African District.

Just as our **HERALD OF HOLINESS** and *The Other Sheep* families were eager to receive and read the reports of Dr. J. W. Goodwin and Dr. R. T. Williams as they went from country to country in their visitation of our mission fields and are anxious to hear their addresses and lectures and to read the contents of "Glimpses Abroad," the writer is sure that our people will be anxious to read the reports of Dr. Chapman in connection with the evangelistic and missionary work as he goes from country to country which he assures me he will be careful to report and which will appear regularly in the **HERALD OF HOLINESS** and *The Other Sheep*. We most earnestly request that our Nazarenes as well as the great family of readers of Dr. Chapman's writings in the **HERALD OF HOLINESS** and other literature will begin now to pray definitely for God's special and gracious blessing upon Dr. Chapman and his loving undertakings for the salvation of the lost and the development of our church at home and abroad.

This would be the time for the readers of our **HERALD OF HOLINESS** and *The Other Sheep* to get their friends interested in subscribing for our two church papers that they may be able to acquaint themselves with Dr. Chapman's plans and travels as he desires to serve the church and her many friends in the largest way possible by keeping them informed of his extended missionary and evangelistic trip and its results.

Also let us all remember that this and every other interest of our enterprise depends upon our regular and full payment of the budget. And just now as we are recovering somewhat from the vacation months, let every pastor and every church strive earnestly to immediately bring the financial affairs to the place where they can report "General Budget paid in full."

Dr. Chapman will shortly give us an outline in our church paper with reference to what will be of interest concerning the trip.

H. F. REYNOLDS, *General Superintendent.*

The crowning sin is the sin against love. The more complete Christ is as a Savior to mankind, the more grievous the sin of rejecting Him. The measure of God's love and goodness is the measure of man's guilt and condemnation in rejecting Christ. It is not the sins we have committed that seal our eternal doom, but the rejection of mercy, the spurning of love.—H. O. FANNING.

CHRIST'S APPEAL TO YOUTH

By WILBUR H. PARKER

FOR some reason the impression persists in many quarters that Christianity is the religion of care-free childhood and of care-worn age but with little to arrest the attention or challenge the heart of strong, vigorous youth. We are told the lyric beauty of Christianity and its poetic interpretation of life are more than adapted to the eager, trustful spirits of children, and its message of comfort and solace is admirably suited to the weary and heavy laden, but contains little of interest for energetic, adventure loving youth.

It is well to remember that Christianity was founded by a young man who gave His incomparable message to the world, exemplified that vital teaching in His own matchless life: that He changed the course of history in three eventful years—and was dead on a cross when but three and thirty. Moreover, His disciples were young men who knew "the tang of the wind in their faces and the spray of storm on their cheeks," who "felt the lure of adventure, who thrilled in the presence of danger," who were young enough to dream dreams "almost too good to be true" and dare what seemed impossible, and whose valorous hearts leaped in response to Jesus. Few others cared to follow, few others dared to follow, so "impractical a visionary"; but youth with its flaming heart, hot enthusiasm, burning loyalties, fierce indignation—what a response it made to Him!

But one of the most tragic stories in the Gospels is that of a young man who was mightily attracted to Jesus but lacked courage to accept His program, and who turned away with sorrow as though realizing the great treasure he was forfeiting. Young men with courage to face the cannon's mouth cower before a moral and spiritual battle when they find themselves unarmed, untrained, and the "traitor of sin" in their breasts; but when they are told of Christ's offer to destroy the traitor within, and to equip them with spiritual armor more complete and effective than those furnished by Pershing or Foch, they are ready to offer the vision and vigor and valor of youth for moral and spiritual battle.

Youth craves adventure. Well, Christ's program for life offers the greatest. Do you accept it? It may carry you to the lonely coasts of Labrador with Winfred Grenfell, to the heart of the Dark Continent with Albert Schweitzer, to far-away India with E. Stanley Jones, to the throbbing life of Chicago with Jane Addams, to some noble effort for world betterment with Francis Willard or Wilberforce, but it will offer you life full and life eternal.

Christ has small chance in the world unless He gets it through youth before their visions fade and their enthusiasm withers. His program for the world is the best the world knows, and He needs you to work it out. It calls for steadfastness of purpose, a passionate loyalty, dauntless courage, self-denial, perhaps even hardship. Christ's eyes are on you; and if your heart is dull and cold, if you shrink and draw back, never again say that the religious life is weak and tame; say rather that you have not the courage to try it.

SALVATION, IN-WORKED AND OUT-WORKED

By GERTRUDE COCKERELL

Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure (Phil. 2:12, 13).

OUR text is addressed to those reconciled to God "through the blood of his cross" (Col. 1:20). Salvation is complete through Him, our substitute, but for its manifestation in character, in disposition, in life-principles we have to work it out "in fear and trembling." But this is not apart from Him, its Author, "for it is God that worketh in us both to will and to do of his good pleasure," in accordance

with His Word. In this way salvation becomes a life, a character, a disposition.

Some there are who are working out for themselves their own scheme of salvation—"salvation by character"; by dint of good works—salvation without Christ. But however beautiful these may appear, they are not the salvation of our text. It is the work of another, of Him "made . . . sin for us, who knew no sin; that we might be made the righteousness of God in him" (2 Cor. 5:2). If you and I, reader, have received Christ as our own personal Savior, we have been brought into the most sacred relationship possible for a child of man—child of God. "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (2 Cor. 5:17). The change from the old to the new is not always drastic, startling, but if we are going on with the Lord there is a corresponding "growth in grace, and in the knowledge of our Lord and Savior Jesus Christ;" there is "a growing up into him, in all things."

Concerning God's method of working, James H. McConkey says, "What are these inner voices which, if we heed not, cease? What are these visions which, if we follow not, fade? What are these yearnings to be all for Christ which, if we embody not in action, die? What are they but the living God 'working in us to will and to do'? To will, what? To do, what? 'Of his good pleasure,' all in accordance with His will as regards our service to Him, to His, to all our fellow-creatures, and touches life at every point." "To do carefully, and consistently, and conscientiously little things is not a little thing," says Miss Carmichael, of Dobnavur. Our busy lives, their clamant calls, their absorbing interests, must not rule out small courtesies; small deeds of kindness; reserve these for those who make return, are already surfeited with such things, or what will bring us into the limelight, or to "be seen of men."

And let us not put off the doing of some possible good, "For the night cometh, when no man can work." The one we might have served may have gone beyond our ken. Garlanded tombs, appreciative words are of no value to the dead. One made this his rule of life, "In life, not death, I speak kindly. Living hearts need sympathy."

We are here to "show forth the praises of him who hath called us out of darkness into his marvelous light"; to walk before men in our own personal life and doings as His redeemed, and then reach out in service. "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. 2:10).

PENTECOSTAL CONSECRATION

By N. B. HERRELL

Pentecostal consecration recognizes the ownership of God and the stewardship of man. It has in it the elements of man's restitution to God in the readjustment of his life to fit into the will of God. It runs counter to the commercial spirit and practice of this age and finds no resting place short of the whole will of God for the whole life of man. It directs the consecration to God for service in His Church, forever. Amen.

"No nobler social work, no deeper religious work, no higher educational work is done anywhere than that of the men and women, high or humble, who set themselves to the fitting of their children for life's business, equipping them with principles and habits upon which they may fall back in trying hours, and making of home the sweetest, strongest, holiest, happiest place on earth."—COPE.

"Faith is to believe what we do not see and the reward of this faith is to see what we believe."—AUGUSTINE.

TITHING

By IRA EDWIN HAMMER

TITHING as here used has to do directly with God's financial plan for the regular, steady support of His Church and ministry. If tithing is not God's plan then it must be concluded He has none. It is unthinkable that our Lord would leave no definite plan for the maintenance of the Church, the greatest institution of the ages. He has no haphazard, hit-or-miss, go-as-you-please methods. He is a God of order, system, efficiency and power.

Tithing has been included in God's financial plan from the earliest accounts of man's worship. It is clearly taught and definitely commanded in the holy Word. Therefore, within the Church of the Nazarene and especially at a convention of her ministers it would be superfluous for us to produce such proof at length.

Our financial plan is based on tithes and offerings. Every full fledged, well rounded Nazarene is a tither. We are well aware there are some among us who tithe that may be lopsided or hollow chested at some other point, but you may notice that every Nazarene who is not a systematic tither is lacking in some outstanding tendency or wanting to the degree of extreme nervousness when it comes to the necessity of financial sacrifice for the Lord.

The objection has been raised by some most sincere and earnest people that in their circumstances they do not see how it is possible for them to tithe. Among them are farmers whose farms and stock are heavily mortgaged. They have more obligations than can be met with the proceeds from the farm. They contend that the income is not their own—it belongs to their creditors.

The first error is in not giving the Lord first recognition. The tithe consists of the "firstfruits" always. The second error is in the failure to recognize that out of the year's income in butter, milk, eggs, vegetables, meat, fruit, etc., from the farm the farmer has been fed and clothed. Possibly at the end of the year he finds that he has not been able to reduce his indebtedness, increase the value of his stock or equipment, and financially is where he was the year before. According to the prophet Malachi, he must at least pay the Lord a tenth of his living expense if he would not rob God. God must be first.

A misrepresentation of scriptural tithing by some sincere but misled persons has been used by the tempter to keep many from entering into this blessed covenant of paying the Lord His tithe. These dear people in their zeal not to fall short in this matter have concluded that tithing means that we owe one-tenth of all gross earnings to God. Others seeing the impossibility of the first conclusion have gone as far in the opposite direction and hold that the Lord's tithe is one-tenth of what is left after all business and living expenses are deducted. Both these conclusions are unsound in practice, inconsistent with the teaching of God's Word and are therefore contrary to His intent.

Tithing consists in paying to the Lord's storehouse one-tenth of all net income of the business or profession or both which make returns in cash or goods, personal or real. Net income as here used never permits deducting living or family expenses as business expense. For instance, supposing a grocer keeps two cars, one for delivery purposes and another especially for family use. He should consider the cost of maintaining the delivery car as business expense. The cost and upkeep of the family car is paid out of the nine-tenths for his general use.

To be sure tithing necessitates some records and accounts. Our Lord is a God of order. His Word assures us that He keeps a record that each will face at the judgment. Doubtless one of the very beneficial results of tithing is the necessity of keeping a systematic account of all finances.

The farmer who lives off the products of the farm, the groceryman who lives out of his store, the hotel man or one who has a meat market, having living expense and business costs confused, with a little attention may easily determine the amount of each. Indeed it can be done as easily as determining the amount of income tax required by federal law.

Tithing as herein outlined assures us of some outstanding features.

1. No person's tithe will amount to less than one-tenth of his living and pleasure expenses.
2. Nobody therefore is too poor to tithe.
3. If a person must hire money with which to live he owes it to the Lord to hire enough for the Lord's tithe with which His work shall live.
4. Tithing is not optional. It is made obligatory by the command of the Lord, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts" (Mal. 3:10).

DICKINSON, NO. DAK.

SHEEP WITHOUT A SHEPHERD

By MARGARET SMITH

WHEREVER Jesus went multitudes followed Him. Never before had a man taught among them who was so tender, so kind, who could read their inmost souls so clearly, or who, with His compassion, had power to lift them out of their misery. This forlorn Jewish rabble had heard of the prophets, and knew from the scribes that they had great power and might. But the prophets lived long ago—they did not seem very real. The Pharisees lived now, and it was to the Pharisees they looked to satisfy their craving for God. The Pharisees told them the traditions of the elders, and they supposed the Pharisees were right. But this Man—one could hear Him speak, and one's own heart said that He spoke the truth. One could listen to Him speak about Jehovah, and go away comforted and reassured. If anyone were ill, this Man could only command, and the evil spirits departed out of the sick body. No one ever asked Him a question He could not answer; no one ever appealed to Him for help and went away disappointed. It is no wonder that the multitudes followed Him even into the desert and camped near Him.

When the Master looked out upon those multitudes, His heart bled for them—impoverished, ragged, hungry, unkempt, neglected—"like sheep having no shepherd." He saw them sick with frightful diseases that used to sweep in great epidemics through the country. He saw them in the depths of immorality, ignorant of purity in life and thought. Most of all, He saw them twisted and distorted by sin in the depths of selfishness, greed and hatred. Ten lepers once called out to Him, "Jesus, Master, have mercy on us." Moved with compassion He healed them. But only one returned out of gratitude, to praise God. The ingratitude and base selfishness of the other nine bowed down the heart of the Master more than had their bodily disease. They came to Him for healing, and He healed them, but it seemed to Him that they were asking of Him an old mended cloak when they might have a radiant robe. Like sheep without a shepherd, they ran one way or another, following the guidance of sin-blinded eyes, fastening their desires on the perishable things of the world.

A sister writes us the following, of interest to our missionary work: "I linked up with the Nazarenes four years ago. I cannot tell you what help and inspiration I received from the HERALD OF HOLINESS and The Other Sheep. It was my reading of The Other Sheep that led me to sell my diamond engagement ring and send the proceeds to Africa to dear Miss Robinson and her girls, and to Brother Winans in South America, and proceeds of my pearl necklace to China. I hope to sell more of my belongings for our needy mission fields."



LESSON FOR AUGUST 24, 1930

By M. EMILY ELLYSON

LESSON SUBJECT: Jonathan and David.

LESSON TEXT: 1 Samuel 18:1-4; 20:14-17, 32-34, 41, 42; 2 Samuel 1:25-27.

GOLDEN TEXT: *A man that hath friends must show himself friendly, and there is a friend that sticketh closer than a brother* (Prov. 18:24).

INTRODUCTION.—Upon several occasions Saul had attempted to take the life of David, but each time he was mercifully delivered and escaped from his enemy unharmed. The love existing between Jonathan and David in many ways is most marvelous, when we consider their positions in the light of present day maneuvering for worldly honors. These young men were rivals, Jonathan being the legal heir to the throne of Israel, while David was the man chosen of God and anointed king over the Hebrew nation. Then they were from different tribes. David was of the tribe of Judah, Jonathan of the tribe of Benjamin. Again, we would naturally expect that Jonathan would be influenced by the ill feeling of his father, whose jealousy and hatred for David knew no bounds. But with all of these considerations militating against such a friendship as existed between them, though severely tested, the bonds of love that tied them together were never broken.

LOVE GIVING.—“The soul of Jonathan was knit with the soul of David.” This expression found in the first verse of our lesson is a description of the depth of love that bound these two youths together. We can scarcely imagine any stronger love than we find here. It was such a love as Jacob had for Benjamin, which is described by the words “seeing his soul is knit up with the lad’s soul.”

Love always seeks to give expression to itself by covenant and promise, so we find a covenant made between them which was never broken. But Jonathan goes to the limit to prove his devotion to his friend; he strips himself of his princely robe and everything, even to his girdle, and places it upon him, which meant that he, Jonathan, would relinquish everything in David’s favor. Jonathan had much to give David, but David had but little apart from the love he had for him, which was pure and sincere and lasting. Jonathan could prove his love by sacrifice and it stood the test, but long after Jonathan’s death David remembered his covenant and fulfilled it to Mephibosheth, the crippled son of Jonathan, who became an inmate of the palace and ate at the king’s table. Thus does love, true love, express itself; it never dies.

LOVE COVENANTING.—In verses 14 to 17 Jonathan provides for the entail of the

covenant of love upon his posterity, and engages David to be a friend to his family when he was gone. Jonathan here seems to have a prophet’s vision that David would be king, and outlive him, so he would protect his family from the prevailing custom prevalent at that time, in those countries, of slaying a rival’s posterity. David’s search for Mephibosheth, who was hiding in Lo-debar, and the restoration to him of his grandfather’s estate, together with other kindnesses shown, prove how anxious David was to fulfill his covenant with Jonathan even to the last time.

LOVE SUFFERING.—Verses 30, 31 show us the extravagant passion of Saul who

rages like a lion disappointed of his prey. David being out of his reach he falls upon Jonathan, making use of the most base language, and that in the presence of a great company at a feast, and all because Jonathan loved him whom Saul hated. Jonathan’s answer to his father only angered Saul the more and the javelin was cast at him because Saul could not answer the question of his son. This act settled all doubt as to Saul’s intent. A man who would kill his own son would not save one who was destined to be king in his stead (verses 32-34).

Love stood the test of fidelity, as true love always does. The arrows were shot and David was warned. All of this in the face of gravest danger as Jonathan well knew. But these two exemplified the love of that “friend that sticketh closer than a brother.”

LOVE SEPARATING.—The faithful performance of Jonathan’s promise to David was the occasion of the most sorrowful parting of these two friends. They took leave of each other with the greatest affection imaginable, with kisses and tears, weeping on each other’s neck “till David exceeded” (v. 41). Their love so quenchless, so sublime, demanded now their separation, and for aught we know they never came together again but once, and that was by stealth in a wood.

LOVE LAMENTING.—David’s lament over Saul and Jonathan, both of whom fell in the battle of Gilboa, is considered the greatest dirge in all literature. His tribute to Jonathan is the master memorial of a bereft spirit. But it is true that “the more we love the more we grieve.” Thus we see that true love stands the test of death.

INDIAN LAKE

The Training School and Camp at Indian Lake, Vicksburg, Michigan, has started out splendidly. From the first the divine presence has been manifestly present; the people get blessed and helped in every service. Six different courses are being taught and the interest is excellent. Several will receive the Red Seal Diploma. There is a Vacation Bible School for the children in the forenoon and children’s evangelistic meeting in the afternoon. The devotional service is held at 9 a. m., preaching services at 2:30 and 7:45 p. m., a young people’s service at 6:45 p. m. Dr. and Mrs. Ellyson and Rev. W. W. Clay are the special teachers. Myrtle Sherman supervisor of the Vacation Bible School, Dr. Chapman the evangelist, Brother and Sister Lillenas the song leaders. Rev. W. G. Schurman has preached twice. We are having a great time. This place is destined to be one of the great holiness centers of revival and training. A full report will be given later.

THE CONQUEROR

By MRS. E. E. TURNER

*Let not the tasks before thee
Loom up like mountains steep,
To stop thy onward progress
And bring thee to defeat;
But every day be master
And each laborious task
Will crumble into ashes
Beneath thy feet at last.*

*Let not tomorrow’s duties
Harass thy mind today,
Just do with joy and gladness
What lies within thy way;
Tomorrow’s cares will lighten
And vanish out of sight,
If duties of the present
Are done with sweet delight.*

*No worry o’er the future
Will clear the mist away,
But cast a ray of darkness
Across thy perfect day;
So trust Him for the present,
Thy life He’ll carefully mold,
For He thyself so precious
Within His hand doth hold.*

*No monsters in thy pathway
Will so appear to thee,
For when thou dost approach them,
Like molehills they will be;
Take courage then brave soldier,
Thy every task complete,
Lest after all thy effort
Thou go down in defeat.*

*He’ll guard and protect thee
And lead thee o’er life’s way,
He’ll bear thy heavy burdens
On each succeeding day;
And thou through Him shalt conquer,
And with triumphant tread
Go marching to that city
Without fear or dread.*

INDIANAPOLIS, IND.



Foreign Missions

"Moffat the missionary, looking into the eyes of a savage who threatened his life, calmly said, 'We are resolved to abide by our post . . . You may shed our blood or burn us out . . . Then shall they who sent us know that we are persecuted indeed.' Mrs. Moffat stood by with her babe in her arms. Moffat threw open his waistcoat, and said, 'Now, then, if you will, drive your spears to my heart.' The Lord again heard prayer. The chief was confounded. He shook his head significantly, and said to his followers, 'These men must have ten lives when they are so fearless of death. There must be something in immortality.'"

When the Soudan native thinks of his cattle it is in terms of wives that can be bought for himself, or his sons. When he thinks of women it is in terms of their marriageable value in cattle. If he has many cattle he is a rich man, but he is a rich man just the same if he has daughters for he can turn them into cattle. On the other hand the man who has neither cattle nor daughters is considered bankrupt. When the Soudan native is told of a man in America who has several daughters he is at once envious of such man for his prospective wealth. When he is told that this same father would gladly give those daughters as wives to the right kind of men without any compensation his first exclamation is one of disgust at such foolishness, but almost invariably he will at the same time express envy of such a country where wives can be secured so easily and cheaply!

A short time ago Marconi sat nonchalantly on a corner of a table in the cabin of his yacht, which was lying at anchor in the harbor of Genoa, Italy, and picking up a telephone said "Hello" into it. By prearrangement the mayor of Sydney, Australia, on the opposite side of the globe was listening for his call and replied. After a little conversation Marconi pressed a button there in the cabin of his yacht and turned on thousands of electric lights in Sydney by radio. It is only a question of time when each missionary board will be in constant radio communication with each of its fields.

Recently the publishers of the New York Times were conversing with Commander Byrd and his party, speaking from Schenectady, New York. Commander Byrd was in Dunedin, New Zealand, eleven thousand miles away. What seemed like an echo annoyed somewhat the Schenectady party. On investigation the "echo" was discovered to be due to the fact that the conversa-

tion was being broadcast in Dunedin and the sound was coming back by radio wave and reaching Schenectady one-eighth of a second after it had been uttered there. It is not unthinkable that when our Lord returns to earth again, He will use the radio to convey His greetings to His people all over the world each morning. The old hymn says, "He speaks and Eternity's filled with His voice." Why not the world be made a sounding board for His gracious accents? Let us press His cause. Great changes are ahead. It will pay us to serve greatly here in order that we may be remembered with a "well done," when He appears.

God has a plan for the human race. It has been frustrated a thousand times, but despite this interference God rights the upset arrangements, and starts again toward His destiny. Adam disarranged the plan, and Jehovah readjusted it subject now to Adam's fall, and started on. Israel grievously disappointed Him, and then He made new arrangements making allowance for their failure. The church has failed Him, but still He presses on. One day His Son will return to consummate His often frustrated program, and bring it to completion. A part of that schedule is to spread the gospel to every nation. *A Christian world* is His aim. Every prayer, every penny, every uttered speech, every printed word that brings nearer the glad good day toward which our Lord moves, hastens the coming of His Son. There will be many frustrations and failures yet, but the outcome is certain and glorious.

COLORADO DISTRICT ON THE BUDGET

We have taken but a ten per cent increase on our General Budget. Altogether our budgets are still very small. Instead of paying about six dollars per capita we should be paying at least twice that amount. It should be an easy matter for every church to pay its apportionments. It will be an easy matter if we use good methods and plans. The best method and plan we have yet discovered is that of going right at the job. The pastor and church that begin now on these will come up to the next District Assembly bringing their receipts "Paid in Full" with them. The pastor who feels "there is time enough yet" and neglects to begin at once to raise his allotment, will doubtless come again with the excuse that it could not be done.

Brother T. P. Dunn and Brother Grimm (Colorado District pastors.—Ed) have been using a most splendid plan in raising their budgets, and the good part of it is they never failed to raise them.

These wise brethren adopted the plan of paying their budgets in ten months. Taking their amounts they divided them into ten equal payments, paying on the first of each month for ten months, thus the whole was paid two months before the close of the assembly year. Some have said "It can't be done"; but these brethren have turned the trick, and been blessed of God in so doing. Why not let the rest of us at least try the plan upon which others have succeeded, especially if the plan we have been trying has failed.

At any rate, the best time in the year to raise our church apportionment is *right now*. It would do no harm for those in the farming districts to raise them in full right now, during harvest. With the finances in the hands of the treasurer, greater plans can be laid and carried out by our Home and Foreign Missionary Boards for the opening of new fields and planting of new churches. Let us make this the greatest year we have known.—(From *The Little Pastor*).

THE DAYS OF "GOOD LIQUOR"

We called on a drayman who lived in a rented house and had a large family to support from his income from running the public dray. After he had finished speaking with candor and emphasis regarding the new project of making the mission a church with a full-time pastor, he was asked how much he could give to make the work a success. He mentioned figures which astonished us. When asked how he could do it he said, "I make fifty dollars a week in my dray business. Before I became a Christian much of this went for liquor. On Saturday I would make my collections, pay only such bills as I was compelled to pay, and leave my family without adequate Sunday supplies. Then I would go to the saloon and remain there over Sunday and become sober Monday for the week's work, only to go through the same experience the next Sunday. Thus my earnings went week after week. Now that I am a Christian we live in a better house. I have improved my dray outfit and business is good. I am ready to give the Lord his tenth for what He has done for me."—D. D. MARTIN.

The Alumni Association of Olivet College is planning to create a scholarship fund as a memorial to Miss Eltie Muse and Miss Viola Willson who gave their lives for India. They were former students of Olivet. What a splendid idea this is! How fitting to enable those who have died still to lead the van of missionary endeavor. The Scriptures say of Abel, "He being dead yet speaketh." Through these scholarships, "She, though dead, will yet speak."

A BIBLE SCHOOL FOR CHURCH MEMBERS

By PETER KIEHN
Tamingfu, Hopei, China

That there is an urgent need of more intelligent spiritual knowledge among our native church people on the mission field, is not denied by anyone who understands existing conditions. The Christian in the homeland has numerous opportunities to enrich his spiritual life at special revivals, young people's rallies and preachers' meetings. But the native Christian on the mission field must secure all his help from the regular weekly meetings, conducted by the native worker in charge, or from the station classes which may be held once or twice a year at each outstation.

Realizing this great need of our Christians; also realizing that imperative to self-supporting and self-propagating churches are trained lay people; we discontinued our regular Bible school classes and devoted the energy and means of this department of our mission to the training of our Christians throughout the whole field.

Tamingfu, being the center station that has sufficient buildings to house such a large crowd, this Short Term Bible School for Lay People convened at this station. Each station and outstation had the privilege of sending five students, selected from their number, to this school. Seeing that the students received their board free it was necessary to have a limit to the number that should attend.

The few requirements for entering were as follows: (1) The student must be a Christian. (2) He must be able to hear and see well. (3) No one will be accepted whose age is under twenty or over sixty years.

In arranging the program the morning hour was given to a prayermeeting that was attended by everybody. In the evening rousing evangelistic services were conducted by either the missionary or native preachers in charge. The day was divided into six class periods. During the second and third period all classes met in the large chapel for singing hymns and a drill in memorizing Scripture verses. I am sure everybody that has heard our congregations sing will agree that there is much room for improvement and as to memorizing Scripture verses we all agree that this is a wonderful help, not only to the Christian in China but also in all lands.

One hundred and ninety-five people were enrolled. A third of these were women.

Whereas we are unable to say that everyone who attended these classes made full use of this valuable time, still we are glad to report that from what we did see and hear we are convinced that this undertaking was a success. The Bible and holiness, as taught in the Bible, were



OUR SHORT TERMED BIBLE SCHOOL AND TEACHERS, TAMINGFU

prominent in our classes as well as in the evening services. Many seekers were at our altar. Some who had been connected with the church for years and had never had a definite experience were definitely saved. Many confessions of hidden sins of years of standing were made. God was with us. Praise His dear name! Frequently we would hear them weep and pray over their lost dear ones.

Mrs. Wang, a woman from a small village in the Puchow district, gave the following testimony at one of the prayer-meetings: "When I left home, coming to Tamingfu, the Christians of my village gathered about me. They said, 'We cannot all go to attend the Bible school but we are sending you as our representative. Be sure to store up all the good things that you hear. And when you return give to us what you have heard so that we too may have a share in the benefits of these spiritual blessings.'"

Mrs. Wang continued to say, "Since arriving and attending these classes I have realized what little I do know of this precious gospel. I also realize the heavy responsibility that rests upon me as a representative from our village which is in great darkness. Since coming here I have made up my mind to fast twice a week and devote much time in prayer so that I may be true to my trust and return to my home to take the light that I have received while at Tamingfu."

We rejoice over the testimony of this

woman and we believe it expresses the sentiment of a large number of the men and women who spent the two months with us at Tamingfu.

There was, in that early pentecostal church at Jerusalem, not a disciple that "lacked." People sold their houses and lands and laid the money "at the apostles' feet." Not one said that "ought that he possessed was his own." That was then. It's different now. One woman missionary can die because of insufficient means to secure her suitable nursing and medical care. One man missionary can break his heart and die for lack of building money to suitably house his fellow-missionaries and his training schools. Every missionary is on a sadly restricted salary, while homeland pay checks for most ministers continue to advance a bit year by year. Doors of opportunity which open to the workers in our foreign fields for winning thousands to God must be closed for sheer lack of financial ability to enter. Verily many of the Master's best workers, especially those abroad, do "lack" today. No one is going to ask that you lay everything at the Nazarene apostles' feet, or would our people need to do so if all would only tithe. *Tithes and offerings would accomplish the church's great foreign missionary task. Nothing less will do it.*

The Bible's best defense is its proclamation. We do not need to prove that two times two are four; all any self-evident truth needs is constant iteration. Sacred writers nowhere exhort us to defend the Word, but everywhere do they rather command us to "preach the Word." Confess your faith in it; quote it; proclaim it; enforce its teachings; apply it to human hearts; and present its truths of salvation everywhere through the atoning blood of a crucified and risen Christ. The Spirit is present to convict men of its verity. We do not need to do that, the Third Person of the Trinity will back up a sound proclamation of the holy Scriptures. Once a menagerie was

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wrecked; the cage containing the royal lion rolled to the ground. His majesty, the regal beast, set up a dreadful roar. Several hundred village dogs gathered, and raged about the lion's cage. One attendant, excited by the accident, ran shouting toward the scene exclaiming: "Save the lion! Defend the lion!" Ere he could reach the imprisoned creature, however, the king of the forest shook himself free from his dismantled cage and, with a mighty bound and a deafen-

ing roar, leaped free from the debris. With a wail every dog fled. His enemies and persecutors stood not on the order of their going. Indeed, in a few minutes he had no enemies in sight. Enough said! Release the Bible! God's Word will defend itself. Release it through personal conviction; through genuine repentance; through honest restitution; through the new birth; through holy living; through right moral relationships among men; through holy liv-

ing before God. It will defend itself. Give it a chance by preaching it. Declaim it in every discourse. Every enemy will flee before the transformation of human character wrought by the teachings of the Bible. When any book will make thieves honest, drunkards sober, harlots clean, youths and maidens genuinely holy, bad men good and good men better, its enemies will come out against it one way and flee before it seven ways. God will defend His own Word. The stars in their courses will give it victory. Preach the Word. Do not preach about it, preach it. Do not apologize for it, proclaim it. Do not explain it till all its teeth are pulled, present it to the people. It is quick and powerful and sharper than any two-edged sword. Indeed it is the weapon of the Holy Ghost. Pastor, help Him to wield it!

THE INDIA GIRLS' SCHOOL CRISIS

During all the years that our church has conducted missionary work in Western India, we have had no school building for native girls.

We have had a girls' school, surely, but no building. The school has been carried on almost anywhere, private home, chapel, or wherever there chanced to be room. Our native girls must be trained, educated, and established in their religious experiences, for from their number come the wives of our native preachers. Native Nazarene preachers cannot be allowed to marry unsaved, unsanctified, untrained native women. Consequently a training school for girls is a necessity on every mission field of any size.

Six years ago, our number of native girls needing training, on the Western India field, was so great and our facilities so limited that temporary arrangements were made with the Free Methodist Mission to train them. This temporary arrangement has lasted for six years. Our India missionary leaders have been warned almost every year that this temporary plan must end, but nothing was done. Last year our missionaries were definitely notified by the local Free Methodist people in India, that something must be done. The notification caught us while the General Budget funds were in a decline, and our representatives were again stalled off. Now, the Free Methodist missionary home board has acted, and ordered us out. This is, to-be-sure, humiliating. To take advantage of the kindness and hospitality of our Free Methodist brethren, until we literally exhausted even their long suffering patience, and compelled them finally to expell us is a serious reflection on us, and is a breach of denominational politeness for which we ought to be heartily ashamed.

Brother I. S. Tracy, our District Superintendent over there, has been bombarding our missionary department, concerning this matter. The General Superintendents upon their return, recommended an immediate emergency

appropriation for this purpose be made. Just at that critical moment the General Budget, affected by the business depression here in America, took a nose dive, and almost hit the ground. However, with a great faith, the Emergency Committee recommended the immediate advancement of \$2,000 with which Brother Tracy was authorized to purchase a site for a girls' school building. This he has done.

Now, we are earnestly endeavoring to induce our people who have pledged money for other special needs, to allow us to switch those pledges to this critical India need. If this can be done, we have almost \$3,500 in sight to forward to Brother Tracy with which to build. We have also been in correspondence with the New England W. F. M. S., which is always loyally ready to rush money to the help of any critically beleaguered crisis. It has not been approached in vain, but is responding with cheerful willingness, to the utmost of its ability.

We are frankly laying the whole case before the church, in order to solicit your earnest prayers for this critical situation. We also fancied that possibly some other W. F. M. Society or some individual might possibly come to our assistance. Please do not do so, if your gifts would otherwise have gone to the General Budget. This great foreign mission reservoir is still in a lamentably low condition. Help the General Budget first, but if after that you have some extra for this pressing India need, send it in. But anyhow pray earnestly for us.

Remember: Our hospitable Free Methodist neighbors have significantly opened the door and invited us to stay no longer. Our native girls must have a shelter. A building must be erected in slow moving India within the limits of a year. This means there must be no hitch, no stop, no halt, but the money must flow promptly from the homeland to the rescue. What can you do?

J. G. MORRISON,
Foreign Missions Secretary.

OUR MASTER IS THE ONLY ONE

I have looked the whole planet over and I see no man but Jesus only who is able to take away the sin of the world. I have sat at the feet of the world's crowned religious leaders, and I have seen all the great religions in their homes, and I now know that it is Christ or nobody. He has no competitor in the field. No one else has the slightest chance of winning the homage of the entire human race. More and more He is to me what he was to Saul of Tarsus, "the image of the invisible God." More and more He is to me what He was to John the Beloved, "God made manifest in the flesh." More and more He is to me what He himself claimed to be, the eternal Son of the living God. To know Him is indeed life eternal. To work with Him in establishing on this earth the kingdom of righteousness and peace and joy, this is what makes my life more and more worth living.—CHARLES E. JEFFERSON, D. D., for many years an outstanding Presbyterian minister.

Tithing will tend to produce real missionary churches. There is no case on record of a tither being antimissionary. Both the church and the individual are largely nonmissionary through selfishness. But the man who recognizes that the tithe belongs to God is willing that a large part of it shall go to the Lord's world-wide program. The numerous reports of even small tithing churches show much more money freely given to missions than by large nontithing churches.

Inasmuch as we did it not to the General Budget, we did it not to our Lord staggering under the missionary load.

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**SMITH MILLS CAMPMEEETING,
NORTH DARTMOUTH, MASS.**

To write a satisfactory report of a really spiritual meeting is always difficult, and so it is in attempting to give an account of the 23rd annual gathering at Smith Mills Campmeeting. It was like salvation, better felt than told.

Beside the prayers of those directly interested it was found that God had been laying a definite burden of prayer for this camp on people in various places who had never yet seen it.

The camp secretary had done splendid work in preparing and distributing widely a booklet giving an interesting summary of the history of Smith Mills village, and of the beginnings of the campmeeting, together with a symposium of "echoes" from noted holiness evangelists and missionaries who had in other days preached at the camp. Brief letters of greeting from a number of these were read and heard with interest in the services.

The camp is not one of the larger ones numerically, although the attendance would run up to five or six hundred, but greatness is not always reckoned by numbers. God was there and it was a great camp. His presence was clearly and increasingly felt from start to finish.

Rev. Stella B. Crooks and Rev. Alfred B. Carey for their second season with us did great preaching, and more than that they made the camp's interests theirs and in an unusual way got under the burden of its needs and possibilities. Sister Mabel Manning was at her best again as song leader and soloist, and Sister Rita DeLong Rundlet as pianist played and prayed her way into the hearts of all. Friends gathered from numerous cities and towns of Massachusetts and Rhode Island and from farther off to help push this battle for God and souls.

The music was enriched by the sweet singing of the Asbury College male quartet, the Fitchburg young ladies' quartet, the New Bedford Nazarene mixed quartet, Brother Clarence Vale of Providence, and others.

The merits of Eastern Nazarene College were ably presented by Professor J. H. Garrison, as were those of Asbury by its young men.

Young people's meetings were conducted by Sister Manning, and children's meetings by Sister Edith Cove, assisted by Sister Julia Vaughan, with gratifying success. A love offering from the children was sent to Sister Ruth Thurston at Nowgong, India.

On missionary day Rev. Leslie E. Mann gave a most interesting and inspiring talk on his visit to the Holy Land, and a love offering was sent to Rev. and Mrs. A. H. Kauffman, missionaries at Jerusalem.

After the opening night a goodly number of souls sought the Lord every day, filling the altar at times from end to end. There were many cases of real dying out to sin and finding God in glorious experience. One young woman asked the Lord for a soul, and He pointed out one to whom she spoke, and had the joy of helping to pray her through to victory;

and then came the uncontrollable blessing: it spread to others, and a group of young women, unable to sleep, spent the night in one of the cottages singing, praying, claiming promises and praising God. One with a soul need entered the "power house," and as she testified later, there was a death and a funeral; the Lord sanctified her wholly about dawn; she obeyed the Spirit faithfully in some things that were not easy, and not long afterward, as Sister Crooks prayed and anointed her, was healed of a malady from which she had suffered fifteen years. To mention another case, in the Sunday morning service when the money was raised a man 66 years of age who had been saved only a few months through the broadcasting from New Bedford Church of the Nazarene, testified, saying that he was not fully satisfied and felt his need of a clean heart. At the close of the service, when asked if he did not want to be sanctified wholly right now, he replied, "Indeed I do," and immediately made his way to the altar, prayed, and soon arose with shining victory. That night he testified that the change within him was simply wonderful as he felt so perfectly satisfied from the soles of his feet to the crown of his head. Other cases, different and quite as interesting, might be mentioned.

Because of depressed financial conditions it looked as though there might be difficulty in raising money enough to meet expenses, but this also God had laid on the hearts of many prayers; and when Sister Crooks undertook the task there was sacrificial giving on the part of many that took it clear over the top

with enough to pay all bills and a good sum pledged toward improvements. To our Christ be all the glory!

The same workers were enthusiastically invited again for next summer's camp, for which a larger number of tents and rooms than usual were engaged in advance before campers left the grounds. The great song of the camp was, "He'll be with me every step of the way."

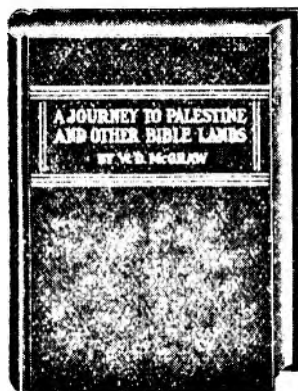
T. M. BROWN.

For every ninety-six dollars which the Nazarenes spent on the support of their home churches in 1928 they sent four dollars only to Kansas City for foreign lands. Is this being topheavy on missions? For every ninety-six cents spent on their home worship, they sent four cents to Kansas City for foreign missions.

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CHAMPLAIN NAZARENE GROUP MEETING

Things are still moving in northern New York, the beautiful country of the Adirondacks. We are a thin battle line but are shooting our guns as fast as we can and as often as we are able to buy ammunition.

We have a good District Superintendent and that is a great asset to this district. He is pushing home missions and

getting results. He has a united district behind him and the greatest field in the world.

The group just had the regular monthly meeting at Messina, the great aluminum city of the country, July 22. There we have a tent up, and there is no holiness church in the city. For six weeks things looked impossible. A few holiness people wanted a church provided they did not have to join and it would cost them nothing. But with Rev. J. E. B. Cowan on the field and some home missionary money behind him and other workers to assist him, he is pushing the battle without depending on anyone but God. The results are that we had a blessed meeting; and the crowds are beginning to come and already the last two weeks there have been a score at the altar and the people crowd around the tent like as if it were a circus—they never saw it on this fashion.

Just heard of a new church organized at Patterson and one to be organized this week at Jersey City, and one soon to be born at Jamestown and we expect one at Messina and so the New York District is "doin' the thing."

The writer just assisted Rev. J. A. Ward at Spring Valley. This is a village of mostly Jews. Rev. M. S. Cook preceded the writer with some mighty good preaching and some results. There were fifteen or twenty, from seven to sixty years old, seeking God during the two weeks I stayed. The pastor is determined to fight it out on this line if it takes all summer. My successor for two weeks is Rev. L. A. Reed.

And at Plattsburg we have industrial depression which has cut the financial income in half and made it very difficult, but it has seemingly run our people all together and made us one and there is a blessed spirit of love and deep spirituality among our folks. With few exceptions there is a burden for souls, and interest in all departments and a spirit of prayer for a revival.

Since Al Smith got converted and joined the Church of the Nazarene he has been called to preach, and has come to spend a part of his remaining days trying to repair some former damage, by taking the pastorate of our Altona church, and is liked by the rest of us. He is a good preacher.

Ellenburg and Deerhead churches are still on the map and making the devil scratch gravel, though they have great opposition. Wilmington church is fat and flourishing, and is pretty well situated for finance this summer, being the starting point of the famous Whiteface Mountain Highway, which is being begun at that village.

No report this month from Port Henry circuit.

U. T. HOLLENBACK, Secretary.

There is that scattereth and yet increaseth, and there is that withholdeth more than is meet and it tendeth to poverty. Which of these are you doing?

NORTHERN CALIFORNIA DISTRICT ASSEMBLY

The Twenty-fifth Annual Assembly of the Northern California District convened at Stockton, California, June 4 to 8, with Rev. W. R. Ingram, entertaining pastor, and General Superintendent J. W. Goodwin, chairman.

The blessing of the Lord was on the assembly in a special way and liberty and freedom in the Holy Spirit were enjoyed by delegates and friends present.

Dr. Goodwin spoke three evenings concerning his world tour, taking as his subjects, "Japan," "China," and "India." He told many interesting facts about the customs and home life of the natives of these countries but his most vital message was an appeal to every Nazarene to rally to the great foreign enterprise of our church and supply our missionaries with the much needed equipment to carry on this work.

On Sunday afternoon, Dr. Goodwin gave an address on the work in Palestine. His messages were stirring, not only along missionary lines but they inspired us to seek a deeper spiritual life.

Rev. E. J. Fleming, General Secretary, was a welcome visitor to the assembly and brought a soul-stirring message the last evening.

Among other visitors were Rev. Harry Kramer, returned missionary from Africa, President Orval J. Nease of Pasadena College, and Mr. Horace J. Knott, representative of the Anti-saloon League.

The special singing by Johnnie and Jackie Douglas, Mrs. I. W. Young, District Superintendent F. B. Smith and wife and many others was enjoyed by all.

This has been a good year in many ways, especially financially with the District Budget paid in full and the General Budget overpaid.

District Superintendent F. B. Smith reported a strenuous but blessed year and we pray God to richly bless him during the coming year.

Those who have gone on before, namely, Rev. and Mrs. O. B. Ong and Rev. Canary, will be greatly missed from the ranks of God's warriors.

An important feature in the program of the assembly was a talk given by Mr. George Kramer, District Treasurer, in which he introduced a plan whereby the general interests of the church could be financed. The plan was called the Royal Reserve Emergency Fund and heartily indorsed by General Superintendent and delegates. We trust that the assembly year 1930-31, will be a still greater success in that more souls are won to Christ and His kingdom advanced.

Reporter.

"IF A MAN DIE, SHALL HE LIVE AGAIN?"

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

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

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"I have just given Rev. I. C. Mathis' book a careful reading and I can safely recommend it as one of the best on this subject that I have ever read. It is unanswerable in its argument on the immortality of the soul. Its language is the very finest. It renews one's hopes of a better country in a future world. It convinces the sinner of a need for preparation to meet God. It should be placed in the hands of every student of theology."—J. B. McBRIDE, PASADENA, CALIF.

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By Fred M. Weatherford. A sixteen-page pamphlet giving facts and figures about tobacco that no one can successfully refute. This pamphlet is No. 3 in the Wayside Evangel Series. Prices: 2½c each; 25c a dozen; \$1.50 a hundred.

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"Give," said the great Teacher, "and it shall be given to you again, good measure, pressed down, shaken together and running over shall men give into your bosom. For with what measure you mete withal it shall be measured to you again." Wonder whether this is really true? There must be some doubt about it, inasmuch as comparatively few practice it.

NEWS IN BRIEF

Rev. Milton Smith, pastor at Norman, Okla., is seriously ill with typhoid fever and other complications at the Wesley Hospital, Room 308, Oklahoma City, Okla. Let us remember this brother in prayer.

Rev. W. W. Glenn, an elder on the Colorado District and formerly connected with the Lowell Blvd. church, Denver, Colo., is now on the Florida District and working with his half-brother, E. W. Vennum, holding a number of one-week young people's revivals. He says, "God has been wonderfully blessing our efforts in the past six weeks and we have seen over one hundred souls seeking God in that time." They ask for the prayers of our readers. Their Florida address is 2962 N. W. 14th Ave., Miami, Florida.

The church news which ordinarily would be published in this week's issue will appear next week as it is necessary for us to go to press a week earlier on account of the annual vacation of our Production department. The men and women who so faithfully labor in the mechanical production of our literature have their vacation at this time and will be back on the job August 11.

A special request for prayer comes from Brother J. E. Gaar, pastor of Grace church, Nashville, Tenn., for Sister C. B. Jernigan who is seriously ill. Brother Gaar writes, "The doctors say the only hope is divine power. Please don't forget to pray at this time for this precious saint of God."

Several interesting items of news had to be omitted again this week because of lack of signature. Reporters, pastors and evangelists, please bear in mind that all reports must be signed. If you do not want your name to appear in the paper, simply sign your communication "Reporter," and place your name in parentheses.

TELEGRAM

Memphis, Tenn., July 29—Had operation on arm again today. Doctor cut out the bone graft. I am hoping will be last operation. Will my friends please pray for me in this time of need?—Lum Jones.

CHURCH NEWS

PASTOR THOMAS B. GREENE, CLIFTONDALE, MASS.—"July 20 was a wonderful day in our church. God's presence was manifested from the time that the first hymn was announced until the close of the morning service. The Lord helped me to preach from the theme 'Putting Out to Sea with God' (Psalm 104:26). The conviction of God was upon the people. We all assembled for Sunday school but the waves of divine glory began to roll upon us again. We gave a few words of exhortation and in a short time nine souls came to the altar. I never shall forget the marvelous power of God

around this altar of prayer. Praise the Lord! During the evening service, one young girl arose to tell us that she went home from the morning service under deep conviction and prayed at home and found the forgiveness of sins. Then too, the Lord helped me to preach 'The Prodigal Son' sermon and at the close of the service one woman came forward and found Jesus as her Savior. We give God all the praise for such a day. Our sincere prayer is, that God will send many more our way."

DAYTON, OHIO—"We are glad to say that First church has made some marked advancements since we last reported. While we have had hard fought battles and some unusual complications, yet the hand of God has been good upon us and we are seeing more and more His plan being carried out in our church. On February 4, our beloved pastor, Rev. L. E. Elford, was transplanted from the church militant to the church triumphant and we were left as sheep without a shepherd. Brother Elford's pastorate here was only of short duration but what he accomplished in those few months eternity only will tell. We felt our loss was irreparable at that time but the Lord has convinced us that He is still on the throne and while His workmen die His work goes on. The vacancy was filled by Rev. Arthur Perry, formerly of Coshoc-ton, Ohio, a man of years and experience. He has adapted himself so well to this situation that we can only believe that God has led unerringly. The church is moving steadily on under Brother Perry's able ministry. Our Sunday school has had an average of 269. The highest record we have had was 402. Our W. F. M. S. is closing a good year. Two weeks ago we conducted a public meeting with Rev. Walter Morris and wife of Evansville, Indiana, as speakers. God's presence was mightily manifested. At this time we are just entering a ten days' evangelistic campaign sponsored by the N. Y. P. S. Rev. Gene Phillips of Binghamton, New York, has been engaged as evangelist. Our young people are aggressive. Pray for us as we go on to promote the great cause of holiness in this city."—Reporter.

C. C. KNIPPERS EVANGELISTIC PARTY—"In our last report we had just closed a meeting at Minden, La. From there we went to Alexandria, La., where Sister Bevel is the fine pastor. God opened up the windows of heaven and gave us a great revival. About forty prayed through to victory and several came into the church. From there we went to Crowley, La., where the old Ebenezer camp is



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located. Brother Cecil Kennedy is the fine young pastor and has some of as fine a people as ever lived. From there we went to Orange, Texas, where Brother and Sister McCormick are the wonderful pastors. Those good people are greatly blessed to have such pastors as Brother and Sister McCormick. They are doing a great work and have a very fine people who are loyal in every way. God gave us one of the finest meetings here I believe I was ever in. About fifty prayed through and several united with the church. From there we went to Detroit, Michigan, and held a meeting for Brother Robert Ramsey in a downtown mission, called Everybody's Mission. Brother Ramsey is the good superintendent and pastor of this mission and is doing a great work. We had a regular

landslide. God gave us 116 souls during the two weeks. We went from there to Little Rock, Ark., and held a meeting with Brother Buckner and his good people. Brother Buckner is one of the best men I ever met. The Lord gave us a fine meeting with about thirty-five professions. From there we went to Flora, La., where we held a tent meeting. We haven't any church there but we have some mighty good people who really love God. From there we went to Nacogdoches, Texas, where we have some folks that love the Lord and His work. The Lord came on the scene and gave us several bright conversions. Our next meeting was at Florien, La., our old home town, and oh, how we did enjoy those days with home folks, relatives and old-time friends. God gave us some real victories in this meeting, backsliders reclaimed and sinners born into the kingdom. Our hearts were made to rejoice greatly. From there we went to Robeline, La., for another tent meeting. Robeline is a small town but we certainly had large crowds. Folks came from several miles around in the country, the Lord greatly blessed and about thirty prayed through and shouted the victory. Praise God from whom all blessings flow. From there we held a meeting for Sister Perdue, a precious saint of God and pastor of a beautiful little M. P. church, located about three miles from Queen City, Texas. There we labored with as fine a group of old-time sanctified Methodist people as we ever met in our lives. The church was on fire and ready for a revival and it began in the very first service. About fifty-two in all prayed through and almost everyone came through shouting the praises of God. We are now back to Minden again in the Church of the Nazarene here, where we are expecting a great revival. We have a fine group of people here and they are praying for a great revival. They have been having sunrise prayermeetings for a week before we came. Please pray for us that we will ever stay humble at the

foot of the cross and do our very best for a lost and dying world. Our whole heart's desire and prayer is that we will please God in every way."

EVANGELIST C. K. SPELL—"Our meeting near Jacksonville, Texas, is over. We had a goodly number at the altar and several prayed through. Seven joined the church with others looking our way. Brother Charley Alexander is the pastor. He is held in high esteem, not only among his own members, but the whole community. It is a delight to be associated in the work with a pastor who has sense and religion enough to get along with the people and to command the respect of outsiders. God bless Brother and Sister Alexander and their fine family of girls and boys. We begin at a place known as Martin's Chapel near Troup, Texas, tonight, July 25, which runs to August 3. I am preparing to re-enter pastoral work and am ready to consider a call from anywhere in the U. S. A. I am nearly fifty-nine years old and in good health. Wife is a few years younger and well and religious. Two single girls but they will be away in school I hope. I was pastor at Chariton, Iowa, two years and at Sioux City, Iowa, for two years, since I came into the Church of the Nazarene. References, Bud Robinson, I. M. Ellis, Dr. Chapman, and Dr. McGraw of Beaumont, Texas. Write me at Kirbyville, Texas. I will pay my moving expenses."

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"The Conquest of Canaan." I have carefully examined the book and am highly pleased with it. The style is characteristic of the writer; the writer is faithful to the Bible; and the analogy is reasonable and understandable. I trust the book shall receive a wide circulation."—REV. JAS. H. STURGIS, Bakersfield, Calif. (Nazarene pastor).

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HUNTINGTON, IND.—"We are closing the tenth year of our pastorate with this good people and we desire to give God the glory for what has been accomplished during these busy years. Many have been our battles and glorious the victories the Lord has given. This year has been another year of blessing and progress. We have had two revivals, one in the fall with Rev. T. W. Willingham. This was surely a gracious meeting of power and truth. God was in the ministry of Brother Willingham. Many seekers found definite help from God in saving or sanctifying power. Rev. C. B. Fugett was the next evangelist, assisted by Professor Sutton and wife. This was a great team and this meeting bore the earmarks of an old-fashioned meeting; splendid crowds, deep conviction, and great altar services. Many new people attended the meetings. These meetings made many new friends for the church and as a result of these campaigns some forty members have united with the church. We will expect others before the District Assembly. The membership is almost to the 300 mark. The average attendance in the Sunday school this year is about 316. We have a good, spiritual N. Y. P. S., 300 babies on the cradle roll, some forty members in the Home Department and a live W. F. M. S. The church is adding an extra room for Sunday school work. Our District Superintendent, Rev. J. W. Montgomery, visited the church a number of times during the year. The church was glad to have Dr. Williams give us a visit since his return from abroad and his gracious message was enjoyed and has proved a great blessing.

The past year, under the leadership of Professor Paul Updike, the orchestra has grown in numbers and efficiency and is a great blessing to the church. It has been impossible to raise as much finances this year but we are looking to Jesus for a better year for 1931. Pray for us."

—R. L. and Pearl Rich, Pastors.

EVANGELIST J. G. DEMORET—"I have just closed a very good meeting with our church at Hemingford, Nebr. Rev. Frank Mayhew is the good pastor, and he stood by me in every way, and shouted the battle on. God bless him. This was my second meeting with this church in the past year. We have some fine people at this place, and I thank God for the privilege of laboring with them in these meetings. This was a hard battle, the devil was on hand to oppose the meeting. The first week it was very hot, and the second week a show came to town and pitched their tent close to where we were holding services, and the last week they were beginning to harvest their wheat, so the people were very busy, and our crowds were small. But God was with us, and gave victory. Bless His name! Several were at the altar, some claimed to pray through and I trust they shall make the landing in heaven. The church was greatly helped. While we did not have a big meeting, I believe I can say we had a good meeting. Amen. Miss Ferne Stinnette, of Ingham, Nebr., had charge of the singing, and she did her part well. She is a good singer and sings in the Spirit. May God bless her, and keep her busy in His great harvest field. I am home at present, and have some open dates I would like very much to give to some church needing an old-fashioned revival. I will go anywhere God opens the door. I set no price on my labor, all I ask is my expenses and a freewill offering. Any church or camp wishing my service please address me at 519 So. 5th St., Arkansas City, Kans. Brethren, pray for me."

BATON ROUGE, LA.—"The Lord has blessed the Baton Rouge church with a gracious meeting. On Easter Sunday night Rev. Alvin S. Beck and his brother, Raymond S. Beck, the singer, both of Louisville, Ky., began the services in the church. Monday the big fifty by eighty foot tent arrived and Tuesday we began in the Istrouma addition. Rev. Beck took hold with all his power and the people came in goodly numbers. By Sunday there was a large congregation and after a fine sermon on holiness an altar call was made and several came forward. Some found pardon and one received the baptism with the Holy Ghost. Sunday night a number of children were converted and a father knelt for prayer to find the Lord. Rev. Beck preached stronger each service and the crowds came with great interest. During the second week people were stirred and precious souls received pardon and cleansing. On Friday our beloved District Superintendent and wife, Revs. Mr. and Mrs. G. M. Akin, came for a few days' visit. Sister

Akin preached Sunday morning on, 'A Closer Walk With God.' Sunday night Brother Beck preached and at the close a father was graciously sanctified and others were reclaimed. One man was received into the church by Brother Akin by baptism. Monday morning Brother Akin brought a fine message on 'The Diversity of Gifts by the Holy Spirit,' which was a great blessing to all. Rev. Beck redoubled his efforts during the closing week. The Lord blessed these services with seekers at the altar and many prayed through. There were about forty who came to the altar during the meeting and we saw gracious results. The crowds came for fifteen miles around and interest ran high. One person united with the church on the closing Sunday night. The finances came up good and everyone was greatly blessed by the meeting. Two united with the church a few weeks after the meeting closed. The singing, led by Brother Raymond S. Beck, was of a fine character, full of spiritual fervor. He organized a junior choir and kept a company of children interested in the services. Brother R. S. Beck also led the morning services which were deeply spiritual and a blessing to all who attended. Miss Katherine Belcher, one of our own young people, played the piano. She is one of the best pianists in the city and never missed a service. This was a great help to the meeting and we appreciated her love and devotion to her work. The church has been much strengthened by this meeting and we are looking forward to greater things for the kingdom and the Church of the Nazarene in Baton Rouge."—Claude H. Mayo, Pastor.

BLEVINS, ARK.—"We have just closed the most wonderful revival in the history of this church. Rev. C. M. Carol of Phoenix, Arizona, was our evangelist. We also had Brother Horace Honea with us as a worker. Brother Carol certainly knows how to reach poor lost souls. There were fifty-six prayed through to definite victory. We had some old-time

praying and some old-time shouting. One young man was saved just in time to keep from going to jail. Thank the Lord! Another young man was called to preach holiness. The church work in general was revived. The young people have organized a Home Bible Circle. Much interest is being shown. Pray for us."—Hermie Byrum, Reporter.

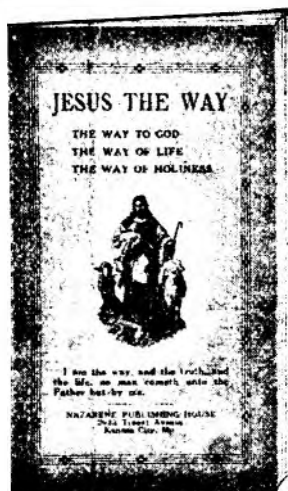
SOME LIVING ISSUES

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BROKEN BOW, OKLA.—"The church has just closed a very fruitful revival with Evangelists Allie and Emma Irick doing the preaching and J. Ross Hurst leading the choir in song. The revival was a success from many angles for it brought to the representative people a clear understanding of what we are, as a church; something sadly needed here. The pastors of the town, Methodist, Baptist, Presbyterian and Christian dismissed their Sunday evening services and with their respective churches attended the revival. It was a real joy to see these four pastors sitting side by side enjoying the great messages of the Iricks. There were about thirty-five professions during the revival, some within the membership of the church; about fifteen of the number were children who were members of our Sunday school. Sister Irick brought a special message for the Sunday school.

On one Sunday afternoon Sister Irick gave a special service for Rest Cottage and an offering was received and sent to this great work. We certainly appreciate the Iricks and our prayer is that they may be kept busy in the great cause we love so dearly. Many were the expressions of commendation both for them and for Professor Hurst, who so victoriously led the fine choir, composed of singers from all of the churches. The pastor and people are encouraged to move on."—W. V. Neill, Pastor.

LEXINGTON, KY.—"Our new church, Central Church of the Nazarene, in the heart of this beautiful city, was organized by District Superintendent Wells. It has fine prospects of becoming one of the strongest churches in Kentucky. We already have a nice Sunday school. We hope to organize a Young People's Society at once. We have a fine number of young people and want to get them to work at once for the Lord. The pastor of this church was called to Richmond, Va., to hold a revival for the First church of that city and we certainly did have a good meeting. It was wonderful the way the Lord came on the scene and blessed the people. We were there almost three weeks. Richmond, Va., the historical old city, a great city to be in and so much to see. We went into the old St. Johns church and stood where Patrick Henry made his famous speech saying, 'Give me liberty or give me death.' Our motto is, 'Onward and upward to the mark of the high calling.' We are doing the best we can at Central Church of the Nazarene and we especially write all the evangelists to stop and see us when in the blue grass city."—E. L. Sanford.

HOMESTEAD, FLA.—"God is blessing us in our work here in saving and sanctifying souls. We closed a week's young people's meeting with Brother Earl Vennum of Miami. He is one of our coming preachers and from the second night there were seekers. In all there were thirty-one met at the altar for pardon and sanctification. About twenty received the blessing. Our District President of the N. Y. P. S., Brother Earl Powell, of Miami, is sponsoring these meetings and organized a N. Y. P. S. We are looking ahead to the time when we will take a nice class into the church that will more than double our membership."—W. E. Melton, Pastor.

SEYMOUR, IND.—"We are happy to report a fairly good measure of victory and advancement in the work here. We are passing through one of the hottest and driest seasons known for many years. Despite that fact our Sunday school and church attendance has not slumped but rather increased. The spiritual atmosphere is getting better right along. Notwithstanding the fact that the devil has fought fierce and hard to destroy the work there is an excellent spirit of unity and fellowship among our people. The Sunday school has shown a substantial increase this year over last. Our average attendance last year was 127; this year to July 20, 160. Our assembly year will probably be closed by the time this is in print. We plan to begin next year in the 'Fullness of the Blessing of the Gospel of Christ' and go in for a spiritual awakening such as we have not had in years. We must have old-time, sin-killing, soul-saving revivals or we die. Let us contend for the faith once delivered to the saints."—L. O. Green, Pastor.

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ARNOLD, NEBR.—"The devil is camped at Arnold, but bless the Lord, we are still holding the fort. Both of our banks are closed and the drouth continues making some things very unpleasant, but God is still on the throne, the Holy Ghost abides, and we are shouting the victory. We are praying for a revival. We would like to exchange with some pastor, or find some Spirit filled evangelist that would come over and help us and trust God under circumstances like this. The Lord has been pleased to put His seal on all of our services."—A. M. Sprague.

LAPEER, MICH.—"We pitched our tent here June 8, and for three weeks the old gospel trumpet was blown with great vigor and clearness. Rev. R. V. Starr, our progressive and efficient District Superintendent, started the meeting with some very stirring messages on full salvation. Then Brother E. E. Wordsworth, of Nazarene fame from our Central church in Flint, came on and helped us carry the battle on to a successful close. God's blessing was on the meeting from the start and gracious victory was had over the world, the flesh and the devil by numbers of hungry souls. More than

twenty seekers were the fruitage of this meeting. Of course Satan howled and godless men threatened and some preachers opposed but none of them could do us much harm. Glory to God! On the last Sunday of the meeting Brother Wordsworth organized a small class and we are now worshipping in the Lapeer City Mission, kindly opened to us for that purpose by its board. Souls are still being saved and sanctified in our regular services and there is a fine interest in the prayermeetings. Miss Louise Blakslee of Detroit led us in song throughout this meeting. Sister Blakslee has the blessing and unction of God on her soul and sings in the Spirit. She also helped in the children's meetings and in many other ways was a blessing to the people. May God bless her wherever she goes. On with the battle till we have a Church of the Nazarene in every town and ten in every city. Our type of work is needed everywhere in this great land of America. To God be all the glory who hath redeemed us by His own precious blood!"—W. G. Martin, Pastor.

EVANGELISTS E. E. AND ORA J. TURNER—"We began our Home Mission work in Oshkosh, Wisconsin, in June. Here Sister S. M. Adams and her efficient co-worker have been laboring for the past year under very difficult circumstances and have made some headway, until labor conditions changed and they lost several good members. Hence for the past five months the work has suffered a reverse. This meeting was held under the tent for three weeks and as is usual in Wisconsin, the congregation was small. But the interest became intense and a goodly number sought the Lord at the tent and in the cottage prayermeetings. The pastor had been doing some mission work in Appleton and the people wanted a meeting and we are now in this city of about 30,000. We are happy to report victory in this new field. There is no holiness work in this city but the interest in the meeting is increasing at each service. Thus far there have been sixteen seekers during the first week; nearly all getting a definite experience. We feel as clearly led to work in Wisconsin as our missionaries do to go across the waters. And it seems the cities are opening up to us just as rapidly as we can enter. If we had sufficient Home Mission funds we could get good, strong and self-supporting churches in Wisconsin as well as other states. It takes more time to focus the work. We have a wonderful opportunity now in another city near here where there is a vacant church and we are laying plans to secure this church for a meeting after the assembly. We covet the prayers of the HERALD OF HOLINESS family while we are engaged in this pioneer work in this needy field."

ANNOUNCEMENTS

BORN to Mr. and Mrs. E. O. Chalfant, Danville, Ill., a girl on July 29.

NOTICE—We have been in the homeland about one month, and have now given up all thought of ever returning to the foreign field as missionaries again, and from now on will be ready, according to the best of our ability, to serve the interest of our church in every possible way that health and opportunity permit. We would prefer, however, to take a pastorate and are ready to consider the same at once. Our address is, Fred T. Fuge, 105 West Ninth Street, Flint, Michigan.

RECOMMENDATION—Rev. D. C. Stout and his wife, Mrs. Lizzie Stout, both elders in the Church of the Nazarene, Central Northwest District, have been actively engaged in the work of our church for many years, both as pastors and evangelists. They are now closing a very successful two years' pastorate at Fergus Falls, Minn., and though having received a unanimous recall for the third year, have chosen to enter the evangelistic field again. We gladly commend them to the love and confidence of God's people everywhere. Their life and labors among us have proved them to be two of God's choice saints who carry a burden for the church and the lost of earth. Both are safe and sane in their leadership and "Preach the gospel with the Holy Ghost sent down from heaven." You will find them thoroughly dependable in every line and most loyal to the cause of holiness and the church. We bespeak for them a wide range of usefulness in their chosen field. They are ready for calls from all points of the compass and will work together or separately as the brethren may desire.—S. C. Taylor, Superintendent.

PASTORAL ARRANGEMENTS

North Dakota District

DISTRICT SUPERINTENDENT—Rev. H. J. Hart, 1420 2nd Ave. So., Fargo, N. Dak.

DISTRICT SECRETARY—Rev. W. M. Brown, Sawyer, N. Dak.

DISTRICT TREASURER—Rev. H. N. Haas, Jamestown, N. Dak.

PASTORS—Ashley and Ellendale, Near-hard Malmburg; Benedict, To be supplied;

Bethel, To be supplied; Camp Creek, Geo. Greenup; Denhoff, Herman Lintz; Dickinson, Ira E. Hammer; Fargo, Bertrand Peterson; Fessenden, T. H. Ova; Flasher, To be supplied; Fort Clark, Levi M. Flowers; Jamestown, H. N. Haas; LaMoure, David Seevers; Larimore, Lester Miller; Mandan, George Mowry; Minot, Harry N. Sorenson; Mohall, Geo. L. Chesemore; New Rockford, W. I. Gough; Norma and Pleasant View, To be supplied; Oakes, R. L. Hobza; Rainy Butte and Regent, Rev. Lindsey; Sawyer and Velva, W. M. Brown; Surrey, E. V. Ruman; Tuttle, Alma Ova; Valley City, Laura Meyers; Van Hook, George L. Mowry.

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NORTHERN INDIANA DISTRICT, at Hammond, Indiana, August 13 to 17. Rev. Frank Watkin, Pastor, 117 Humphreys Ave. General Superintendent Goodwin will preside.

CENTRAL NORTHWEST DISTRICT, at Mitchell, S. D., August 20 to 24. Rev. Frank Shea, pastor, 1001 West 4th Ave. Meetings will be held in First Congregational Church, East 4th Avenue. General Superintendent Reynolds will preside.

INDIANAPOLIS DISTRICT, at New Castle, Indiana, August 20 to 24. Rev. C. E. Pendry, Pastor, 634 South 18th Street. General Superintendent Goodwin will preside.

IOWA DISTRICT, at Des Moines, Iowa, August 20 to 24. Rev. B. V. Seals, Pastor, 610 Forrest Avenue. General Superintendent Williams will preside.

OHIO DISTRICT, at Columbus, Ohio, Camp Grounds, August 27 to 31. Rev. Chas. A. Gibson, Dist. Supt., 1433 Meador Road. General Superintendent Chapman will preside.

KANSAS DISTRICT, at Wichita, Kansas, August 27 to 31. Rev. B. F. Griffith, Pastor, 448 Lulu Street. General Superintendent Goodwin will preside.

CHICAGO CENTRAL DISTRICT, at Champaign, Illinois, August 27 to 31. Rev. H. B. Garvin, Pastor, 202 East Park Street. General Superintendent Williams will preside.

KENTUCKY DISTRICT, at Richmond, Kentucky, September 3 to 7. Rev. Mrs. Edith J. Rice, Pastor, 254 Collins Street. General Superintendent Chapman will preside.

KANSAS CITY DISTRICT, at Kansas City, Kansas, Quindaro church, September 3 to 7. Rev. Elmer D. Russell, Pas-

tor, 2510 North 13th Street. General Superintendent Williams will preside.

TENNESSEE DISTRICT, at Chattanooga, Tennessee, September 10 to 14. Rev. W. M. Tidwell, Pastor, 2106 East 12th Street. General Superintendent Williams will preside.

MISSOURI DISTRICT, at St. Louis, Missouri, September 17 to 21. Rev. A. L. Roach, District Superintendent, 3023 St. Vincent Avenue. General Superintendent Williams will preside.

WESTERN OKLAHOMA DISTRICT, at Bethany, Oklahoma, September 24 to 28. Rev. A. L. Parrott, Pastor, Bethany, Oklahoma. General Superintendent Williams will preside.

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August 14 to 24, Overland Park, Denver, Colo. Colorado District Campmeeting. Workers: J. T. Little, Bud Robinson, L. C. Messer. For further information write, Melba H. Brown, Sec., 603 Delaware, Denver, Colo.

August 14 to 24, 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, McAra, Ark.

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, Ramsey, Ind., Harrison County Holiness Association. Workers: H. W. Sweeten, second worker to be supplied on account of the recent death of Rev. C. B. Jernigan. Evangelist Burt Sparks, singer. Mrs. John C. Gray, children's worker. For further information write, Geo. F. Plaire, Sec., Ramsey, Ind.

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 Etha L. Folles, Secretary, Kampsville, Ill.

August 14 to 24, Blackwell, Oklahoma. Oklahoma State Holiness Association Camp. Workers: C. F. Wimberly of South Carolina, and Mr. and Mrs. E. D. Simpson of Bethany, Okla. For further information write, Mrs. A. L. Wright, Secretary, 307 E. College, Blackwell, Okla.

The Holy Spirit

By J. B. Chapman, D. D.



J. B. CHAPMAN

A book that should be of especial interest at this time when so much is being written and spoken concerning Pentecost. Dr. Chapman's fitness for writing a book on this subject is too well known to require any assurance from the publishers to the readers of this paper.

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This book was issued as the second number of the Nazarene Monthly. Subscriptions for this magazine commencing with the July issue containing the Life Sketch of Dr. Bresee by Dr. A. M. Hills are still being taken at \$1.00 for six months—July to December, 1930.

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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. Lawton, Benton, Ill.

August 15 to 24, near California, Ky. Carthage, Kentucky, Holiness Campmeeting. Workers: Rev. John Hewson, J. E. and Ada Redmon, also much visiting help. For further information write, J. R. Moore, Pres., California, Ky.

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 15 to 25, Prescott, Ark. The 33rd Annual Campmeeting at Main Springs, four miles east of Prescott. Workers: Evangelist Ralph C. Gray of Ft. Worth, Tex., with Rev. J. W. Oliver to assist. Brother Lester Price and wife, song leader and pianist. For further information write, Mrs. Lige Martin, Sec., Prescott, Ark.

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, Hopkins, Michigan. Hopkins Holiness Campmeeting, Interdenominational. Workers: Evangelist Bona Fleming of Kentucky; Rev. Joseph Smith, Rev. E. W. Pettitcord, Miss Magdalene DeBoer in charge of children and young people. Professor N. B. Vandal in charge of music, Miss Lillian Scott, pianist; missionaries and other workers. For further information write, Dr. L. E. Heasley, Sec., Grand Rapids, Mich.

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.

August 24 to September 7, Dranesville, Va. Dranesville Holiness Association. Workers: Rev. A. E. Wachtel and party. For further information write, Anna L. Hyatt, Sec., Herndon, Va.

August 27 to Sept. 7, Louisville, Tenn. Workers: Rev. Chas. C. Dunaway, evangelist; Miss Alma Budman, singer. For further information write, Mrs. W. D. Fouché, Sec., Maryville, Tenn.

August 29 to September 7, Greenfield, Ind. The Eastern Indiana Holiness Association. Workers: Rev. John Fleming, Rev. David Wilson, M. V. Lewis, song evangelist; Katie McKinley, pianist. For further information write, Hansel Williams, Sec., R. F. D. 1, Greenfield, Ind.

August 30, 31, and Sept. 1, North Reading, Mass., Young People's Camp, under auspices of the District N. Y. P. S. Workers: Rev. Lloyd B. Byron, Dis-

trict President, in charge; Rev. L. A. Reed of Long Beach, Calif., evangelist. The Fitchburg Ladies' Quartet, Prof. E. S. Mann song director. For rooms write, Miss Rose Wright, 1073 Middlessex St., Lowell, Mass. For further information write, Rev. Lloyd B. Byron, Livermore Falls, Maine.

September 4 to 14, Springer, Ill. Interdenominational Holiness Campmeeting (Jacob's Camp). Workers: Rev. Geo. E. Kulp and Rev. J. L. Cox, evangelists. Frank Doerner, song leader. For further information write, Jacob Fleck, Pres., Enfield, Ill.

September 4 to 14, Bethany, Okla. Bethany-Peniel College Educational Zone Campmeeting. Workers: Dr. J. W. Goodwin, Rev. C. B. Fugett, evangelists. Rev. and Mrs. Haldor Lillenas, Vaughan Radio Quartet, song evangelists. For further information write, Rev. A. L. Parrott, Sec., Bethany, Okla.

September 5 to 14, Erma, N. J., Bennett's Station. Cape May Holiness Association. Workers: Rev. F. Bona Fleming, Rev. John W. Sturk and wife. For further information write, William Biddle, R. F. D., Cape May, N. J.

September 18 to 28, Glendale, Arizona. The Old Paths Campmeeting near Glendale. For further information write, O. R. Weed, Glendale, Arizona.

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Phineas F. Bresee, D. D. A Life Sketch of a Great Soul



Dr. A. M. Hills of Pasadena College, Pasadena, California, by request has prepared this brief life sketch of Dr. Bresee the founder of the Church of the Nazarene in the extreme West.

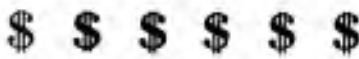
This is just the sort of biography of Dr. Bresee that we have needed—brief, interesting, giving the high points in the career of the man who started out as a young preacher in the Methodist church to declare the whole counsel of God and who through God's manifest leading was instrumental in organizing an independent local congregation which in time spread to nearby towns

and finally merging with other holiness groups resulted in what is now the Church of the Nazarene.

This life sketch was first published as the initial issue of the Nazarene monthly. It is now available in booklet form priced at 25c.

Subscriptions for the Nazarene Monthly to start with the July issue containing the Life Sketch of Dr. Bresee are still being taken. Send a dollar for a six months' subscription. Or if you prefer send 25c for the booklet P. F. Bresee, D. D., A Life Sketch.

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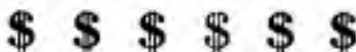
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