

# HERALD of HOLINESS

OFFICIAL PAPER, CHURCH OF THE NAZARENE

VOL. XVIII. NO. 18

KANSAS CITY, MO., JULY 24, 1929

WHOLE NO. 902

## THE WATCHMEN UPON THE WALLS

(Isaiah 62:6, 7)

**I** HAVE set watchmen upon thy walls O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the Lord, keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth."

God's method of carrying on His work in every age has been through intercessory prayer. Prayer is like the incense cloud which went up from the kindled coal in the censer, or the savor of the burnt offering as it was roasted with fire on the altar. Believing prayer, coming from a heart kindled with the Spirit's holy flame, rises like incense to God and steals into His presence in the upper sanctuary.

There is a difference between intercession and mediation. Intercession has reference to the averting of evil; mediation is for the attainment of good. It is by His intercession that Christ averts the consequences of our guilt; it is by His mediation that He secures to us the blessings of grace and salvation. But there is another difference also. An intercessor pleads, while a mediator guarantees. It is by virtue of Christ's relationship to the Father that He becomes our Intercessor; it is by virtue of His atonement that He becomes our Mediator and takes upon Himself the responsibility of the sin of the world.

God's intercessors are watchmen. They obey the Lord's injunction to "watch unto prayer." They are not only the Lord's remembrancers, giving Him no rest day nor night, but they enlist all who make mention of the Lord in this holy work of intercession, stirring them up to keep not silence, until Jerusalem shall have been purged from her defilement and become a praise in the earth. "More things are wrought by prayer than this world dreams of. Wherefore let thy voice rise like a fountain for me night and day; for what are men better than sheep or goats, that nourish a blind life within the brain, if knowing God they lift not hands of prayer, both for themselves and those who call them friend! For so the whole round world is every day bound by golden chains about the feet of God."

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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.

## THE REST OF FAITH

**R**EV. A. B. EARLE, the great Spirit-filled Baptist evangelist, is said to have preached more frequently than any other man of his time. In fifty years he traveled 325,000 miles in the United States and Canada and preached 19,780 times, sometimes as high as three and four times a day. It is estimated that 150,000 were converted in his meetings. He is the author of two well-known books, "Bringing in the Sheaves," and "The Rest of Faith." He began preaching in 1830, at eighteen years of age, but his greatest success came after his "deeper" experience in 1863, of which he writes in his book entitled, "The Rest of Faith." It is said that when he preached in San Francisco on "The Unpardonable Sin," under the power of God manifested, about five hundred persons rose for prayer. The manner in which he was led to feel his need of this "deeper" work of grace, and the way in which the Spirit led him into the experience is told in the book mentioned above, and is given here in part, with the hope that it may lead some other tempest tossed soul into the rest which awaits the people of God. He says:

I loved the work of the ministry, but had long felt an inward unrest, a void in my soul that was not filled. Seasons of great joy would be followed by seasons of darkness and doubt. If I had peace, I feared it would not continue; and it did not. Many anxious Christians came to me, complaining of the same thing. How could I help them when I did not know how to get right myself? I took them to the seventh chapter of Romans, and there left them saying, "O wretched man that I am! who shall deliver me from the body of this death?" I was there myself, and supposed I must live and die there. In this state I was exposed to severe temptations and attacks of the enemy. I made strong and repeated resolutions that I would be faithful, but could not keep them. Then I sought and found forgiveness again, and was happy, and said, "Oh, that I could always enjoy such peace!" But it was soon disturbed by some word, or act, or heart-wandering. Thus I lived on for many years: now happy in my Christian experience, and now unhappy; sometimes doubting and fearing, and sometimes resting. God gave me success in winning souls, and granted me many hours of sweet communion with my Savior, for which I am truly grateful; still I was unsatisfied—I wanted an uninterrupted rest and peace.

Having become convinced through searching the Scriptures and reading the experiences of those who lived nearest to Christ, he rested firmly in the belief that Christ had made provision for him and for all of His children to obtain an experience by

which they could abide in the fulness of His love "without one moment's interruption." He therefore began definitely to seek this rest of faith for which his soul longed, and while he stumbled blindly for a while, the Spirit led him step by step into the fulness of the blessing. The account of the Spirit's dealings with his soul while a seeker is given as follows:

I therefore deliberately resolved, by the help of my Redeemer, to obtain it at any sacrifice; little realizing how unlike Christ I then was, or how much would be needed to bring me there. I first procured a blank book, which I called my "Consecration Book," and slowly and solemnly, on my knees, wrote in it the following dictation: "This day I make a new consecration of my all to Christ Jesus, I now forever give myself to Thee; my soul to be washed in Thy blood and saved in heaven at last; my whole body to be used for Thy glory; my mouth to speak for Thee at all times; my eyes to weep over lost sinners, or to be used for any purpose to Thy glory; my feet to carry me where Thou shalt wish me to go; my heart to be burdened for souls, or used for Thee anywhere; my intellect to be employed at all times for Thy cause and glory. I give to Thee my wife, my children, my property, all I have, and all that shall ever be mine. I will obey Thee in every known duty."—A. B. E.

I then asked for grace to enable me to carry out that vow, and that I might take nothing from the altar. I supposed, with this consecration, entire as far as knowledge went, I should soon receive all that my longing heart could contain; but in this I was sadly mistaken. I then came nearer to Christ. But as clearer light began to shine into my heart, I saw more of its vileness. I find in my journal the following: "The last three weeks have been weeks of great searching of heart. I never had my heart so searched before. I detect pride, envy, self-will, a great deal of unbelief, my love to the Savior to be very weak. Yet I have consecrated all to Christ, and cannot withdraw it from the altar. Oh, can a worm so vile be like Christ? I know it is possible; and if I am ever to be like Him, why not now, while I am where I can do good in leading others to Him?" I felt like a patient who, though in the hands of a skillful physician, groans and writhes under the severe treatment which has been found necessary in order to save life. But my constant prayer was, "Be thorough with me Jesus—be thorough." Many a discouraging day followed this consecration and these heart-searchings. I grew weak and small and unworthy in my own estimation. At times my joy and peace were almost unbounded. Sometimes I felt that I grasped the prize so earnestly sought, but was shown hidden sin in my heart which greatly humbled and distressed me.

One sin that troubled me most, and was the hardest to overcome, was a strong will—a desire, and almost a determination, to have my own way; and thus, even in regard to little things, or any little injury or supposed wrong—to speak without reflection, and sometimes severely, even to those I knew were my friends; to say, "I will do this," and "I will do that." This I clearly saw must be overcome, if I would become a consistent and useful Christian. As I could not do it myself, I gave it over to Jesus; He could give me grace to overcome even this. But I found I gave nothing into the hands of Jesus, except by a sinful faith. My faith was very deficient and weak; to believe the promises fully was not easy. I believed the theory of religion; but to have my heart grasp the reality, without wavering was more difficult. Yet I found my faith growing stronger; until at last I came to believe just what God had said in His Word. I found first the blade of faith, then the ear, and then the full corn in the ear. No rest could be obtained until I could believe just what God had said, and trust Him fully.

After giving the account of the Spirit's leadings by which he was shown the ground of his heart with its

carnal traits and its sinful defilement, he tells how he was brought into the experience of the rest of faith.

With this mingling of faith, desire, and expectation, I commenced a meeting on Cape Cod. After rededicating myself, in company with others anew to God, I was in my room alone, pleading for the fulness of Christ's love, when all at once a sweet, heavenly peace filled all the vacuum in my soul, leaving no longing, no unrest, no dissatisfied feeling in my bosom. I felt, I knew, that I was accepted fully in Jesus. A calm, simple, childlike trust took possession of my whole being. . . . Then for the first time in my life, I had the rest which is more than peace. I had felt peace before, but feared I should not retain it; now I had peace without fear, which really became rest. . . . This change occurred about five o'clock, on the evening of the second day of November, 1863; and although I never felt so weak and small, yet Jesus has been my all since then. There has not been one hour of conscious doubt or darkness since that time. A heaven of peace and rest fills my soul. Day and night the Savior seems by me. . . . Temptation is presented, but the power of it is broken. I seem to have a present Savior in every time of need; so that for several years I have done the trusting and Jesus the keeping.

Here is an account of the Spirit's faithfulness with a human soul. The ground of the heart must be revealed by the Spirit, before there can be a conscious surrender of the carnal mind. Many halt with the first glance of the sinfulness of the heart and the Spirit can go no farther. But to those who allow Him to become a Spirit of judgment, He will become also a Spirit of burning which shall purify the soul from all sin and bring it to the second rest.

### MEMORIAL SERVICES FOR REV. SCHMELZENBACH

Our recently deceased missionary, Rev. Harmon F. Schmelzenbach, was born near Carrollton, Ohio, and converted in that city. It will therefore, be of special interest to our readers to learn of a Memorial Service held for him in the city where he was converted, by District Superintendent C. Warren Jones, and Evangelists Mary H. Ellis, and Tillie Albright. The following extracts are from the address of the District Superintendent:

Twenty-one years ago, Brother Schmelzenbach gave his life to God for Africa. The first two and one-half years he never saw a convert. After this he began to see some results of his work. He remained in Africa for twenty-one years without a furlough. Two thousand joined the Church of the Nazarene and two thousand more are looking our way. During his recent furlough he said, "Do not keep me here in America. I'll die here. I want to die in Africa. I want to be buried in Africa. I want to rise and meet Jesus from Africa." When he returned to Africa he left three children in school in Idaho. They received a message: "Father can't live." This was followed shortly by a cable saying, "Father gone home." Africa has a better right to him than we have. We are glad for his sacrifice. When we meet him in the air, there will be with him a church from Africa. God bless his memory. He is gone, but we are still here. He wants us to be soldiers. Can God count on us?

The following account of Brother Schmelzenbach's conversion was given by Sister Hodge:

Brother Schmelzenbach was converted in the Methodist Mission in Minerva, one Saturday night, shortly after Charlie Mitzel and Ernest Stokesbury were sanctified. Brother Schmelzenbach was not with them in the service. The next Saturday night he said, "I am going over to get sanctified too." The

Johnson singers were there and that night Brother Schmelzenbach prayed and prayed, but apparently made little progress. Finally Brother Kinney from Akron said, "Harmon, what is the matter?" Harmon then reached under his coat and pulled off three lodge pins and the fire fell. It takes all to get sanctified. We have great memories of Brother Harmon. God bless his memory to our own hearts.

Brother Johnson then paid the following tribute to the memory of Brother Schmelzenbach:

Two things always impressed me about Brother Schmelzenbach. He was so unpretentious and so impressive. It blessed me to look at the man and to feel the impulse and passion of his life. He received a definite call to missionary work. He said that he saw in the spirit, ranks of black men passing before him. One huge black man stepped out from the ranks and said, "Brother Harmon, we are going to the judgment unsaved and it is your fault." This was repeated a number of times and he could make no reply. Finally he said, "Here am I, send me."

Rev. Mary H. Ellis, the evangelist, paid the following excellent tribute to the memory of our departed missionary:

"Know ye not that there is a prince and a great man fallen this day in Israel?" These words may well be applied to our Brother Schmelzenbach. The verse denotes royalty—royalty by birth. He was born into the royal family of heaven by the new birth, succeeded to the royal priesthood, and interceded for Africa, until the people that sat in darkness began to see a great light. For some time Brother Schmelzenbach was undecided as to the field of his labor, but a little tract was given him by Sister Henderson of Carrollton, which turned his thoughts toward Africa. He being dead, yet speaketh. Harmon Schmelzenbach's work will never end. The children have a goodly heritage, and the wife memories of a companion who walked and talked with God.

### CIGARETTE PROPAGANDA

Much is being said in the denominational papers concerning the disgraceful billboards and other tobacco and cigarette propaganda intended to develop the habit of cigarette using among women and girls. But the billboards are not the only class of advertising that needs attention. N. J. Noble, from Alberta has the following to say concerning the use of tobacco propaganda in the advertisements of other mercantile firms:

I beg to call your attention to a somewhat prevalent practice among national advertisers—that of advertising a supposedly valuable article and of inserting in the advertisement the picture of a pipe, a cigar or cigarette, generally the last named. To my mind this is the most pernicious form of tobacco advertising that could be invented. Its unnecessary and totally unjustifiable implications are extremely offensive, arrogant and debasing. They are particularly lamentable on account of their effect upon the youth. They imply a complete surrender of the entire world to the tobacco habit and the assumption that tobacco is necessary to a proper expression of gentility or appearance of success. They constitute an insult to nonusers by virtually informing them at great expense that their patronage is not considered worth the stroke of a blue pencil.

But if this form of advertising is pernicious, it is also extremely bad business from the standpoint of the advertiser. Why should the Listerine people want a cigarette in the mouth of their model, or the Palm Beach Clothing Company should insist on putting pipes or cigarettes in the hands of theirs, or how can the Kelly-Springfield tires have their merits made more apparent by the show of cigars and pipes?

So far as I have been able to discover, this class of advertising is all due to the practice of advertisers' turning their "ad" writing over to advertising agencies employing "experts"

who slip in the offending articles without the scrutiny of the men who foot the heavy bills, and the suspicion attaching to the practice is not difficult to ascertain. The very least that can be said of such advertisers is that they are decidedly "gullible." I am glad to note, however, that the great body of advertisers are clean from this obnoxious practice; and it seems to me only fair to single out the offenders and punish them as public opinion can so effectually do. Indeed, I believe that this senseless practice can be abolished speedily by simply arousing the advertisers themselves to the folly of the practice. I do not believe that any of them can stand many letters of condemnation from their prospective customers.

## THE PROBLEM OF CHURCH INTELLIGENCE

Dr. Cleland B. McAfee, moderator of the Presbyterian general assembly, has the following excellent article on the value of church periodicals to the local churches. The article entitled, "The Problem of Church Intelligence," was published in the Presbyterian Advance and has been copied by other of the leading denominational publications. It is worthy of careful perusal by both pastors and people.

Much turns on the keenness of the pastor's sense of need for a larger intelligence. Once in a while one meets a pastor who has no church newspaper, but his circle of interest is always narrow. He shines in his small corner without realizing that his corner is in one section of a total field for which he is partly responsible. Most pastors themselves receive at least one real weekly church paper and would be quite helpless without it. Its news, its discussions, its plans of work, its book notes, its suggestions—all these fit his need.

But all the pastors of a given church put together are not enough to carry a church paper of the right sort, nor is their intelligence all that is needed. It is startling to see the blank look on many faces when a minister refers to some religious commonplace among current movements. Many in the congregation have no more idea what he is talking about than if he spoke of Borioboolagha. He refers to some representative leader of the denomination and finds that most of the people have no more knowledge of him than they have of a defunct Persian general. So the local church loses all the drive and swing of the denomination. It fights a lone fight or no fight at all, helped only by such news of the kingdom as the daily press counts "news." That is why church quarrels bulk so large in many minds: they are secular press "news." The ongoing work of the church is church press "news."

The stake of the pastor in the circulation of church papers lies partly in their service in lifting his church into its right place in a whole movement, partly in their corrective for depression when local work seems to drag, partly in their prevention of pride in local achievement, which checks advance. No intelligent church can face the world of today and be satisfied. No intelligent church can face the ongoing work of the kingdom and be depressed. Unintelligent churches and churchmen can do both those antichristian things. A church's brains have to be in its program and the farther that program reaches the more necessary brains are to it.

A theological student once expressed his surprise at the news of church work which came to him soon after he entered the seminary. His comment was that his church had always been pitifully local, its only contact with the outside world being the Sunday collections and references in sermons to errors and wrong opinions of somebody somewhere else. He had come to the seminary against his own strong impression that the church was largely a fighting institution, its fight being chiefly within itself. The knowledge of its real work and the wide intertwining of its interests had never come to him. He had actually never seen a church paper! This is not so unusual as one might wish.

## A GREAT YOUNG PEOPLE'S CONVENTION

The District Young People's Society of the Pittsburgh District recently put on a great convention at Sebring, Ohio. President Hampe reports that there were three thousand in attendance, counting both the older people and the young people. This is a remarkable showing. We received this intelligence while the World's Christian Endeavor Convention was being held in Kansas City in the great Convention Hall, and the officials of this organization estimated that there were between ten and fifteen thousand in attendance. It is therefore, no small matter when the young people of a single district of the Church of the Nazarene can rally three thousand people at one convention. Nor is it a matter to be lightly regarded that there are in the Church of the Nazarene twenty-five thousand young people who have taken vows to abstain from the use of tobacco, from picture shows and other forms of worldly amusement and to devote themselves to work of salvation as true followers of Jesus Christ. There is but one thing necessary to the largest possible success, and that is to keep constantly under the anointing of the Holy Ghost.

## THE SIN OF FAULT-FINDING

The habit of fault-finding is not often regarded as sin in this careless, easy-going age when slighting remarks concerning the character or work of God's people can be heard almost anywhere. Yet nothing is more indicative of a superficial religious experience, and of the presence of the carnal mind, than this habit of murmuring and fault-finding. It was for this "murmuring" that God destroyed the Israelites in the wilderness, and the apostle Paul in commenting upon this Old Testament incident says, "Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer." Those who hold executive positions are often called upon to meet difficult and trying situations and must deal faithfully with offenders, but this is widely different from the habit of constantly looking for some wrong or inconsistency in the people of God. Dr. Jefferson has the following excellent paragraph on fault-finding which is worthy of careful perusal:

The fault-finding habit is a bad one. It is easily acquired and not readily broken. We live in an imperfect world. Everything is flawed and defective. Institutions all blunder and fall short of the ideal. Persons are all erring creatures and their faults give us offense. But one should not pay too much attention to the faults of others, or to the defects of the world in which he lives. He may become a chronic fault-finder, and in that case he will become a grumbler. If he is not careful, he will degenerate into a growler. And if he growls long enough, he will degenerate into a snarler, and in the end he will become a cynic. When a man has become a cynic, he has reached the bottom. There is nothing lower than cynicism. A cynic is of no account, either to himself or to anyone else. He is a nuisance and a stumbling block. He did not intend at the start to become a cynic. He began by finding fault, and the habit grew on him until his mind became twisted and his heart sour.—DR. CHAS. E. JEFFERSON.

## THINGS CONCERNING ZION

By General Superintendent Reynolds

### NO MISTAKE



God made no mistake when He created man. It is recorded that God said, "Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them" (Gen. 1:26, 27).

Again God made no mistake when He redeemed man through Jesus Christ, making it possible for every man and every woman to be saved if they would.

Many have been God's unfavorable critics. Some have stated God made a mistake when He created man with a free moral agency. Others said He also made a mistake when He conditioned man's salvation upon faith and that the few that will be saved did not justify God either in creating or redeeming man, for so many will be eternally lost.

But let us stop there a moment and see if God did make a mistake in thus creating man and providing for his salvation. It is now a well established and scientific fact that one-half of the world's population die before coming to the years of responsibility. Consequently, those dying before coming to the years of responsibility are saved because they are included in the great plan of redemption, which through Christ bestows salvation upon all irresponsible beings. Consequently one-half of all that have ever been born are saved and will be in heaven. Then this plan of salvation also includes all irresponsible beings, such as those who are mentally incapable of choosing either right or wrong, and as there have been, are and will be almost an uncountable number of such, they also will help make a great majority of those that will be in heaven. Then if we add to those dying before coming to the years of responsibility and the multitudes of the irresponsible who have died, the multiplied thousands of millions of those who have been, are, and will be saved by faith in Jesus' atonement, the great overwhelming majority of the human family that will be saved, has, does and will justify God throughout the endless ages of eternity.

Again, God made no mistake in His plan of salvation in that He allows afflictions of various kinds to overtake and in many cases, rest upon His children. This fact evidently was revealed to St. Paul when he stated in his letter to the church of Rome, "And we know all things work together for good to them that love God, to them who are the called according to his

purpose." Therefore God did not make a mistake in allowing Mrs. Reynolds and the writer to be seriously injured by the accident which overtook them December 27, 1928. The writer is so glad to be able to state, after six months of enduring the consequences of that accident, not once has the thought arisen or an expression uttered—that it was too bad.

The members of the Church of the Nazarene, like the rest of humanity, may and doubtless do make mistakes, but it was no mistake when the church unanimously began to pray for our recovery, for God has heard and is answering their prayers. While it is true that Mrs. Reynolds' shoulder and arm are not normal, they are much improved, and while the writer is still afflicted with a lame knee and shoulder, and nerve system is not fully normal, yet he is so rapidly improving that he is able to begin to care for his responsibilities as General Superintendent. Both Mrs. Reynolds and the writer take advantage of the great courtesy extended us through the columns of the *HERALD OF HOLINESS*. We thank the Nazarenes and all others who are readers of the *HERALD OF HOLINESS* for their earnest, loving and prevailing prayers, for which we cannot repay but we assure you we will most earnestly pray that God may abundantly reward each and all and request that you keep us on your prayer list.

In closing, allow the writer to state that he is abundantly satisfied that no mistake was made by the Church of the Nazarene when its Committee on Location decided upon Kansas City, Missouri, for its Headquarters and Publishing House. The writer was privileged to stand on the steps of the building first occupied by the Publishing House and Headquarters when it was decided to locate in this city and the results of the seventeen years are so numerous and satisfactory that the question mark as to the right location for our denominational headquarters and its publishing interests may well be forever removed. Numerous and important developments in greater Kansas City have amply justified the above statement. Space will not allow the writer to mention but a few of these. It is already acknowledged as one of the great railroad centers in the United States. The federal government has appropriated millions of dollars for the development of a waterway center. The current dailies and magazines are full of approval and praise with reference to the establishment of a great central air-port, and a movement is now being agitated which, if developed, will doubtless make this city among the first of great United States mail centers. Now let us one and all pray that we may not make a mistake by neglecting to enter this wide open door of opportunity for our church to fulfill its high and holy calling.

# THE SANCTIFICATION, WHAT IT IS NOT, AND WHAT IT IS

By A. M. Hills, LL. D.

*The sanctification, without which no man shall see the Lord (Heb. 12:14, R. V.).*

**M**ANY people among us are seeking this great experience; many are finding it; and then, not understanding just what the nature of the experience is, and what may be rightly expected of it, they get discouraged. The evil one is promptly on hand to take advantage of the situation and lead them to doubt the possibility of the experience, or the reality of it, or the possibility of keeping it. He suggests to the troubled soul to dismiss from his mind the whole subject. If one does it, Satan's victory is complete. Notice then:

I. *Sanctification, or its synonym, holiness, is not always attended by ecstatic emotional experiences.* When one first receives the blessing, there is usually more or less joyful emotions. But such intense emotional experience is never abiding. In the very nature of the case it cannot be. The human body could not endure the strain. It would make sleep impossible, and make one insane or end life itself.

But ecstasies of joy are no essential part of the experience. Jesus Christ, our model of holiness was "a man of sorrows and acquainted with grief." To be sure, He had His Mount of Transfiguration; but it lasted only a few hours. He had to go down to the foot of the mount and face disease and suffering, the bloody sweat of Gethsemane, shame and scourging, the thorns and the spear, and the pangs of death! It was not all ecstasy. Neither was it with Abraham trudging that long journey to the top of Moriah to offer up Isaac: nor to Joseph in the pit, and the prison; nor to Jeremiah in the slimy pit of the dungeon; nor to Daniel spending a night with the lions; nor to Paul with his oft-repeated beatings and whippings and stonings and imprisonments, his "heaviness and continual sorrow"! No; the most exalted piety is not always abounding in ecstasy and when that is gone Satan will suggest, "There, you have lost your experience." Do not believe him; he is a liar from the beginning! Hold fast by faith all the more firmly, and "endure as seeing him who is invisible." Feeling or not feeling, hold fast by faith.

II. *It is not an experience exempt from temptation.* Temptations are to your life what the fierce winds are to the oaks on the mountainside. They make them root more deeply and add more strength to their gnarled limbs. The Son of God was not exempt from temptations. He was led by the Spirit into the wilderness to be tempted of the devil. In other words, it was the Father's will that His only Son, now united to human nature, should be tempted like other mortals, for an example to us as well as for His own good and glory.

Notice how Job was tempted when he had already

got the honorary degree of "perfect and upright" from God himself. He was bereft of his family, stripped of his property; his wife became his temptress; his friends became cruel slanderers; his reputation taken from him; robbed of his health by the devil! He sat down in the ashes to find some relief for his pain tortured body. Yet "in all this he sinned not nor charged God foolishly."

With heroic faith, though every word and breath cost him a pang, he exclaimed, "Though he slay me yet will I trust him!"

In spite of all Satan could do, God vindicated His keeping grace and Job's holiness to humanity for all coming time. And it all came about through temptation. James said, "My brethren, count it all joy when ye fall into divers temptations; knowing that the trying of your faith worketh patience" (James 1:2, 3). A more godlike character.

III. *It does not put an end to infirmities.* The dear soul that had a poor memory, or was poor in mathematics, or was weak in judgment and the intuitive ability to read the character of others, will be likely to remain so to the end. Knaves will deceive him, frauds will rob him. Very strong-minded people may say of him: "I admit he is a righteous man; but, I declare sometimes, I think he needs a guardian to keep him from follies and blunders!" One of the best Christians and most effective Christian workers I ever knew had scarcely enough pennies to clink together in his pocket when he died, but he was rich in the bank of heaven. I dare say he now has a palace on Hallelujah Avenue and Glory Boulevard!

But let it be understood that in matters of moral danger and questions of right and wrong that dear saint will have a heavenly light shining on his pathway and a divine voice will say, "This is the way: walk ye in it." Best of all, the Holy Spirit will call truth to his remembrance and take of the things of Christ and show unto him. Paul had his weaknesses, his "thorn in the flesh," which he longed to be rid of. But God preferred he should retain it, and sweetly whispered, "My grace is sufficient." So the brave soul went on, even glorying in his infirmities and in spite of them, became the most effective man of all the Christian centuries.

IV. *This great blessing of sanctification does not end growth in grace.* On the other hand, it removes the hindrances to growth of grace, and makes the growth of all graces possible. We make the corn and the flowers grow by destroying the weeds; we make the virtues grow by uprooting carnality, the enemy of God and man. How foolish, then to think that there will be no more advancement, no more progress, no rising to higher heights, if we get sanctified. There is

a negative and a positive side to this experience. By the first we are emptied of the old man of inbred sin; by the second we are "filled with the Spirit," and "the fullness of God."

We are assured that "the fruits of the Spirit are love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance, patience." What a harvest! What an advance in spiritual growth, up into the "measure of the stature of the fullness of Christ."

V. *It is not an experience from which it is impossible to fall.* There is an unscriptural theology which teaches that anyone who is once regenerated can never fatally backslide and be lost. This is exactly what the devil would be glad to have all converts believe, that their heaven is certain; in short, that justification and sanctification cannot be lost. It leads to all manner of careless living and presumption, people presuming that because they were once regenerated they can practice sin and still have a clear and unclouded title to heaven.

Nay, nay! "Let him that thinketh he standeth take heed lest he fall." If it is not possible to fall all the solemn warnings of the Lord are meaningless. "Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief" (Heb. 4:11). Multitudes have "made shipwreck of faith." And you may (1 Tim. 1:19). Multitudes have been enlightened by the Holy Spirit and tasted of the heavenly gift and were made partakers of the Holy Ghost, and fell away (Revised Version) till it was impossible "to renew them again to repentance." And you may (Heb. 6:4-6). It is possible "after they have escaped the defilements of the world through the knowledge of the Lord and Saviour Jesus Christ," to be "again entangled therein and overcome," till "the last state is become worse . . . than the first." Multitudes have been and you may be (2 Peter 2:20). Many cease to abide in Christ and are cast out to perish and you may (John 15:6). We are in the enemy's country. It is no place to be careless and presumptuous as millions of others have done. The Israelites forsook God and

perished. "Continue thou in his goodness: otherwise thou also shalt be cut off."

"But," someone asks, "how can a holy being fall?" We answer by asking another question, "How did Satan and a third part of the angels sin and fall in a holy heaven? How did our first parents sin and fall, when God created them in His moral image and likeness?" Do not believe the devil's theology; but "watch and pray," and "take heed lest ye fall."

VI. *What, then, is sanctification or holiness?* It is a state of the moral nature in which "the old man is crucified, that the body of sin might be done away, so that we shall be no longer in bondage to sin," *the sin principle* (Rom. 6:6, R. V.). It is a state of the moral nature, in which you are "dead unto sin," *the sin principle*, "but alive unto God in Christ Jesus" (Rom. 6:11). It is such a state of your moral nature as results when you no longer "present your members [faculties and powers] unto sin," *the sin principle*, "as weapons of unrighteousness; but present yourselves unto God, as alive from the dead, and your members [faculties and powers] as weapons of righteousness unto God" (Rom. 6:13, R. V.).

It is such a state of moral nature as result when you are *made free from the sin principle*, "and are become servants of righteousness" (Rom. 6:18). It is *being made free from the sin principle*, and "become servants to God, ye have your fruit unto sanctification, and the end eternal life" (Rom. 6:22, R. V.). It is such a state of moral nature as the early church had after Pentecost and Cornelius had after the baptism with the Holy Spirit. "And God, who knoweth the heart, bare them witness, giving them the Holy Spirit, even as he did unto us; and he made no distinction between us and them, cleansing their hearts by faith" (Acts 15:8, 9). A heart that is cleansed from depravity and filled with the Spirit, and wholly devoted to God, can look up into the heavenly Father's face and smile, when He says, "Ye shall be holy; for I am holy" (1 Peter 1:16).

## PAUL'S SOLUTION FOR THE PROBLEM OF THE TIMES

(Exposition of 2 Timothy 3 and 4)

By ROY L. HOLLENBACK

WE NEED only to read five verses from the writings of the apostle Paul in Second Timothy, third chapter, to form a proper conception of the problem of the times in which we live. Here he gives a comprehensive survey of the "perilous times," which are marked for appearance in "the last days." Let us examine these verses together:

"This know also, that in the last days perilous times shall come.

"For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

"Without natural affection, truce-breakers, false ac-

cusers, incontinent, fierce, despisers of those that are good,

"Traitors, heady, highminded; lovers of pleasures more than lovers of God;

"Having a form of godliness, but denying the power thereof: from such turn away."

Had the apostle not added the last verse of this passage, we might surely have thought that he was dealing with *world* conditions; but the fact that they are said to have "a form of godliness" makes it clear that he is describing more especially the *religious* conditions. What a dark picture this is of conditions which he declares shall be found right in the church.

and amongst pretenders and professors of religion! And it is in continuation of this horrible portrait that he further declares that there shall be deceivers appear who shall "lead captive silly women, laden with sins" (verse 6); and resisters of the truth who are said to be "reprobate concerning the faith" (verse 8).

Who can doubt that the supreme problem which faces us today is just this one. It is not the unchurched and irreligious men of the street who make trouble in the cause of Christ; but rather the deceivers, high-brows, and hypocrites who lurk in the church's own back yard. The most harassing situation we face is that produced by those who "creep into" the pulpits and pews of our churches with false teachings, compromise standards, and shameful inconsistencies; and who would turn us back to the world, the flesh, and the devil.

But this problem, dark and depressing as it is here presented, is not without a solution; and the apostle does not leave us in despair. He designates the manner in which we are to face these conditions and overcome them. Observe the instruction he gives to Timothy, which is perhaps even more useful to us who are living right in these "perilous times."

I. He declares, first, that we have *a position to maintain*. "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." We are to hold fast the teachings of our childhood, and cherish the instructions which we received at mother's knee, where we learned to talk to a prayer-hearing God, and to believe in a living and a divine Christ. Though the proud and sensual wisdom of this world disdains the thought of a miracle-working Christ, and cannot swallow the idea of mother's heaven and a devil's hell; yet these old-time tried and true doctrinal tenets are said to be "able to make us wise unto salvation." This old-time gospel of faith is far more up-to-date than the thousands of whims and creeds of the modern day. When he speaks of being made "wise unto salvation" here, it is doubtful if the apostle refers to salvation from sin, for Timothy had this already. He is offering a solution to the problem of the last days, and is here telling us that continuing in the Holy Scriptures is the only way that we may be saved from the perils of this age—from its selfishness, covetousness, boasting, headiness, and the great host of vices listed in verses 1 to 5. And there is no other way that we can be saved from these infectious evils except by continuing in the Holy Scriptures. We should read them, know them well, and be "thoroughly furnished unto every good work"; for, if we do not, we may be numbered with the great multitude who have been swept from their moorings, and perished in delusion.

II. To meet these modern religious conditions, not

only do we have a position to maintain, but we have also *a service to render*. Hear Paul's further counsel as to how we shall meet this problem: "I charge thee, therefore, before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; *Preach the word.*" Aye, we have more to do than simply to "continue" in the Word: we are to herald it out. And when he says, "*Preach the Word,*" he does not mean that we should *apologize* for it, nor seek to accommodate its interpretation to modern thought. The old-time gospel of full salvation, if really *preached*, will still convict and save lost men. It will have the same powerful effect that it has ever had, and will awaken souls as it once awakened them.

And Paul instructs us not to wait for favorable circumstances to preach, but to "be instant in season, out of season." And, as it is always either in season or out of season, he is simply saying that we should preach it continually, without hesitation, and without waiting for a wide open door. He recognized that in the last days these false professors will "not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears." And there are *heaps* of such teachers available, who will be glad to tickle their ears with "fables." Plenty who will preach to them a "traditional Jesus," and tell them the "myth" evolution. Only recently that "prince of the power of the air." Dr. S. Parkes Cadman, referred to the account of creation given in Genesis as a "myth"; and spoke of the "legendary virgin birth of Christ." There are plenty of like policy fellows who will sacrifice the truth for a bag of gold! Plenty like Judas, who will betray their Christ for a paltry bribe! Plenty of Balaams are ready to bless sin for a price, and to pronounce God's benediction upon human lusts! But there are none too many Elijahs, who will dare to bring four hundred prophets to a fiery showdown; nor too many Johns who will rebuke sin even in the lives of dignitaries. Some of us think it would be a privilege to be martyrs for Christ. Let me say, that privilege is ours if we want it. It requires the same martyr spirit of the Lutheran age to stand up for, and to preach unpalatable truth in this day of "itching ears."

III. But the apostle has not left us to solve the problem of the times only by maintaining a position and rendering a service; but he further declares that we have *a hope to cherish*: "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." Paul found great delight in the personal character of the reward which was to be given at the coming of Christ; but I am glad that he was willing to share the same glad hope with "all them also that love his appearing."

Verses 5 to 7 point out to us the way in which we are to cherish this glorious hope. The apostle first says, "Watch thou in all things." Watch against care-



lessness. Watch your heart-life, that there be no soul-staining sin which would not stand judgment inspection. Watch for the souls of men, that we lose no opportunities to save as many as we can. Watch unto prayer. Watch in adversity or in prosperity, in joy or sorrow, pain or pleasure. "Watch thou in *all things*."

He also enjoins us to "endure affliction." He tells us elsewhere that he himself took pleasure in afflictions, because he knew that "these light afflictions" worked out for him a "far more exceeding and eternal weight of glory."

Likewise he exhorts us, "Make full proof of thy ministry." Let there be no buried talents, but let

every dormant gift be brought into use, and every God-given ability be exerted to the utmost. Work while you wait. Cherish this hope by occupying till Christ comes.

In conclusion, let us notice the bit of personal testimony which the apostle offers in this connection. He declares, "I have fought a [the] good fight; I have finished my [the] course; I have kept the faith." Paul's manner of cherishing this hope was not to sit idly by and dream of the crown, but to invest all of his strength, time and talents in the tasks of the kingdom. And this must be the spirit of all who would be crowned at the coming of Christ.

## BELSHAZZAR'S FALL

By EVANGELIST P. P. BELEW

*In that night was Belshazzar the king of the Chaldeans slain (Dan. 5:30).*

**B**ELSHAZZAR seems to have been a regent king. The legal head of the nation had been assassinated and Nabonidus, the son-in-law of Nebuchadnezzar and stepfather of Belshazzar had usurped the throne. He seems to have associated Belshazzar with him in his reign, probably to strengthen his own position.

Babylon, the capital city of the kingdom, was first built by Nimrod the grandson of Ham, but reached its apex of fame along with the other monuments of Babylonian greatness, during the reign of Nebuchadnezzar. It was then that the great temple of Nebo was reared as if to the very skies and the almost equally grand temple of Bel was extended and adorned. It was then that the vast reservoir was dugged, one hundred and forty miles in circumference, one hundred and eighty feet deep, and equipped with floodgates and sluices. It was then that the banks of the Euphrates and the shores of the Persian Gulf were lined with quays and warehouses. It was then that the grand canal was digged from the city of Hit on the Euphrates, four hundred miles through the alluvial plain to the very sea. It was then that Babylon itself was surrounded with a massive wall, eighty-five feet thick, three hundred thirty-five feet high, fifty-six miles in circumference, and containing more than five hundred million cubic feet of solid masonry. Within that mighty enclosure stood the great metropolis of the Babylonians, covering an area of one hundred and ninety-six square miles. Its very name signified the gate of God. In splendor, opulence and power it far surpassed any other city of its day. Chief among its glories were the majestic hanging gardens. These were artificial hills reared by heaps of masonry to the height of seventy-five feet, and arranged and overlaid with sufficient soil to nourish flowers, shrubbery and even large trees. The hanging gardens, together with the great walls, constituted one of the Seven Wonders of the

ancient world. Something of the magnificence of this great city may be seen from the scriptural allusions to it as "the lady of kingdoms," "the glory of kingdoms," "the beauty of the Chaldees' excellency," "the golden city," and "the praise of the whole earth."

But no other city erected by the pride and genius of man has suffered a more complete extinction. As a millstone thrown into the ocean vanishes from sight so has Babylon disappeared from among the nations. A few mounds here and there which the passing centuries have covered with grass and bushes are all that is left of that once mighty metropolis.

The cause is not far to seek. No nation has furnished a more concrete demonstration of the fact that "sin is a reproach to any people." Babylon is said to have been the paradise of gluttony and lust. Everything that would excite or appease appetite was demanded and wasted in the most riotous abandonment. Tropical fruits were heaped on plates of silver. Intoxicating liquors were served in glasses of gold. Every woman was expected once during her life to go of her own accord before the temple of Beltis and offer up herself to the first stranger that she met. The gods were said to rejoice and drink with the people and to partake of all their excesses and immorality. There is little wonder that God wiped from the earth this adjunct to hell. Chief in the series of causes that called forth the judgment of Jehovah was the profligacy of the king.

1. Belshazzar was guilty of ignoring God. This feast was an annual event in Babylon; but it was invested with special significance on this occasion, because hitherto the city had withstood every assault of the Medes and Persian, who were then at its gate. Therefore the king and his royal associates celebrated the victory by dissipating and praising "the gods of gold, and of silver, of brass, of iron, of wood, and of stone" and, as Daniel reminded him, the God in whose hand his breath was had he not glorified. In every age it has been the wont of carnal men to ascribe praise

for favors to something or someone other than God. In our own day of crass materialism men will cross land and sea to find a natural cause for every effect and will lay under contribution all of their brain power to explain away the supernatural. And do not thousands make of Thanksgiving and Christmas days for dissipation and drunkenness instead of times for devotion and praise? Such is man's disregard for God.

2. Belshazzar was guilty of pride. He lifted himself "against the Lord of heaven." Over and over again in the human race has it been demonstrated that "pride goeth before destruction and an haughty spirit before a fall." It was so in the case of Sennacherib. It was so in the case of Nebuchadnezzar. It was so in the case of Belshazzar. And it is so in all cases. Either man must cast down "every high thing that exalteth itself against the knowledge of God," or be himself brought low in the dust of humiliation. Alas for this arrogant, God-defying, Christ-rejecting, blood-despising age! Unless some force turns men from their agnostic and evolutionary philosophies to the God and faith of the fathers, the world will soon be amid the breakers of atheism and everlasting damnation.

3. Belshazzar was guilty of drunkenness. Before the thousand assembled for the great banquet he "drank wine." For ages past strong drink has been one of Satan's most faithful allies, and its ruined subjects are found from the palace of the king to the hut of the peasant. A man once set a pair of child's shoes on the counter of a saloon and said, "Give me a drink for these." The bartender pushed them back, saying, "Keep your baby's shoes; it will need them." "No," replied the man, "baby is dead!" How low has a poor wretch fallen that can pawn his dead child's shoes for liquor! But alcohol has sunk its thousands to such degradation. And equally guilty with these miserable creatures are those who lend their influence, either illegally or legally, to make possible the manufacture and sale of the abominable stuff.

4. Belshazzar was guilty of profanation. When Nebuchadnezzar pillaged Jerusalem he had carried to Babylon the "golden and silver vessels . . . out of the temple which was in Jerusalem." The dissolute and drunken Belshazzar now called for those sacred vessels which had been used in the service of Jehovah only, and from them these royal libertines drank wine and praised the pagan deities.

This was the final stage in the drama of a life whose cup of iniquity was already full to the brim. Mercy had fulfilled her mission. Justice could not linger and damnation refused to slumber. In the midst of this unspeakable carousal came forth fingers of a man's hand and wrote the doom of the king on the wall of his own palace before his very eyes. "The king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another." He is not now the merry figure of a few moments ago. He no longer

pours out libations to the gods or drinks to the health of his fellows. The supernatural has appeared, and the king's heart is solemnized by the token of his certain and swift destruction. His guilt is intensified by the fact that he has long rejected light and spurned opportunities. Did not both Isaiah and Jeremiah predict this event? Had not Daniel been for years in the king's court? Was not Jehovah's dealings with Nebuchadnezzar a matter of common knowledge to Belshazzar? Yes, but like men in every age, he continued in sin till judgment broke over his own head.

In his sore distress he calls for the scientists to explain the strange phenomenon and promises that whoever will read the writings and make known its interpretation shall be clothed in scarlet, have a chain of gold about his neck, and be the third ruler in the kingdom. Notwithstanding all this they cannot qualify. O stand back, ye workers of iniquity! God has reserved to His own servant the honor of revealing His purpose. Let Daniel be called. Crowned with the wisdom of years and filled with the Spirit of God, the prophet of Jehovah appears on the scene and makes known the interpretation.

1. The kingdom had run its course. "God hath numbered thy kingdom, and finished it." "Thy kingdom is divided and given to the Medes and Persians." What! Is Babylon in danger? Are not her massive walls impregnable and her gates strongly guarded by the bravest of the nation? Does she not have sufficient supplies to endure the siege for fifteen years? What cause is there for alarm? But wilt thou know, O vain man, that God still rules over the kingdom of man and appoints over it whomsoever He will? The time has come when the head of gold must give away to the breast and arms of silver, and Babylon with all her pride and glory must lick the dust. The enemy has entered by way of the river bed and is in possession of the city even now. Alas! how many will learn, too late, that their refuge of presumption will not abide the judgment of God. Those who trust for safety in anything save the pavilion of the Almighty must have their illusive hopes forever swept away by the shafts of retribution.

2. The king's doom was imminent. "Thou art weighed in the balances, and art found wanting." Unrecognized by the mob he was slain by an unknown hand at his palace door. Thus from a place of sacrilege and worldly pleasures, from a palace of gilded sin, from a cesspool of royal filth and oriental vices he went to meet a justly offended God. His hard and impenitent heart had treasured up wrath against the day of wrath. The time of reckoning had come; and the justice of Jehovah, like the sudden release of a long pent up and mighty stream, burst from the bounty of His fury and swept down on the king with irresistible force. Well did Isaiah say that hell from beneath was moved to meet Belshazzar at his coming. There was reserved for him the blackness of darkness forever.

## THE SUNDAY SCHOOL AND N. Y. P. S. AND THEIR RELATIVE PLACE IN OUR CHURCH PROGRAM

By PASTOR H. B. GARVIN

IT IS pleasing to note the progress that is being made by the Sunday school auxiliary of our denomination. And of course we are also delighted with what our young people's organization has done and is seeking to do in the great program of our church. But the question has been raised as to the relative fields of activity for each of these auxiliaries of the church. Someone has asked the question, "Is there such duplication of activities of the Sunday school and Nazarene Young People's Society that if one is thoroughly functioning in any local church, the other is more or less dormant?"

Now, I desire to make my position clear in the outset by saying that I do not believe that there is such an overlapping of fields, or duplication of activities in the Sunday school and Young People's Society of our church that would make it impractical for both to thoroughly and successfully function if the activities of each are wisely guided. The first reason that I give for the position which I take is that in our denomination, at least, these are fields separated by very different lines of activity. The Sunday school is principally an educational auxiliary of the church, while the N. Y. P. S. is, or should be, chiefly an evangelistic organization, or at least an organization for evangelistic training among our youth. My second reason is that the Sunday school deals principally with the unreached and unchurched masses that have not yet come under the quickening influence of the gospel we preach. The chief object of the Sunday school, as I see it, should be to bring these masses in contact with the program and doctrine of our church, and thereby aid in bringing them to Christ. People enter an open Sunday school door with less timidity than they would a church. Thus they gather with us, learn to love us, agree with us, and believe with us unto the salvation of their souls. The Sunday school should be a successful feeder for the church, while the N. Y. P. S. should be a sort of training camp for service among our youth, and an interesting and inviting door to salvation to such hungry souls as might desire to seek the Lord at its altars. Of course the N. Y. P. S., to serve its full purpose in our movement, should be predominantly an evangelistic auxiliary. In the light of this it is easy to see how the Sunday school and the N. Y. P. S. can each operate with equal vigor and success in the same church. One is an educational auxiliary while the other is an evangelistic auxiliary.

Now, a word as to the N. Y. P. S. as an evangelistic force. A close-up view of the field will convince us that the N. Y. P. S. should be outstandingly evangelistic in its activities and training. It should provide well for an opportunity for activity in Christian training for public service for the youth of our denomina-

tion, for when we stop to think about it, the N. Y. P. S. is composed of only Christian young men and young women, since no one can be an active member of the N. Y. P. S. who is not a full member of the church. In fact, the N. Y. P. S. is the future Church of the Nazarene. Therefore if we expect it to carry out our strong evangelistic programs in the days that are to come, we must give it that evangelistic training now. This is in keeping with the challenge laid down to the N. Y. P. S. at the last General Assembly. How can our young people help us to carry out our program of Home and Foreign Missions unless they are trained to be spiritual and evangelistic?

Now please bear with me in patience when I say that I believe that the young people of our church receive but little training, or real evangelistic inspiration, from the program that is carried out in the average local N. Y. P. Society. I am frank to say that I can see but little connection between this little weak-tea program method, and the great throbbing program of vigorous evangelism that is the very soul of our movement. The topic prepared by the leaders are intended to give direction and balance to the societies and to present subjects of common interest; but to confine the service solely to a formal consideration of these topics is to miss their purpose and will give neither evangelistic vision nor vigor. Such a method of training, I fear, will never equip them for the program of blazing, burning evangelism which our church must have if she maintains her standards in the future. Then, with little or nothing to do but to meet in the basement, or in the back room of the church for a little while each Sunday evening, read a few references or clippings and make a few remarks on the same, I fear that their activities will either come to be dreadfully dull or that their minds will turn to programs of fun and foolishness, and thereby lose the passion and vision of our great movement. But hold on. Let us look for something that is positive and constructive. I am sure that it is possible for young hearts to glow and burn with holy fire until they will tackle the problems of our church with religious glee, and dauntless courage if we give them God's program in Christian training and stamp upon them a vision for our movement.

Now, a suggestion as to *how* it can be done: First, the Sunday school is a Sabbath day activity, and is educational in its nature. The time for its activity is on the Lord's day, and it should be given first place consideration. Let the Sunday school be a grand climactic achievement of this day among the young, assisted and encouraged by the old. The Sunday school has a good and rightful place on the program of the day, and if given proper encouragement will succeed. If such is to be the program of the Sunday school, and I think that we are all agreed upon that, then Sunday is not the day for the chief activity of the N. Y. P. S. If this is true, then it should be given the proper amount of time, and encouragement at some other

time, if possible during the week. To crowd the young people into a subordinated hour on Sunday evening in the manner in which the societies of some of the older denominations have been carried on for years will never be treating the Nazarene young people fair, or lift them to a large place in the evangelistic program of our church.

Second, a mere formal program is not sufficient for our young people. To make the N. Y. P. S. a growing factor for strong and efficient service to the church, give them a separate evening for their activities, say Friday evening, and make it count on the program of the week's services. The pastor may be on the platform for advice and inspiration, but let the president of the N. Y. P. S. have general charge of this service. Let it be evangelistic as a whole, and let speakers be appointed for at least a week in advance, from three to five in number. The speakers should be trained to speak briefly and evangelistically on some subject for which they have prepared, and over which they have prayed. The time allotted to speakers may vary from five to twenty minutes, according to their experience and ability, or the subject on which they are speaking. Special musical numbers should be prepared and rendered by those musically inclined between the different speakings. Keep passing it around, working in new speakers, thus furnishing encouragement and practical training in public speaking and singing for the whole society. The plan can be varied occasionally, using good and safe talent outside of the church, thus attracting others to the work. Wisdom may be used in reserving the strongest speakers for the last speaker each time.

When the program is over let the president of the society, or the last speaker extend an altar call, if such is advisable, and conduct an altar service. The young people will soon learn to take the initiative, and will receive practical experience in the art of soul winning. I have seen hundreds of people, both young and old, come to an altar of prayer in response to an altar call extended in this manner by the young people. After proper guidance for a time, it is wonderful how the young people will be able to successfully conduct such services, even in the absence of the pastor.

Occasionally let the N. Y. P. S. select some young evangelist and put on a special revival under their own auspices. This will help to further train them in the spirit and practice of genuine evangelism. Training and responsibility along this line has a strong appeal to the youth, and is an incentive to a deeper spirituality among them. It is calculated too, to prepare them for responsibility ere they reach their maturity. Then too, such a program as this will never grow stale or dry, and will give the young people of your church plenty to do in the right direction. Instead of wanting swimming parties, mask-parties, or slumber parties as participated in by the young people of the world, they will be given a glorious time in a genuine activity in keeping with our great church.

## Department of Bible Studies

### Studies in the Parables of Jesus

By Pmr J. B. Galloway

#### Lesson Twenty-six

##### PART ONE. OUR DAILY BREAD FROM HEAVEN

##### *A Chapter a Day and a Thought a Day*

##### The Life Hidden in Christ (Col. 1:10).

First Day—Col. 1. "If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel" (1:23). This is the *deeper life* where we are growing down the roots. Grounded and settled in the things of God.

Second Day—Col. 2. "Rooted and built up in him, and stablished in the faith (2:7). (2) This is the *higher life* that is reaching upward, growing in faith.

Third Day—Col. 3. "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another . . . put on charity . . . let the peace of God rule" (3:12-15). (3) This is the *inner life* blossoming out in Christian character.

Fourth Day—Col. 4. "Always labouring fervently for you in prayers, that ye may stand perfect" (4:12). (4) This is the *outer life* reaching out the branches to extend the kingdom of God and to help others.

Fifth Day—1 Thess. 1. "To wait for his Son from heaven" (1:10). (5) This is the *standing life*, growing and waiting for the harvest.

Sixth Day—1 Thess. 2. "But Satan hindered us" (2:18). (6) This is the *battling life* fighting the elements. The enemy may hinder but if we keep the spiritual life within it will survive the temporary storms. We need not fear as long as the branch is not severed from the vine.

Seventh Day—1 Thess. 3. "To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ" (3:13). (7) This is the *maturing life*, established and perfected in holiness.

#### PART TWO. THE TEN VIRGINS

The Olivet discourse is found in Matthew 24, 25. It was that great discourse of Jesus preached on the Mount of Olives. It deals largely with the second coming of Jesus and the preparation for the same. It contains four parables. The short one on the fig tree with nothing but leaves, the ten virgins, the talents and the separation of the sheep and the goats. It would take a volume to exhaust this great discourse.

#### *The Supreme Opportunity.*

The oriental wedding ceremonies are used by Jesus

to picture to us the solemn necessity to prepare for the coming of our Lord. "Then shall the kingdom of heaven be likened to ten virgins, which took their lamps and went forth to meet the bridegroom." The day was closing and the darkness was falling and the bridegroom was coming. What a glorious privilege the virgins had of being chosen to be the welcoming guests for such a splendid occasion. The ten privileged characters were honored and joyful. The number ten made a company. According to the ancient Mishnas and Gemaras of the Talmud, wherever there were ten Jews they should build a synagogue. The symbolical meaning of Bible numbers and terms has been overworked by many expositors and entirely ignored by others. The fact that five were wise and five were foolish does not necessarily mean that exactly half of the professed virgin followers of Christ are not ready. The proportions vary at different times and places.

#### *The Seeming Likeness of all the Virgins.*

A little observation will show what seems to be a common likeness between all the virgins. All were the professed friends of the bridegroom; all were planning to attend the wedding; all were dressed in what was supposed to be the garments fit for the occasion; all had lamps and they were all burning when they started out; all were waiting; all slumbered and slept. Where was the difference?

#### *The Great Difference Between the Virgins.*

"Five were wise and five were foolish." All profess to love and serve the Lord; all belong to the same church; all exhibit the same general deportment; all seem to the world to be about alike; and all hope to be ready to meet the Lord. The real difference was a hidden and spiritual one. It was not of the head but of the heart. In the Sermon on the Mount Jesus says, "Strive to enter in at the strait gate: for many, I say, unto you, will seek to enter in, and shall not be able." "The wise took oil in their vessels with their lamps." Not a mere Christian profession but true holiness. The Holy Spirit in the hearts abiding after He had purified them from all carnal defilement. Preparation to meet God is a personal affair between the soul and God. There is in the human heart, even after your sins are forgiven, a carnal defilement, and until this fountain be purified the stream will give forth waters both sweet and bitter. Even when you would do good evil is present with you. "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (1 Thess. 5:23).

#### *"And the Door Was Shut."*

To their dismay the foolish found their lamps going out at the time of the greatest emergency. The bridegroom was coming and it was a disgrace to meet him without their lamps burning. The cry is urgent, "Go ye out to meet him." They trimmed their lamps, but—it did no good. Too late! In their emergency they asked to borrow of those who had plenty, but they had

only enough for themselves. No one can have any grace for another. It takes all his oil to keep his own light burning, yet he may have an abundance for himself. All they could do was to counsel the foolish where a supply might be gotten. As they went for more oil *the door was shut*. They went, but it was too late. "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh."

"Heir of eternal life, O man,

What to thyself thou owest, whose endless doom  
Hangs on this squandered moment or the next."

#### PART THREE. WHAT THIS PARABLE TEACHES ME

That we must be constantly prepared for the coming of Jesus.

### STEWARDSHIP AND INVESTMENTS

Let us remember that a genuine Christian can never be anything else than a steward, i. e., and continue to be a Christian. Ownership, except as between man and his fellow-men, can never exist for a real Christian. In his relation to God a Christian owns nothing—the Master owns everything. First, because of creation—"the earth is the Lord's." Second, because of redemption—Jesus through His death bought us all back, after the devil had stolen us, "the world and the fulness thereof." Thus twice He sovereignly made Himself master of all property, money, resources and wealth.

But this is not all. He has twice been presented with all your wealth, dear sanctified Nazarene, if you are genuinely in the experience of holiness. First, when you surrendered all to Him for forgiveness and justification, and second, when you consecrated all to Him, in entire sanctification. Consequently, in your relation to Jesus, you can never own anything. He owns it all—!

Nazarenes, you are *stewards*, nothing else! As long as you belong to your Lord you cannot be anything else.

As a *steward* the Master constantly requires a tenth of all you possess. *Never forget this*. Anything else is an act of gross and criminal disrespect toward your Master. No one can knowingly treat Him with disrespect and retain His favor.

But what about the other nine-tenths? Out of it He plans for you to support yourself. But this support ought to be modest and never extravagant. However, in these days when a considerable percentage of our people receive comfortable wages, there is in many families a very perceptible margin for savings and investments.

What is a sanctified Nazarene steward's relation to this extra amount? *Remember that it isn't yours, it's His*. You must be careful to bear in mind that you are a steward, and owe an account of your stewardship to your owner and Master. At the coming judgment, just over the horizon, you must give an account of every penny.

Your first relation to your savings must be, from them to give *offerings*—voluntary, cheerful, thankful offerings, to your divine Lord. For health, for sanity, for employment, for a home, for loved ones, for the sweet privilege of being a child of God. This indicates your gratefulness. The idea of praising the Lord with one's lips, while one's purse, containing money belonging to Him, remains tight shut, is simply disgusting, and an outrage to His goodness. David said "Shall I offer the Lord that which cost me nothing?" And yet hundreds of so-called "praise services" would be wonderfully "juiced up," if each one who testified would close his remarks with a *praise offering* to missions of a goodly coin. Try it, and see!

The second use to make of your savings, is to suitably invest them. And do not forget you are investing your Lord's money:

*You are only a steward!* Be doubly careful how you invest. If you lose it, you are not losing your own, you are losing what He has intrusted to you. Again, we say, *be doubly careful!*

Don't invest in *anything* except upon the expert advice of some trusted business acquaintance, who has had experience in that particular line.

Don't buy real estate unless friends who are situated to know, can unqualifiedly approve of your purchase.

Don't buy oil stock, copper stock, or any other kind of stock, except upon expert advice from bona fide stock dealers. Ninety per cent of all such are wild cat adventures, launched to get one's money.

Don't buy stock in anything that purports to be "*prayed down*," "*revealed from heaven*," "*sent of God*," or carries any other religious tag. Experience has proved that God has had nothing to do with the launching of any great stock company, in order to make His people rich. It is very doubtful, after all the solemn, oft-repeated, and fearful warnings against the love of money, uttered by the Master; and His most positive injunction in the Sermon on the Mount prohibiting His people from laying up treasures on earth (Matt. 6:19), whether He is at all pleased for His people to possess one cent more than a reasonable support.

Beware, then, of so-called religious stock companies. They do not carry His sanction or blessing. What He does not bless, you have no right to possess.

Invest the Master's means carefully and after much counsel with men who really know.

Pray much over a proposed investment, but be sure you are not begging Him to *permit you* to invest in something that has caught your fancy.

Never borrow money to invest. Just as good opportunities for investment will be on hand, after you have saved your money, as seem to be on hand now.

And never forget that you are *only His steward*. And that a *steward's one business is to be faithful to Him who has made him His steward*. And, last of all, that a *steward must give an account of his stewardship*.

J. G. MORRISON, *Executive Secretary*.

## WHAT ABOUT AUSTRALIA?

By REV. L. S. TRACY

Up until the present time all that the holiness movement has done outside of the United States, Canada and Great Britain has been confined to foreign mission work, that is, work among non-Christian peoples in Japan, China, Africa, India and other countries. For this there are well defined reasons that need not be mentioned here. But there is no doubt that the time has now come when we should branch out in a mighty flame of holy evangelism in all parts of the world, particularly in those parts that can be reached through the medium of the English language.

There is Australia. As far as the holiness movement is concerned, it is a continent that has never existed. I have read the holiness papers from my childhood and have not seen any particular reference to it. What has been our mental picture when we have thought of that great "Island" away off south of the equator? It probably has been one of kangaroos or other marsupials or of aboriginal "black fellows" wandering over the barren wastes and hunting each other through the "bush." But Australia does exist in a very real way and should make an unusually strong appeal to the holiness movement of the United States.

A contingent as large as the United States, arid and unexplored in the interior, it is true, but fertile and well populated on the borders, particularly in the western, southern and eastern parts; it offers bright possibilities for the holiness movement. Possessing many things in common with our great western states, it is not only rich in minerals, lumber, wool, dairy products, wheat, fruit and other increase of the soil, but its cities are surprisingly large compared with the total population of the country. Four-fifths of the people reside on the coastal plains and the greater portion of these are found in the cities.

Perth in the west has a population of 184,000, with Fremantle near it 17,000. Adelaide on the south has 316,000 and Melbourne on the southeast 944,000. Melbourne has been the capital of the country but Canberra is being developed in an independent territory similar to our District of Columbia and will be the real capital when the wonderful new parliament buildings now under construction are completed. On the eastern coast are Sydney with a population of 1,070,000; Brisbane 274,000; Newcastle 99,000; and Rockham 30,000, with numerous others on down the scale.

One pleasing characteristic of these cities is that they did not just "grow" as have so many in this country especially in the east, but they were *built*. They are well and conveniently laid out with plenty of parks, great public buildings and excellent systems of communication between the beautiful suburbs and the business center. Australia is called the workman's paradise as they live in cottages with lawns and gardens attached. It is said that there is not a tenement building in the whole country.

Another thing that distinguished Australia from the United States and South America and many other countries is that the people are chiefly wide-awake British colonials with but very few of the colored or backward nationals among them. There is no acute race problem within the country. Australia is particularly "white" and seems determined to remain so even though this attitude brings the race problems into prominence with other nations outside the borders. The government, though fundamentally British has many American features, being so distinctively of the people, for the people and by the people that many believe it to be over-paternal or socialistic.

Religiously it is similar to the United States. Having no state church, numbers and influence are about equally divided between Roman Catholics, Church of England, and Nonconformists, the Methodists and the Salvation Army seeming to be prosperous. Perhaps you did not notice that the book in our course of study for ministers, "*Wesley and His Century*," was written by Dr. Fitchett, principal of the Methodist Ladies' College in Melbourne and President of the Methodist church of Australia.

There is little doubt that there is some movement there analogous to the holiness movement of this country. In fact, we are acquainted with several spiritually minded people in India who have come over from Australia and we happen to know that some members of the Church of the Nazarene are living there already.

We are certain that the time has come for us to include that great and progressive branch of the English-speaking people in our program of evangelism. The wonder is that we have not done this before for they have a great many things in common with the people of the United States politically, socially and industrially if not religiously.

What about Australia?

## HUMAN TRAITS VERSUS CARNAL TENDENCIES

By J. H. BAUGHMAN

Relative to the effect of sanctification upon the individual, there seems to be an extreme view held by some among us. And if we mistake not, much harm has been done in some cases, even to the extent that inexperienced souls have sometimes cast away their confidence, because the preacher has insisted that every sanctified person was instantly freed from nervousness, hasty speech, hasty actions, rough-sounding words, wounded feelings—all of which may be purely human traits and more or less a matter of habit.

Teachers of this type seem to overlook the fact that man is composed of more than a spiritual nature, and ascribe a moral significance to every thought, action, word and feeling.

From holy Scriptures and human experience, however, we learn that sanctification as a work of grace deals directly with "the filthiness of the . . . spirit" of man, which is thereby thoroughly eradicated, so that in our hearts "we are made partakers of the divine nature," but still retain our human traits or disposition.

From the wholly sanctified heart does proceed every "fruit of the Spirit," but the old habits will have to be overcome by diligent prayer, watchfulness and humbling of ourselves; thus becoming a matter of "growth in grace after entire sanctification;" and no doubt we shall be perfectly freed from these imperfect human traits when we are glorified together with our Lord and Savior, Jesus Christ. Amen!

## THE POTATO PARABLE

By E. E. SHELHAMER

A certain rich man was about to take a trip into a far country. He had become rich as a great potato-raiser. His field consisted of twenty-five acres. But now as he was about to take this journey he called in his five sons, transferring to them his property and good will.

These sons were very religious—one belonging to the Church of the Nazarene; the second to the Pilgrim Holiness; the third was a Free Methodist; the fourth a Wesleyan Methodist; and the fifth a member of the Brethren in Christ. These being holiness churches, the boys were expected to profess and practice a high standard of living.

The father desired that these sons keep the field intact and pool their interests, but the boys thought best to have line fences, dividing the field into five-acre lots. One desired to make a specialty of large potatoes; another said he did not care so much for large ones, but he wanted quantity rather than quality; the third said he wanted to raise early potatoes, getting them upon the market early in order to receive good prices. The fourth said he was not so anxious for an early variety, but wanted good keepers. The fifth wanted to combine all of these in his five-acre lot.

The good father in his kind way protested, saying that it was expensive to have so many line fences; moreover the

horses would trample down at the ends of the rows much valuable land.

"But," said he, "if you insist on these partitions, I urge you to be so magnanimous that when you see your brother have a bumper crop, you jump across the fence and help him harvest it. If you are not big-hearted enough to do this, at least stand and lean against the fence and visit a little. And, if you are too busy to do this, please do not be low enough to throw any weeds across on your brother's lot. And, if perchance you are tempted to do this mean act, for Jesus' sake, I beg of you to practice what you preach to such an extent that you will not steal any of your brother's potatoes after he has dug them."

Yes, perhaps all these holiness factions might save overhead expense in their little papers, schools and orphanages, if they were all in one big field; but since this does not seem to be a possibility, surely we ought to be so well saved that we will bid each other Godspeed. If this cannot be done, it is certainly deplorable when anyone stoops so low as to proselyte and steal members who rightfully belong elsewhere.

We have come to a time when it seems that in order to prove one's loyalty to his little crowd, he must be more or less biased and prejudiced against the other crowd. Oh, for such a baptism of divine love that will make us forget a lot of little differences and cause us to all rally around one central truth—*Jesus and Him crucified.*

"And John answered and said, Master, we saw one casting out devils in thy name; and we forbade him, because he followeth not with us. And Jesus said unto him, Forbid him not; for he that is not against us is for us" (Luke 9:49, 50).

## BUY GREENS, FOLKS

By U. E. HARDING

While pastor in one of our large cities in the central West, where was located one of the largest union produce markets in the country, this writer used to pass by one of the stands on market and listen to the above words. It was a song the crier piped to the passerby all day long. "Buy greens, folks; just a few more left." He sold greens, specialized in them, but the tone of his voice and the faithful warning was what interested this scribe: "Just a few more left."

It made one feel the barrel was low, hard times were just around the corner, and already the wolf was howling at the door, the plaintive plea, "Buy them folks, just a few more left."

I arose early one Saturday morning, remembering that old proverb that the early bird gets the worm, and forgetting that it's the early bird that gets caught, I hurriedly made my way around to my mournful brother's stand, expecting of course to hear a different song, for surely the supply was not near exhausted at six o'clock in the morning with only a few early birds flying around. But, alas, it was the same song: "Buy greens folks, only a few more left." I went back late that night when the market master was closing up the stands, and driving the sellers with their wares off the curbs and he was still crying to the folks that he had a few more left.

It was a habit, I suppose, but when I hear, "Amen." "Glory be to God!" "Praise the Lord forever!" and other notes of praise at places and points where they do not have a part nor place in service or sermon, I just remembered my friend, "Buy greens, folks, just a few more left."

Sometimes it is taking the offering, making the announcements, introducing a brother minister, etc., etc., when my friend appears on the scene with "Amen, amen, glory to God!" etc. With no exclamation of joy, it is "just a few more left" habit.

It may be "Somebody here having their last call, will never hear another sermon," etc., are saying, "Just a few more left." These are some reminders of my friend and his song through the long summer, fall or winter weather, "Buy more greens, folks, just a few more left."

## Uncle Buddie's Good Samaritan Chats



### BELOVED SAMARITANS:

I left you last week at the end of the Fourth of July, and told you of the good night's rest at the lovely home of Brother and Sister McGraw. These fine folks are the members of Brother Fitch's church in Franklin. After a fine dinner on July 5, we made a run to Middletown, where we had a beautiful service on Friday night. Here Brother and Sister George Brinkham are the fine young pastors. Both of them are graduates of Olivet. We had a lovely time at Middletown and after a big service and a fine night's rest on Saturday we made a run to Hamilton and got some books that we had left there and then left Dr. Gibson there to run over to Cincinnati and call a pastor and organize another church. Thank the Lord, that makes three from June 21 to July 7. Don't you think that is doing the job?

Well, old Professor and old Bud went on to Xenia for Saturday night. Here Brother and Sister Sharp are the fine pastors and we had one fine service with these fine young Nazarenes and after preaching we spent the night with them and had a lovely time in the nice parsonage. Sunday morning called us out of a good bed all too early and after a good breakfast and a good season of prayer we made a run to Dayton and had a great service at the First church. Here Brother Elford is the fine pastor. We have no finer in the movement than Brother Elford. They had the big church packed and 260 in Sunday school and a fine list of subscriptions and a great service, and a fine dinner.

Then we made a run to the Parkview church where my old friend, Rev. W. R. Gilley, is the fine pastor. We had one great crowd and had a most lovely service and while we were preaching at Parkview church in Dayton Dr. Charles Gibson was organizing another new church in Cincinnati.

After he had completed his organization Brother Harvey Galloway and wife brought Brother Gibson to Dayton in time for supper and after supper we made a run to Troy. Here Brother I. P. Moore is in charge, and we have no finer in this great movement. We had folks to peddle; no more room for them and then they stood and many on the outside and could not get in. We had a most beautiful service and stayed over Monday until after dinner at the parsonage. We also made a visit to the big Troy flying ma-

chine factory. We saw them making airplanes in great quantities. It was very interesting and instructive. But I had no desire to take an airplane ride after coming out and I was so thankful that my job was preaching second blessing holiness instead of building airplanes.

After a fine dinner and a good season of prayer we left Troy headed for Sidney. Here Brother Wilson is our pastor and he is doing his best to put the job across but he took the church after another preacher had given it a black eye. How sad to think of a preacher making good and having a fine success and great start in a city and then flop and lose all that he had gained and then leave the work in such a shape that it will take another good man ten years to regain the confidence of the people; but we had a good service, and spent the night in the parsonage and had a fine time with the Wilson family.

We were up on Tuesday and made a run to Ft. Recovery. Here Brother R. R. Oren is the good pastor. I haven't met a finer man in the campaign than R. R. Oren. He came to us a year ago from another church and we had a fine crowd for a weekday service, when we consider that almost every farmer in the country for miles around was right in the midst of wheat harvest. We had some fine Nazarene preachers to come over to spend the day with us on Tuesday, Rev. Charles Pegram and also Brother Leo Davis from Winchester. After Brother Pegram left our school at Nashville he took the church at Richmond, Ky., for six months and then went into the evangelistic field. He is now just over the Ohio line in a meeting in Indiana and Brother Davis is building a fine church at Winchester.

After the fine service at Ft. Recovery, we made a run out into the edge of the city to the lovely home of Brother and Sister Granger and here they had invited several families and the Gibson party and our good pastor from Ft. Recovery and Brothers Davis and Pegram and several carloads all had a kind of a reunion at the lovely home of the Grangers.

After eating a fine dinner several carloads of us made a run to Celina some twenty miles from Ft. Recovery and found my old friend, Brother Loveless, in a fine meeting under a big tent on the nice corner that the Nazarenes have bought to erect the church on. Here Brother and Sister Goodwin are the fine young pastors and we had one great service. People were there from all over the country, and here we had Brothers Davis and Pegram to boost for us and it was a great and delightful service. We

raised a nice offering toward a lumber deal to erect the new church on the nice corner where the tent stands. They are to have these meetings until the 21st of July, and then break dirt for the new church.

After a great time we rolled into our car and made a run to Payne, Ohio. Here Brother and Sister Moorehead are the pastors and we had a great crowd. The house was packed and some said a great crowd was on the outside. We had a fine time and spent the night in the parsonage.

We have traveled this week through the most beautiful country in the great state of Ohio. My, my, but the great farms and great homes! I have not seen finer maple trees anywhere than in Ohio, no finer sugar maples in the nation than here, and as fine clover fields and fat cattle and hogs and horses as you ever put your two eyes on. My, but Ohio is a great country! Ohio is the home of the clover fields and that is one of the things that makes the state so beautiful. On this trip we have visited many new churches; many of them not over a year old and some just organized.

Here are some of the new churches that we have visited on this campaign: Carthage, Chillicothe, Middleport, Syracuse, Danville, Millersburg, Wooster, Mansfield, Parkview, Dayton, Ft. Recovery, Celina, and some more new ones that we will try to make before finishing the district. But some of these churches not more than a year old have over one hundred members and good Sunday schools. The outlook on the district is very encouraging and Dr. Gibson is one of the most untiring workers in the great Nazarene movement and a great District Superintendent and with his fine band of young preachers he is bound to succeed. Two of these churches have been organized on this tour, Chillicothe and Syracuse. Thank the Lord we are doing the job.

*In perfect love,  
UNCLE BUDDIE.*

He tears off the disguises with which the conscience would vain cloak its inconsistencies and hypocrisies, and lets in the light. . . . The one and sole purpose of this "friend of God" is to change a man's convictions, and through his convictions his life.—HASTINGS CROSSLEY, M. A.

If you leave out their heart, you shall lose your own.—EMERSON

"When the ministry have this consuming desire for souls there will be no dull sermons"





## LESSON FOR AUGUST 4, 1929

By M. EMILY ELLYSON

LESSON SUBJECT: Belshazzar's Feast.

LESSON TEXT: Daniel 5: 17-28.

GOLDEN TEXT: *Be not drunk with wine, wherein is excess* (Eph. 5: 18).

This fifth chapter of Daniel is a favorite with general readers because of so many thrilling events being brought together in so short a space. The whole scene is fitted solemnly to remind us of another, of which it may be regarded as a type—that hour of doom which is to overtake a godless and guilty world, when not a mere hand on the wall, but the Son of Man himself shall appear in the clouds, striking terror into every impenitent heart.

Daniel is not alone in his statements regarding the fall of Babylon. Profane history informs us that the city was taken while a drunken brawl was on in the palace, and the whole city was in a state of revelry.

Glancing back in the chapter we gather some thoughts that are valuable to us as students. In verses 1 to 4 we note that this was a *great feast*. Many guests, a thousand besides the king's wives and concubines. This denotes the dissipated character of the king. Only rarely were guests invited to the tables of Chaldean kings. It was an *idoltrous feast* for they praised their gods of metal, stone and wood. This was most likely the main object of the feast. It was a *sacrilegious feast*. They paid homage to their deities, and insulted and defied the true God, for they drank from the sacred vessels of His holy temple, to the honor of their gods, as if they had triumphed over Jehovah.

Verses 5 to 9 deal with the handwriting on the wall of the banqueting hall. This is a true picture of the many denunciations against impenitent sinners which we find recorded in the Bible, and that written by the same unerring hand that penned the doom of this impious monarch of Babylon. The difference between the writing on the wall and the writing of God's Word lies mainly in the fact that one was obscure until Daniel made it plain, while the declarations of Holy Writ are as clear as a sunbeam, and so plain a child may understand them.

We note first the suddenness of this unusual sight. It came in the midst of their mirth and revelry. Second, it was real for it was visible to all the guests. Third, it was alarming because of its mystery. A hand writing, and no one guiding it, would be indeed a demonstration that would strike fear to guilty hearts. Fourth, it was perplexing; no solution of its meaning could be reached

through the usual channels, and yet all felt an inward conviction that it carried a vital import to each one present.

Beginning with verse 10 and reading through verse 24 we have the address of Daniel to the king, a solemn and uncompromising reproof, an example of Daniel's fidelity to his God. He charges the king with disregard of admonition, with pride and defiance of the God of heaven, of sacrilegious profanity, and honoring man-made deities instead of the true and only God who held in His hand the king's destiny. There in the presence of all the wealth, rank, beauty and power of Belshazzar's kingdom, he told him that the mysterious spectacle, proclaimed the righteous judgment of an insulted God, which was even now about to be fulfilled. He announced at once both his guilt and his impending doom.

Then follows the interpretation of the mysterious characters, which were so confusing to all but Daniel, who knew well Jehovah's handwriting. The ordinary sources of information were not equal to this extraordinary task. Had not Daniel been well acquainted with God he would have failed. But he was a prepared man, and had distinguished himself as a prophet of the most high God; now again he is enabled to make good his title for he had never swerved from his early purpose of heart. Sent for in the hour of distress, after having been banished from the court for seventeen years as a fanatic, he proceeds with the confidence and calm solemnity of an inspired man to decipher the writing.

While Daniel was speaking the Lord was admitting Cyrus into the city. The reckoning time with God had come, and the dissipated, drunken monarch, weighed in God's balances, was "found wanting."

How short-lived is unhallowed pleasure, and how certain is divine retribution. Let us beware how we make God's Word and ordinances contribute to levity and reveling, for it is a crime to profane sacred words. Are they not the vessels of the Lord? Obedience to truth and prosperity are inseparable, but drunkenness and ruin go hand in hand.

### THE SUNDAY SCHOOL AND EVANGELISM

We have the spectacle of Christian people urging their enthusiasm for evangelism as the reason for their lack of enthusiasm for religious education! Surely there is misunderstanding here, for setting evangelism and religious education over against each other is false and pernicious. *No religious education that understands itself will deny the necessity of the direct appeal to individual persons,*

*or of the need of a definite seeking to be saved from sin, or of the clear expression of loyalty to Christ and His ideals of life . . . . We must not forget that religion is indeed an experience and an experience which involves the whole self or person. Too often "experience" has been taken to mean emotional experience and this alone. Appeals to experience have been appeals to the feeling side of religion. Now, the feeling side of religion is of the greatest importance, as every student of psychology of religion knows. But it is not all, for religious experience involves the whole self, feeling, habit, and ideal—or, as it is usually put, feeling, will and intellect. . . . Feelings and habits are quite as important in the aims of education as the imparting of ideas, and for children probably more so. And it must be confessed that some of the leaders of the religious education movement have stressed ideas and intellect more than feeling.*

Many brought up under the older emphasis upon evangelistic effort as the one way to get children and young people into the Christian life have felt that something vital is lacking in many modern programs of religious education. *And something is lacking, and that something is an adequate provision for the cultivating of religious feeling in childhood and youth. We are still very far from efficient in this most important part of religious education. We have no elaborate and impressive ritual, with its appeal to sense and its rich associations with the past. Take away the evangelistic meeting with its emotional warmth and directness of personal appeal, take away the devotional meeting, or convert it into a song service and the discussion of a topic, and something vital has gone.*

But education means far more than teaching facts and ideas. And religious education means a great deal more than teaching Bible history and Christian doctrines. It means creating situations and atmosphere in which religious feeling can be called forth and cultivated. It means training in habits of conduct which express the ideals of Christ—those ideals of the greatest moral and social value. It means habits in which sympathy finds expression—habits of helpfulness, through which children and young people may grow permanent attitudes to their fellow-men expressing brotherhood and the democratic spirit. All this can come only as religious education provides, not only for the imparting of truths for the intellect, but for the cultivating and enriching of those profound feelings of the emotional nature which spring out of our social instincts and lie at the very heart of religion as a personal experience.—

PROFESSOR F. S. STRICKLAND



# Foreign Missions

## A LOVE LETTER TO SISTER FITKIN

Manjacaze, Gaza, Africa

TO MOTHER FITKIN OF PEOPLE:

*Amukela a ya mina, a ya wena ndi yi*  
Receive of mine (letter) it of yours I  
*kumile.*

have it receive

*Ndi takile loko ndi twa amarungulo ya*  
I am glad when I hear your greetings  
*wena. Loko a li mina ni satwa*

If it is I and my wife

*mina ku hanya sinene amoya ni muri ha*  
we are well very spirit and body we are  
*hanya. Ha hu mu jakazezi Yesu.*

well. We still him for testify Jesus.  
*Akukhula ka ha li kona atimbulwini to*  
Victory it is still here in the hearts of

*hana. No sona ha vonga sinene*

us. Also we thank much

*loko hi twa marungulo ya wena, ngopfu*  
when we hear greetings of you, greatly  
*ngopfu lazu ma hi tsikavelako.*

greatly those which us comfort

*Kunene ha khesa. Na sona lano ha ku*  
Surely we praise. Also we you long for.  
*suva. Ingi hi ta ku vona na sona*

Perhaps we will you see also

*ha tsemba letsaku hi ta vonana kumbe*  
we trust that we will see one another  
*laha misaveni. Ngopfu ha temba*

here on the earth. Greatly we trust  
*letsaku hi ta vonana anyangweni wa*  
that we will greet one another at the

*tilo hi ta losana kona. Ili yona*  
gate of heaven, we see one another  
there. It is

*andawu leyi kulu hi tembaka letsaku hi*  
the place which is great, which we trust  
*ta ya vonana kona hi sewetana*

that we will see one another there  
we greet one another there.

*Si tano mumani sala, ha ku rugula. Hi*  
It is so, mother, stay. We you greet.  
*kina vana va wena.*

It is us children of you.

JOHANE AND MARITA MAZIWILA.

Christian missions are leavening the heathen world. Thousands of actual converts have been made. Multitudes have openly accepted Jesus Christ and strong churches are being built up.

It is the decisive hour of Christian missions. Be not deceived by superficial appearances or the superficial criticisms of superficial people. Never was the opportunity so great.

## MICHIGAN DISTRICT ALERT

"Every church ought to go over its apportionment for the General Budget for two reasons. There may be some of the newer and weaker churches that will not bring up their share, and some

other church must give a little more to make it up. Then too, the General Budget adopted by the last meeting of the General Board will require us to raise over \$4 a member, while the amount assigned this year to your church was \$3.60 a member. Shall we not set our goal at the minimum of \$4.50 a member from each church, and thus make it possible for the General Board to send reinforcements to needy missionaries, and attempt other things that if undone will mean death to our workers as in Sister Winans' case; or else a retrenchment that will waste the sacrificial labors of years past, and put out the flickering light of the gospel for many heathen souls." (District Treasurer's circular letter to pastors.)

## THE SUPREME CAUSE

We must support the missionary enterprise as never before. Give unstintingly of your thought, your study, your prayers, your service, and your means to the one cause forever supreme above all others—the evangelization of the world.

The scriptures declare that the "first-fruits are holy unto the Lord." That idea, translated into modern thought means that a person is not to wait till his harvest is all in, or his year's work finished before he offers God a tithe. It rather gives us the idea that God, His cause, His house, His kingdom, should come in for first financial consideration. Some Christians look after every other financial need, and then, if there is anything left, they offer the Master some. This is an insult to the Deity, and a shameful reflection on the worshiper practicing it. "Make me," said Elijah to the poverty stricken widow of Zidon, "a little rake first, and then afterward make for thee and thy son." God first, is the only successful way.

Who would deprive the widow who cast two mites into the Lord's treasury of the reward that came from the Master's commendation, when He said, "She hath done more than they all?"

Should the proportion of offerings to the Master's kingdom be less under the Christian dispensation, than under the law? Shall a pious Jew outdo a sanctified Nazarene in generosity?

What have we that is really ours? Money? "The silver is mine, and the gold is mine," saith the Lord. Lands? "The land is mine, for ye are strangers and sojourners with me." But didn't we earn the wealth? "It is He that giveth

you power to get wealth." How about my life? "All souls are mine," replies the Lord. What are we then? Stewards, nothing but stewards of the manifold gifts of God. We are tenants, and He is landlord. "Occupy till I come," is our only commission in material things. And be ready to give an account of your stewardship.

It is doubtful whether there was ever a soul brought to Christ unless some other person served as an agent or instrumentality. Our words, our prayers, our lives, our dimes, our dollars, have been the medium of bringing people to the Master.

## RATHER BE AN IGNORANT HEATHEN

"I had knelt with my face toward the crowd and they fell on their faces forward. I then urged them to pray, but no one seemed to fully understand so none prayed. Oh, the darkness of these minds who have been denied the light of the gospel of Christ! Again I have wondered what the Lord will say to those who could give them the truth if they were willing to part with their money, and refuse because of love of the temporal. I am sure I had rather be an ignorant heathen at the judgment than a miserly Christian who has been an unfaithful steward."—Letter from India.

## NATIVES GIVE TO SCHOOL

"An offering was taken recently among the natives for the new evangelistic training school in Portuguese East Africa. The results were amazing. \$150 in money was pledged and a cow, goats, sheep and chickens were pledged. Never had these men given like this. Again we saw the fruit of lives cleansed from sin and laid on the altar for the Lord to use."

## BEHOLD, HE COMETH!

The signs of His speedy advent are multiplying. The nations of the world are in restless throes of uncertainty. The heathen lands are asking for His gospel. Events are ripening fast for the closing scenes of this dispensation. What we do for the evangelization of the lost of earth, must be done speedily. All the fervent persuasion of the burning Holy Ghost is enlisted for the purpose of gathering out a Bride for God's Son from among the heathen lands, as well as in the homeland. Who will co-operate in yearning prayer, with generous purse, with faithful fasting to bring in His heathen Bride before His appearing?

# NAZARENE YOUNG PEOPLE'S SOCIETY

D. SHELBY CORLETT, GENERAL SECRETARY

## THE PITTSBURGH DISTRICT YOUNG PEOPLE'S RALLY

On July 4th, at the Sebring Campgrounds, Sebring, Ohio, was held the greatest convention of holiness young people which ever met in the history of modern Christendom. Over three thousand from the Pittsburgh and neighboring districts were present, and by far the larger part of these were young people. District Superintendent C. Warren Jones, and District President of the N. Y. P. S., Mr. R. G. Hampe, are to be congratulated upon the success of the rally.

Months previous to the Fourth the two laid plans for the gathering of two thousand young people in an inspirational convention, where national speakers could be heard. They drove untiringly toward this goal, and on the day they were not disappointed. The speakers for the day were Dr. Floyd Nease, President of E. N. C., Rev. D. Shelby Corlett, of the General N. Y. P. S. organization and Dr. C. B. Jernigan, of pioneer fame among us for thirty years. In no uncertain tones Dr. Nease held up the standard of "the old gospel of Christ," heralded by the apostles, preached by Paul, and the foundation of the holiness movement. Brother Corlett preached like he had "just gotten religion over again." At the evening service Dr. Jernigan brought a message of timely import to young people. The singing was in charge of Rev. Arthur Gould, who with his usual talent led us to sing with that force which has made the Nazarenes known as "the best singers of the age."

One extraordinary feature was the orchestra—which was possibly the largest ever gathered on a holiness platform. The entire choir loft of the tabernacle was filled with musicians—more than eighty in all. Two churches, Cleveland First church and Pittsburgh First church, furnished twenty each for the orchestra. The director of the first named church orchestra was in charge of the combined group. In the afternoon the Cleveland orchestra furnished special patriotic music.

Previous to the evening service each society of the district had a part in the program. Some societies were represented by singing, solos, duets, quartets; others by instrumental pieces; and still others by pantomimes, pageants and readings of a religious character.

At eight-thirty o'clock the meeting was dismissed, and some three hundred were rushed to the depot to board the returning excursion train for Pittsburgh, and later seven hundred took the excursion train for Akron and Cleveland. These two trains were possibly the first ever to be chartered by Nazarenes for their own distinct purposes. Returning on the Pittsburgh train we sang, testified, shouted and finally Rev. J. A. Rickey of Stockdale began to preach in one of the seven coaches. With the usual Nazarene swing

he closed the message with an altar call, and four knelt by their seats and were converted.

The program was certainly an innovation from the usual Fourth of July celebration, and shows the possibilities of distinct Nazarene celebrations, conventions and rallies on our holidays. The local press of Pittsburgh, Sebring and Cleveland, through their Associated Press reporters, gave the project most excellent publicity. This with the hundreds not Nazarenes who were in attendance, made the rally a means of propaganda, and has made not only new friends for the church, but has made—at least in our case in Pittsburgh—several new Nazarenes for us.

The convention ran so high with enthusiasm that already plans are being laid for two similar rallies to be held on the Fourth of July, 1930, and General Superintendent Williams has promised to be one of the speakers.

BASIL W. MILLER, Reporter.

## DETROIT N. Y. P. S. ZONE RALLY

Pontiac was the honored host again for our rally which was held Wednesday, July 3, and Thursday the Fourth.

Wednesday evening proved a real starter for the rally with a stirring message from our excellent District President, Rev. W. F. Wiggs. It takes more than a hard rain to dampen the spiritual ardor of our young people. The morning session opened with the church full.

The theme for the day was, "Nazarene Young People's Christian Warfare." Such topics as Training, Equipment and Divisions, Inspection, and Medical Corps, were heard in the morning. The message Ed Ferguson from Flint First brought on "Inspection" was really blessed of the Lord. From the crown of our head to the shoes we wear on our feet we stood on "inspection parade."

The Flint First Ladies' Quartet gave us many fine numbers and they bid well to be among the best quartet in the country.

At lunch we all moved out to the park for three hours. Everyone had a good time there, I'm sure.

The afternoon session started with a display of spiritual fireworks, a regular balloon ascension. A paper by Harry Muxworthy of Windsor was read and God blessed but it all led up to the climax, "Victory the Great Home Coming," which Harlen Heinmiller from Detroit First so ably handled. It will be one wonderful day when we too can say, "Good-by old helmet, uniform, hob-nail shoes, bayonet, and empty water bottle; we will never need you again." A regular glory time followed in the camp and seven young people fell at the mercy seat and there found pardon through the blood. It was a wonderful outpouring on our young people.

The business session was held when all were back to normal again. It certainly grieved our hearts when our zone president, Miss Edith Gillespie of Flint Central, refused to be president another year. The zone has made wonderful progress during the year, doubled our interest all along, thanks to the efficient leadership of Miss Gillespie.

In the election for her successor as president, Clayton Kidd of Detroit First was elected, William Jilbert of Pontiac was elected vice president and Miss Gladys McCall of Pontiac our secretary and treasurer.

The evening service opened with the church packed. Good singing, congregational and special music soon had everyone on his toes. Brother and Sister Hawley of Detroit First presented the Hawley Trophy to the Zone. The trophy is to be awarded to the society that makes the most progress spiritually, financially and numerically during the three months' period between rallies. Truly we appreciate this lovely cup and it will be a splendid example to show to others that we have made progress. "No one standing still, too much land to conquer."

Dr. Jerrett of Detroit First brought a soul-stirring message on "The young man Joshua staying in the tabernacle." The altar call found twelve young people weeping their way through to God.

The next rally will be in Detroit on October 11, 12 and 13, when John and Bona Fleming will be there. Everyone invited. Be sure to come.

CLAYTON KIDD, Reporter.

## OKEMAH, OKLAHOMA N. Y. P. S. ZONE RALLY

The First Zone Rally of the year, in Zone Three, Eastern Oklahoma District, was held at the Church of the Nazarene in Okemah, on the night of July 3 and 4. Opened with a wonderful, soul-stirring song service, followed by a good message by Rev. Ernest Armstrong. Adjourned for the night and began again at nine o'clock the morning of the Fourth with Hershell Morris, zone president, in charge. A wonderful and well rendered program was enjoyed by all. Rev. Dodd of Davenport preached at the eleven o'clock service.

A basket dinner was served by the Okemah people at the noon hour.

At the election of officers, Rev. Dodd was re-elected secretary-treasurer while Theodore Hill was elected reporter. The next rally will be at Holdenville, God willing.

THEODORE HILL, Reporter.

"I do not doubt but that the Lord orders all wisely; therefore I leave everything to him."—FLETCHER

"Do not surrender thyself to any joy"—FLETCHER.

## NEWS AND NOTES FROM NEW ENGLAND

### NORTH READING CAMPMEETING

The 9th New England District Campmeeting is a matter of history. The opening service, Friday evening, June 28th, witnessed a good attendance, the best on record for the first service, and it was spiritual with some requests for prayer; the closing service Sunday night, July 7th was what such a service ought to have been, winding up with a good altar service and souls praying through to victory. How many seekers there were during the meeting we have no way of determining, no more can we tell how many were saved or sanctified. There was, however, scarcely a barren service during the ten days. One feature attracting attention, was the manner in which the seekers came to the altar. They came of their own free will.

This report would be incomplete without a reference to our new District Superintendent, Rev. John Gould. The burden of the meeting was upon him and there was no attempt to shun responsibility. He proved to be a leader indeed. The New England District campmeeting owes as much or more to him than any other human agency for its success down through the past nine years.

The camp was favored in having the services of two of the leading evangelists of the land, General Superintendent R. T. Williams and Dr. C. H. Babcock. They are a strong team and among the most able preachers in the holiness movement. They presented the great truths of the Bible under the divine anointing of the Holy Ghost, and thus the saints were fed, the unsanctified made hungry, and sinners convicted, thus many were at the altar of prayer.

As to song leader, Rev. C. C. Rumbarger is among the foremost ranks in the ability to get a congregation to sing. He was at his best.

For some years the board has been more or less dissatisfied with the effort among and for the young people of the camp, thus this year the Young People's work was placed under the management of Rev. C. F. Austin. He proved to be the right man in the right place. The evening six o'clock meeting, which was considered as the Young People's service was conducted by different societies of the district, each society taking a service. It proved to be a success and these meetings were profitable in every way. Many comments have been heard in their favor.

Miss Edith Cove of Lowell, Mass., was the efficient children's worker. There is no occasion for alarm when she is in charge of our children.

We are glad to report, even though it is the first time in the history of the camp, that one entire afternoon service was given over to the cause of missions. The district woman's missionary society had charge of the service and Dr. Williams brought the message. It was a searching stirring missionary address, after

which an opportunity was given for any who might wish to contribute for the Reynolds hospital in India also a love offering for an anniversary present for Dr. and Mrs. Reynolds. In a short time over six hundred and fifty dollars was paid or pledged. We were all conscious of the sweet presence of the Lord in the service. Personally we believe this was the key service of the camp. It is what we have wished to see from the beginning of the camp.

The heavy financial obligation was met with little effort. The general testimony of all present was that it was not only the best attended camp but the best camp from the spiritual standpoint that has been held on the North Reading camp ground.

E. T. FRENCH, *Secretary.*

### COMMENCEMENT AT EASTERN NAZARENE COLLEGE

Our Eastern Nazarene College Commencement was among the best in recent years. Dr. C. E. Hardy, president of Trevecca College, not only endeared himself to students and faculty, but also brought messages of power and scholarly significance. His scientific training was evident in both his sermons and his Commencement address. His selection of illustrations showed the thoroughness of his medical training. We were especially pleased to have this president of our sister institution with us. He expressed great pleasure in bringing us the greetings of Trevecca College, seemed to be delighted with our grounds, buildings and equipment, and listened with intense interest to the outlining of our forward programs. We believe that our educational institutions must, to use Franklin's noted statement, "all hang together or else they will hang separately." We are sure that Trevecca, in the Athens of the South, is more significantly in our thinking than ever before.

Our programs were of a very high order indeed. Both in music and expression as well as in the distinctive literary and Commencement phases of the Commencement season there were evidences of splendid attainment and of high educational conception. The services on Baccalaureate Sunday were marked by special distinction and fervency. President Nease preached in the morning from the theme, "Not Knowledge but Power," and warned the graduates and students that the affairs of the kingdom were to be solved, not by the product of the laboratory, the library, or the lecture room, but by the power engendered by the Holy Ghost. He stated that the significance of such institutions as Eastern Nazarene College as compared with the great universities lies in the fact that while over the archways of the average university and college is engraved the words "knowledge is power," the foundations of the holiness college are laid in the principle that the

highest scholarship may be the possession of the man who is filled with the Holy Spirit. To such a man there are no impossibilities so long as he labors within the circle of the divine will. The afternoon and evening services were devoted to missionary and evangelistic messages by Dr. Hardy and many were the shouts of victory as the messenger preached in the evening a straight-forward sermon on entire sanctification.

Our graduates and students are scattered throughout all the eastern section of the United States and wherever they go we believe they will be pervaders of spiritual blessing and dynamic. We are looking forward to the opening in the fall, September 10, for a great rallying of young people to register. Our former students are working in a great Student-Get-Student Campaign and our representatives will be in the field. We are anticipating that by the close of September or the middle of October we shall be able to announce with definiteness the time of the breaking of ground for our new administration building. The architectural plans have already been sketched and we are heartened by the rallying of our friends who are giving substantial sums to make this great forward movement possible. We exhort every lover of holiness to pray that we may be guided aright in all departments of this work, and we urge the scores of young people who should register with us this fall to write immediately for literature and information.

FLOYD W. NEASE, *President.*

### CHICAGO CENTRAL DISTRICT

#### A Trip Through Wisconsin

##### PART TWO

On Sunday morning, June 9, we drove across the country twenty-five miles—many places through native timber and new country that is not yet settled. The towns are not large, but this is a growing country in every way. We arrived at Ashland, Wisconsin, in time for Sunday school. I had a good day in that city of some fifteen thousand people. Brother P. A. Dean is looking after this work along with his Home Missionary work. We had Sunday morning service and Sunday night service. God gave us some souls. We received a number of subscriptions to the HERALD OF HOLINESS. We have a fine tried and true band in Ashland. They are planning on building a new church. Brother Dean is in labors abundant. He and his daughter, who just graduated from the John Fletcher College, are putting on a Home Missionary meeting at Superior, Wisconsin.

We might also say that Brother Dean is the president of the Northern Wisconsin Holiness Association with a campmeeting at St. Croix Falls, Wisconsin. He is planning for a great campmeeting with Evangelists J. E. Redmon and wife and President Willingham. They are also planning for a Young People's Rally of the Young People of the Church of the Nazarene and others in that surrounding country. There is no more sacrificing man to be found in our denomination than is Brother Dean and he has a fine family. They are working and laboring

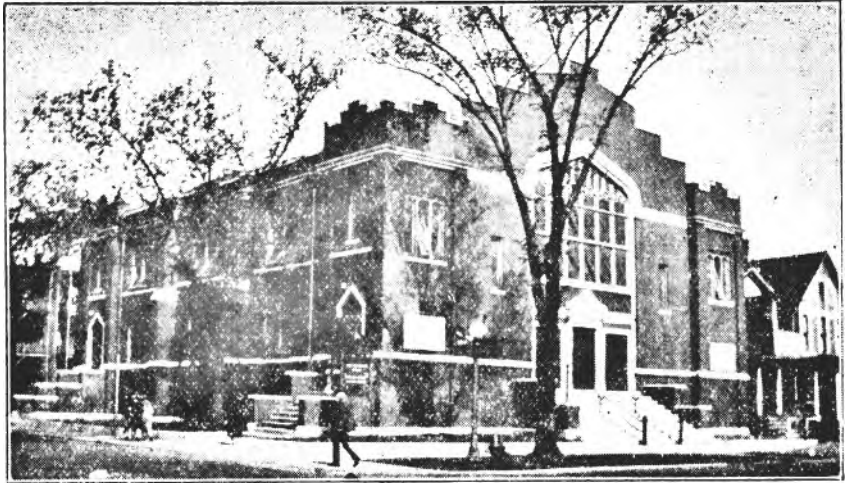
## THE TWENTY-FIFTH ANNIVERSARY OF THE CHICAGO CENTRAL DISTRICT

Chicago First Church, and Early Merging of the Church of the Nazarene in 1907

On Sunday, August 25, 1929, the great Anniversary services will start at the First church in Chicago, at the corner of 64th and Eggleston Avenue with a mass meeting, with Rev. Bud Robinson present and speaking. Those in charge are also endeavoring to have Dr. R. T. Williams to address the gathering on Monday evening, August 26. Dr. Goodwin will speak on the evening of August 27. On Wednesday morning, the Twenty-fifth Annual Assembly will convene with Dr. J. W. Goodwin presiding, and many special addresses and special appropriate services will be given throughout the assembly. On Wednesday evening, August 28, Rev. D. Shelby Corlett will speak at a great District Rally of the N. Y. P. S. On Thursday evening, August 29, Dr. J. G. Morrison, General Field Secretary, will speak at a great Foreign Missionary service. The Anniversary Service proper will be held Friday evening, August 30. At this service, special addresses by Rev. W. G. Schurman and Dr. H. F. Reynolds, General Superintendent. Saturday evening and Sunday evening appropriate services for the closing days of the assembly will be prepared.

It is expected that general representatives from throughout the entire movement in the person of officials, pastors and laymen will be present, and a very cordial invitation is extended to all visitors and friends.

This Twenty-fifth Anniversary of the Central and Midwest Nazarene work



FIRST CHURCH OF THE NAZARENE, CHICAGO, ILLINOIS

calls to mind that twenty-five years ago the old Chicago Central District included everything between the Rocky and Alleghany Mountains. Also that the Chicago First church was organized by our sainted founder, Dr. P. F. Bresee, the last of August, 1904. Also that in 1907 came the merging from the various sections of the United States at a great General Assembly in Chicago. And it is quite fitting that, with this occasion we

celebrate this merging, and also the blessings of God so richly bestowed upon our movement by the great Head of the Church during the near twenty-five years of this merger of the various wings of our denomination.

For particulars, write Rev. W. G. Schurman, pastor First church, at 6100 Princeton Avenue, Chicago, Ill., or District Superintendent Rev. E. O. Chalfant, Danville, Ill. General Delivery

in a very difficult Home Missionary section. The towns are not large. The population is mostly in the country. Remember to pray for Brother Dean in that great country.

On Monday, June 10, we drove down across through Hurley and Merrill, Tomahawk and Antigo, to our church at Mattoon, Wisconsin. This was a delightful trip, especially for Mrs. Chalfant and the boys. We drove through miles of native timber and on the way down saw some wild deer. At Mattoon we have a new and growing church among mostly Norwegian people. They are some of the finest people we have on our district. Rev. J. J. Gough is being assisted in a revival by Evangelist Joseph Peters. The meeting was starting off well. They had just closed a good meeting at Whitcomb, a nearby mission which this church is conducting. Brother Gough has had four fine years in this place. The next day we drove across the country through east central Wisconsin to Oshkosh where Rev. Stella Adams and Lillian Birkey have a tent and are pushing the work of the Lord in this town of forty thousand. God has blessed these dear sisters and already they have organized a new church and have plans well under way to keep up the fight all summer under this tent

They have Evangelist Theo. Ludwig and wife as their evangelists for July.

On Wednesday we drove down to Milwaukee—that great city of some six hundred thousand population. It has been my privilege to run around quite a bit in the last few years but I know of no city that is growing so swiftly and is pushing out in the way of a plenty program as is Milwaukee. There is building of work of almost every kind in the city of Milwaukee. Brother R. L. Morgan, our good pastor there, is doing a wonderful work in this most difficult Home Missionary field. They are paying him a good living salary and have their church well organized. They support every interest of our denomination. They have their tent up now in a good residence district and will keep it up until late in the summer, preaching the gospel and pushing for souls. Brother Morgan's address is 6716 Adler Street, Milwaukee, Wisconsin. Anyone desiring to get in touch with him who may have friends in Milwaukee, please address him. He will be glad to call on anyone suggested to him.

On Thursday and Friday we spent the time with our two Racine churches, preaching for Brother Geeding and the Central church Thursday night. Here we have as fine people as you will find any

place. They are loyally supporting every interest of our denomination. They take fine care of the pastor and are looking forward to some advance steps in their local church. On Friday we spent the date with the Hansches. What fine folks these Hansches are. Friday night we preached at Racine First church where Brother R. L. Wisler is the good pastor. Here we have a fine crowd of people, a beautiful church building, and God is blessing.

The general outlook for the work of holiness and the Church of the Nazarene in the great state of Wisconsin was never better. We have some campmeetings up there that are doing some good work. Brother Jack Linn has a good camp at Oregon, Wisconsin, between Madison and Beloit. J. E. Redmon and wife with others are the workers. The date of this camp is August 9 to 25. This is one of the most beautiful spots that I know of in the state of Wisconsin and will be a fine place to go and attend a good meeting as well as take a little vacation. The Racine Campmeeting will be held July 4 to 14. The workers will be A. O. Henricks and the Vaughan Radio Quartet. They are planning a great camp. This is another fine place to get your soul blessed while you take a vacation.

Generally speaking I do not see how

people could have been treated better than myself and family were treated in this two weeks' trip. We had the blessing of God with us in the services. We have a very fine quality of holiness people in the great state of Wisconsin. They are clean and straight, and good and reliable. In this great state with its three million people, we must push salvation work and plant the Church of the Nazarene. Truly the fields are white to harvest. Anyone who may chance to read this article who may know of any place where we might start a Church of the Nazarene, or who may know of any people with whom we might get in contact, or to whom we may send the *HERALD OF HOLINESS*, please get in touch with me at Danville, Illinois. General Delivery.

E. O. CHALFANT

### ROCKY MOUNTAIN DISTRICT

The Second District Assembly of the Rocky Mountain District is now history. Even now as we think about it our hearts are stirred. Last fall when we met for the first time and organized we only had twenty-nine present, counting the visitors. This year, only about nine months after organizing, we had over eighty registered, counting visitors.

The reports show that we have advanced along many lines. Last year our beloved Brother W. D. Shelor, the pastor at Billings, acted as District Superintendent, being appointed to this position by Dr. Reynolds. He and his church both had to sacrifice in order to care for the work of the district, yet he did some fine work, which I am sure everybody on the district appreciated. This year he felt that we ought to have a full time Superintendent. Dr. Goodwin appointed Brother J. O. Schaap for the following year. We are all pleased with Brother Schaap's appointment, and are looking forward to a great year of evangelism on the district. We shall soon have two big tents in the field; one at Livingston and one at Missoula, Montana.

We were greatly favored in having with us at the assembly Dr. J. W. Goodwin, Dr. J. G. Morrison, Dr. Russel V. DeLong, Mr. J. C. Henson, Prof. Gretzinger, and the Male Quartet from Northwest Nazarene College.

We certainly enjoyed the good, rich sandwiches that Brother Goodwin gave us during the business sessions and the good messages that he brought us at night. We also were greatly stirred over the precious message of Brother Morrison on "Stewardship and Missions." The writer can say that it has made a better missionary out of him.

Brother Gretzinger and the quartet carried us almost up to the third heaven with their beautiful singing and music.

We are going in for a great year on the Rocky Mountain District. Pray for us.

PAUL DODDS, Reporter

### COLORADO DISTRICT ASSEMBLY

The 21st Annual Assembly of the Colorado District was held in the beautiful little city of Montrose, nestled on the western slope of the great Rockies. Rev. P. J. Smith and his good people served

as hosts and entertained the assembly so graciously that any "grouches" present surely must have had a time finding something to complain about.

The sessions were held in Friendship Hall one of the County Fair buildings and the meals were served in one of the wings of this same building. The 300 delegates and visitors were all given free entertainment in the homes of the city.

Dr. J. B. Chapman presided over the assembly in his usual unhurried and yet very efficient manner so that all the necessary business was cared for by noon on Saturday. Many of those in attendance took advantage of the brief recess and visited Bear Canon Falls and Box Canon two of nature's master pieces in the mountains near Montrose. The jagged walls of Box Canon rise several hundred feet in the air enclosing a great cave-like chamber into which roar the waters of the falls. A bridge only 14 feet long spans the opening at the top. Looking upon this beauty and grandeur a person feels "Surely God has been here at work."

The opening service on Tuesday night was a Missionary rally in charge of Rev. Florence Davis, District W. F. M. S. President. Many of the delegates were tired from the long hard drive across Monarch Pass, 11,000 feet in elevation, but by the time Professor and Mrs. B. D. Sutton had sung a few verses of "Jesus Is All I Need" the flat tires and burned bearings and troublesome carburetors were all forgotten in the shouting and glory of the presence of God. Rev. L. E. Grat-tan of Greeley, and Rev. J. N. Tinsley of Colorado Springs delivered stirring missionary appeals.

Dr. J. B. Chapman preached on Wednesday night, Rev. Howard Paschal on Thursday night, Rev. Orval J. Nease on Friday night and Evangelist Hepburn of Kansas City on Saturday night.

Dr. Chapman gave a masterful message Sunday morning on "Christian Unity" and Rev. Orval J. Nease preached the closing message Sunday night. Sunday afternoon Dr. Chapman conducted the ordination service in which L. O. Weber, Jessie E. Parks, N. M. Lewis, W. M. Roper, W. W. Glenn, and Mrs. Elsie E.

Bauer were ordained and Mrs. Edna Sims, Miss Etta Hand, and Mrs. L. E. Gossett were consecrated as deaconesses.

In the election of District Superintendent Rev. C. W. Davis received a very heavy majority on the informal ballot and this was made the formal ballot and quickly made unanimous. Rev. Florence Davis was re-elected District Evangelist.

Dr. Mangum and Rev. Clive Williams were visitors in the assembly and held a special service in the interest of the Nampa Missionary Sanitarium.

Rev. Orval Nease represented Pasadena College and Prof. Ludwig represented Bresee College in the educational rally which was given a prominent place in the assembly program. The Colorado District voted to give the Trustees of Pasadena College the right to change the location of the school if in their judgment such a change is advisable.

Five elders were transferred to the district: A. L. Hipple, C. P. Norton, Craig Weathers, Howard Paschal, and H. O. Harrell. Three were received into the assembly and their credentials recognized: Wm. Nelson and Etta K. Nelson of the Primitive Holiness church and Carl J. E. Nelson of the Swedish Evangelical church.

Among the assembly visitors was Rev. A. E. Sanner who recalled the time when 21 delegates made up the Colorado Assembly. He told of some of the struggles of his early superintendency and how he rejoiced in the wonderful growth of the district since that time.

Two men who have been very prominent in the work of the district were transferred this year. D. I. Vanderpool formerly District Superintendent and more recently pastor of Denver First church was transferred to Southern California, having taken the pastorate of the Bresee Avenue church in Pasadena, and M. C. Campbell, District Secretary for several years, was transferred to the Iowa District.

The past year was a rather difficult one financially for many of the churches but there was so much inspiration and spiritual blessing in the assembly that all seemed to receive new faith and courage and went back to their respective churches with a determination to make the new year count for God and the upbuilding of His kingdom.

The next assembly is to be held in Pueblo.

FLETCHER GALLOWAY, Reporter.

### THE BLOODY CABLE

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### MANITOBA-SASKATCHEWAN ASSEMBLY

We have just last Sunday closed the Fourteenth Annual Assembly of the Manitoba-Saskatchewan District. Our assembly was prefaced by a revival which began with the Lillenas. We were able to secure about the finest location in the city that was available, and pitched the big new tent on it and spared no pains in advertising thoroughly and when the meeting began we did not lack for crowds. The blessing of the Lord in a very remarkable way came upon the services. There were no barren or dry services. How the Lillenas did sing and preach and win their way into the hearts of their hearers. The tent was filled almost



every night and the last Sunday night numbers were turned away. The altar was filled again and again and almost all who sought professed to be either saved or sanctified.

The District N. Y. P. S. Convention began on the first afternoon of the assembly and was a very blessed service. Sister Lillenas brought us a great message on the "Legacy of Our Young People of the Church of the Nazarene." We are sure they have returned home with a new vision and determined to be true to the old standards which our leaders have set, who have lived and died in defense of the doctrine of full salvation. When the vote was taken for District President it went to A. T. Dodge of Moose Jaw. We are sure he will fill the office well, as his special call is to the young people.

Dr. Goodwin came to us in the fullness of the blessing and graced his office in the very able and beautiful manner in which he conducted the business of the assembly. Besides conducting the business session of the assembly, he preached and brought us three very wonderful messages. Numbers who heard him remarked to us that they never before had heard such preaching.

At the close of the assembly Dr. Goodwin remarked that in all of the twelve years he has been coming to Canada, this has been the most remarkable of them all. The preaching was characterized by unction and liberty which brought old-fashioned results, judging from all of the manifestations of the Spirit's presence and work.

It was a great camp and assembly; we had more in attendance, more seekers, raised more money and it came without any hard pulls; the people gave hilariously and cheerfully and we came out with all the bills paid; gave Dr. Goodwin a splendid love offering and paid the evangelists so well that they will want to come back again, and we expect they will be back if Jesus tarries.

Our assembly was blessed by the presence and visit from Brother Thomson, District Superintendent of the Alberta District, who came over to represent the Bible College of our church and district at Red Deer, Alta.

Also Sister Bellew, who represented our work in Africa, also Brother Williams, who represented our hospital in Nampa. We had a great missionary rally the last Sunday afternoon which was signally blessed of God. Our people up here in Canada are a missionary people. To show you that they believe in missions, they paid \$325 over their apportionment on the General Budget.

On Saturday afternoon of the assembly they took up a special offering for Home Missions on the assembly floor and received \$900 in pledges. We were re-elected again and are starting in on our third year on the district. The most optimistic spirit exists on the district that has existed since our first assembly and the district is in the best shape now to push ahead and plant more Churches of the Nazarene over these great prairie provinces. We will keep the two tents busy this summer in new towns and places and we expect each meeting to result in a new church.

The Lord has sent us a fine band of workers. We feel very much like Joshua, when he said, "We are well able to take the country and possess the land from Jordan to the sea," but we are well aware that we cannot do this unless God be for us and with us, and we feel sure He is. A burden and spirit of prayer has been on our people. Our past victories have been because our people have been praying in faith.

I must not close this report without making mention of the very wonderful and remarkable song that Brother Lillenas composed and sang the chorus from a theme Brother Geo. L. Dech gave him, "A Welcome Home." The next day he composed the whole song and sang us three verses, and the next night he and Sister Lillenas sang it all. I believe this will prove to be one of his very best songs and become very popular. The words are most beautiful and the tune, well it sort of just sings itself, just remember when you hear it sung and when you sing it for if you can sing at all you will surely be singing it. That this song had its birth in our assembly blessed our hearts. Dr. Goodwin said, "I am so glad I was here when it was born."

I have my car loaded to the brim with the tent, ready to start for about eighty miles north and a few miles east of Simpson. Brethren, pray for us. The grace of our Lord Jesus Christ be with you all.

GEORGE BARNES.

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## CHURCH NEWS

NEW BRIGHTON, PA.—"We have just closed a great meeting with Rev. C. B. Jernigan of Nashville, Tenn., as evangelist, and the Barnett Sisters' Quartet from Akron, Ohio, the first week as singers. This meeting was held under the big district tent, seating between five and six hundred people. The services were well attended. Rev. Jernigan did some of the greatest preaching I have ever heard him do, captivating the people who had come for eighteen to twenty miles around. Some people stated that his ministry was enjoyed as no other evangelist who had been here before. He was given a recall by the people and we are expecting to date him again. We recommend Evangelist Jernigan, who having been District Superintendent for fourteen years in the Church of the Nazarene and having had experience organizing new churches and having a part in the great program of our church, as a safe, sane and wholesome preacher of the Word of God, ever praying and planning ways to help his pastors as Superintendent and evangelist always leaves the church better than he found it. There are not many in the field of evangelism today who make a request that there be no services lost through elimination, but Rev. Jernigan desires when he goes to hold a meeting that no service be lifted, for he considers his time precious and if he has six people to preach to on Saturday night he is satisfied to have given the Word of life. These are the type of men God uses, who are not afraid of the battle. The Barnett Sisters, girls ranging from nine to seventeen in age, speak for themselves. For those who have heard them sing, anything we might write would not fully express their worth. To those who have never listened in on their wonderful talent we might say that people came each evening that these girls were here from great distances to hear them sing. We understand that they have an opening during the month of July which some church should fill. Never before have we heard such wonderful talent. The finances of the meeting came through in a wonderful way, with the evangelist surprised at his good offering and all expenses paid. To God be all the glory. Our next meeting will be with Rev. Bona Fleming in the winter. Pray for us."—A. W. Gould, Pastor.

PASTOR J. S. EMMERT, ALTUS, OKLA.—"It has been some time since we reported our work here at Altus. We are glad to say that the good Lord is helping us and we can report victory in the name of Jesus Christ. We are now about nine months on our second year with the Altus people. The work we want to do here, and the work that should be done, seems slow, as is usually the case in a building program. But we are praying that the Lord will give us a good crop in this country this year and send us a buyer and open the way for us to build this fall. The Lord is with us in our services and the work is moving on. Brother Gresham has a vision and a burden for the work. Sister Anderson is the president of the N. Y. P. S. and she

like the work with the young people and is getting the work in hand very nicely. The young people have raised about fifty dollars already for the Home Mission work. Praise the Lord. Our young people are keeping up a native worker. We have a class of Juniors here and Sister Austin is our faithful worker with the little folks. The Missionary Society, under the leadership of Sister L. N. Gilbert, is doing a good work and they have helped in a large measure this year on the General Budget and have the Prayer and Fasting League going. We need a good revival and are looking forward and praying that we will have one real soon. We are to have Dr. Goodwin with us for a three Sunday meeting beginning the 28th of July. We wish to extend a special invitation to the neighbor churches and Nazarenes everywhere to come to these meetings. Pray that God will give us a good revival and enable us to build the church real soon."

**BETHANY, OKLA., BRIDGEPORT CHURCH**—"We had a very successful week end meeting, July 5 to 7, with our dear Brother Arthur Miller, assistant District Superintendent, doing the preaching. Brother Miller was a great blessing to all, he assisted in raising our balance on the budget. After a stirring message on missions and our responsibilities to the same on Sunday night, the amount was raised and ten requested prayer. The Lord has wonderfully led and blessed us this year, and continues to honor our ministry with souls. We are gradually learning to appreciate Him more and more. We shall soon be in a revival at Hydro, Okla. We ask our many friends, and others that are interested in the salvation of the lost, to pray for us"—Dewitt C. Palmore, Pastor.

**EVANGELIST JOSEPH W. PETERS**—"The work of God was never more precious to me than at present. Nothing less than holiness and the preaching of holiness satisfies me. I am not prejudiced against any, but the Church of the Nazarene is the best church and organization on earth to me. God has given me some gracious meetings this assembly year. My soul has taken on new life and spiritual fire. I appreciate the blessing of sanctification and enjoy this glorious blessing now. I have been very busy since the middle of January, laboring at Havana, Ill., with my sister, Miss Helen Peters. Sister Lyda Hendrick is pastor there and a good one. We had a good meeting but not so great as we would like to have seen, because of weather. I had the privilege of being associated with Dr. R. T. Williams at Champaign, Ill., Church of the Nazarene in February for a two weeks' meeting. What a privilege to hear such preaching as he did. I enjoyed my work as singer there. Brother Garvin has a great church and is a real pastor. I led the singing at New Castle, Ind., with Brother Purdy as pastor and Brother Bona Fleming as evangelist. It is a great delight and blessing to be with the Fleming brothers any time or anywhere. We had a good meeting. Then I enjoyed laboring at Danville, Ill., with Brother Purinton's church, with dear Brother and Sister Wines

preaching. This was a great blessing to me and a good meeting. The remainder of the time I have been preaching. First, at Chicago Heights with Brother J. D. Roach as pastor and myself as evangelist. God gave us a splendid meeting. Brother Roach has done a very fine work there and built a fine new church building. From Chicago Heights I hurried to Lincoln to help my sister, Helen, where she is pastor. We were there for two weeks and had a mighty sweep of victory. We went from Lincoln to enjoy a few days of the greatest of all campmeetings at Olivet. My, my, our hearts were blessed there. Thank God for Olivet and the camp. From May 26 to June 23, I labored in northern Wisconsin with Brother J. J. Gough, who is pastor at Mattoon, Wis. First at his out-point Whitcomb. This was a very interesting meeting. We enjoyed working with some Indians and saw some of them saved. God was there and we knew it. The meeting at Mattoon was blessed of God. Several were saved or sanctified. Brother Gough has done excellent work in this part of Wisconsin and is a good brother in the Lord. God bless him, his family, and the dear people in Wisconsin. I am now at Jacksonville, Ill., in a pioneer tent meeting with my wife and sister, Helen, helping me.

This is a beautiful city of about 17,000 people. Already God has given us souls saved and sanctified. We believe God is going to give us a good Church of the Nazarene here."

**GRAND LEDGE, MICH.**—"This is a beautiful little city situated on Grand River about twelve miles west of Lansing, the state capital. Last fall a little band of people began worshiping in an upstairs hall in this city, with Rev. Edith Mitchell as pastor. In March a revival was conducted by our District Superintendent, R. V. Starr, and at the close of the meeting a Church of the Nazarene was organized with seventeen members. Since the organization E. A. Bowser of Lansing has served as pastor. July 4th closed a nineteen days' tent campaign with Rev. E. E. Mieras, of Nampa, Idaho, as evangelist. The attendance was splendid and more than forty seekers knelt at the altar. The church made new friends and took on renewed faith and courage. Brother Mieras was used of the Lord to establish a number of new churches in Michigan, in former days. One of these was the First church, Lansing, where he also served as pastor for four and one-half years. He was welcomed by many old friends. We truly appreciated his untiring service in this revival. The messages were clear and convincing. Some remarked that they had never attended such street meetings as he conducted. The people from Lansing and Pottsville churches were a great help with special music and singing. Professor Rivington Lord of Grand Ledge, a pianist of unusual ability, was also a real helper in the meetings. We thank God for His blessing upon us and are pushing ahead for greater victories."—Jessie Bright, Reporter.

**EVANGELIST C. C. DAVIS**—"We just closed a meeting in Olney, Ill. This church is an infant church, having a hard fight but determined to win. Brother A. J. Mitchell is the present pastor. He asked me to come there to hold a meeting a few days and I found some prejudice among the people and nothing can be worse for a young church. But we got them to promise to pray morning, afternoon and night, for God to undertake for us and to obey His voice as He would speak to their hearts and I yielded myself into His hands to deliver just the messages He would give me and they were mostly to the church. The Holy Spirit began to work on hearts. We called them around the altar for prayer and they prayed and agonized until victory came to quite a few. The closing Sunday night will not very soon be forgotten. The altar was filled with pleading hearts for sanctification or to be reclaimed. Well, watch the bill-board for Olney church. Brother A. J. Mitchell is leaving for a new field of labor down in the hill country, and Olney will need a new pastor; one with vision and on fire for God and lost souls. I never worked with a better hearted pastor than A. J. Mitchell. He just takes the bridle off the evangelist. Well, let's all pray for the Olney, Illinois, baby church. God bless the HERALD OF HOLINESS and all the saints everywhere. I have the glory in my soul right now."

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WEST HELENA, ARK.—"Since my last report I have been in labors abundant. I resigned the work at Morrilton and preached my farewell sermon on the second day of June. God made me a blessing to the people at Morrilton but under conditions we felt best to resign and came here on the 22nd of June with the District Superintendent, Brother Oliver, and wife to take charge of the work here. This is a new work, being organized only about ten months. God is blessing our efforts in this city. God gave us a great day over last Sabbath, July 7. We preached on 'Tithing' in the morning service and organized a tithing band of sixteen members. The offerings for the day were over \$20. Preached on holiness at night and gave the altar call and eight precious souls came to the altar and some of this number prayed through and got victory. Praise the Lord! We have a good Sunday school and some good, loyal people to stand by us who love God and the truth and the church. Here we have bought a nice corner lot and we are planning to build in the near future. We feel that God will give us a good strong church in this city. Dear saints, please let us share an interest in your prayers that God will lead us on to great victory and give us a good house to worship in."—C. C. Sellards.

PASTOR E. A. GREEN, WOODWARD, OKLA.—"We are coming to the close of our third year's work with this people. God has blessed our efforts and the work is moving on nicely. We never labored with people that were more loyal to the church with all its departments than this one. There is perfect unity in our midst and God blesses us in all our services. The church school under the efficient leadership of Brother C. F. Secrist and a loyal corps of teachers is progressing nicely and has more than doubled its membership. We have a fine band of young people who are doing good work with Quentin Green as their president. And no department of the church has grown like the Junior Society with Miss Mildred Lucas as their leader. And the greatest asset to the church is the W. F. M. S. which has made it possible the last two years to more than pay our General Budget, besides assisting in many ways the work of the local church. Our spring revival was, according to the testimony of the church, the best they have ever had. There were between forty-five and fifty saved and sanctified, and we took twenty-two into the church. The church has given us a unanimous call for another year and we have accepted. We are going to endeavor by the help of the Lord and the co-operation of the folks to make this the best year of the church in Woodward. We love the Church of the Nazarene with her world-wide program and you may count on us to do our best."

BUFFALO, KANSAS—"A three Sundays' meeting with Evangelist Ray Davis closed last Sunday night with several praying through. One man nearly ninety years old got under conviction and God is surely undertaking for him as he is getting through to God on the old-fashioned route. We came here eight years ago and

now feel clear in going anywhere God may lead. Have a fine band of people, with brick church building, also parsonage with just a few dollars of indebtedness. Budgets have been brought up. Evangelists always well paid. Have a live Sunday school averaging better than sixty per Sunday. As we leave our hearts are sad to leave those who have stood by us so nobly, but trusting One who doeth all things well to lead, both them and us to God's glory. Wishing the on-coming pastor abundant success."—B. F. Lehman and Wife, Pastors.

PASTOR E. M. GLOVER, EUREKA, KANS.—"We have just closed a three weeks' meeting at our little church which was organized here at Eureka, Kansas, March 3, 1929, with Brother J. P. Wear and wife as evangelists. Brother Freeman Piersoh and wife as song leaders. God wonderfully blessed in the preaching and singing. These good preachers and singers are fine folks to work with. God gave us twenty-three at the altar, all got through but two and most of them were sanctified. We give God the glory. Bless His dear name. We had a baptismal service Sunday, the 7th, at the river and a class of twelve were baptized and there will be that many more soon. About two hundred people were at the service and five came into the church. Bless His dear name forever. Pray for us at Eureka."

EVANGELISTS EMMETT WRIGHT AND WIFE—"We held two revivals last fall near Marietta, Ohio, and in May closed a four weeks' meeting at the Willow Brook church where we have been pastor for three years. Evangelist D. D. Axline helped us in one of the most successful revivals ever held in that community. Old-time conviction rested on the people. Sinners prayed through to victory and believers were sanctified wholly. The revival is still on; people being saved and sanctified at the regular church services, and others holding up their hands for prayer. Rev. Axline is a consecrated young man, called of God to preach and is willing to weep and pray over lost souls. We covet your prayers as we go into a campmeeting at Beverly, Ohio, in August with Evangelist Andrew Johnson."

EVANGELIST F. E. COLE—"From May 5 to 19, we were in a meeting with our church of Alexandria, Ind., Brother C. C. Chapman as pastor. We found a good class of folks. We had some great times and the Lord gave us victory. Brother Chapman is a fine young man and God is making him a blessing in the city of Alexandria. We have just come from a meeting with the South Side Church of the Nazarene of Muncie, Ind., Brother E. C. Martin as pastor. This was a four Sundays' meeting and the Lord came to our rescue in answer to prayer. Sister Pretty, one of God's best women, well known by many of the holiness people

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of Muncie, was a great blessing in this revival. We found Brother Martin to be an excellent pastor and one who knows how to do revival work. God is blessing Muncie South Side church. We praise the Lord for all He is doing these days. We are ready to do our best for God and the lost. Remember us when you pray."

PASTOR J. M. BROWN, TYLERTOWN, Miss.—"We are glad to report victory at Brown's Chapel. We came to this country five years ago, found the people hungry for holiness. We began praying and preaching on the streets of this town, in the homes, out in the country, at birthday dinners, family reunions, under brush arbors, until God saw fit to give us a little tabernacle that seats two hundred people with good, comfortable seats, good organ and a stove that will heat the whole building with three or four pine knots. Well glory to God! Our membership is small, as we have at present only nine-

### IMPORTANT NOTICE

Watch next issue of the Herald of Holiness for announcement of the General Superintendents' missionary trip around the world.

teen on the roll, but we are looking forward to a gracious revival in which we hope to more than double the membership. Pray that it may be so. We have a good Sunday school and a fine company of young folks that we hope to organize into a N. Y. P. S. but we are holding off until we can organize the people into a church at two other places where we have been preaching. Then we plan to have one president for the three churches. We have just closed a revival at both places with some results. The meeting at Tylertown, four miles south of Brown's Chapel with the Evangelical Methodist league was not what we hoped to be. However, the evangelist, Rev. C. A. Calhoun, did some lasting preaching. Brother Calhoun is connected with our good friends the M. P. church; a sound preacher and a man of God. Brother Watson, our dear District Superintendent, has promised to hold us a meeting at this place and I am sure he is the man for the place and our faith is greater than ever before, for a Church of the Nazarene in Tylertown."

EVANGELIST J. A. RODGERS—"First I want to testify to the saving, sanctifying and keeping power of our blessed Christ. Truly I never felt more like serving the Lord than I do at this present moment. My last report was sent in from Worcester, Mass. We began 1929 with Rev. J.

W. Parkins, our pastor in Mannington, W. Va. This is the third time we had been in this field. While the visible results could not be compared with our previous meeting, yet we had a right good meeting, between seventy and one hundred seeking God for pardon or cleansing and many happy finders. Brother Burl Sparks of Indiana was the special singer in this meeting and I have never worked with a more true, loyal Nazarene singer than Brother Sparks. Our next meeting was with Rev. E. Boso, pastor at Portsmouth, Ohio, a real man of God. He is doing the job in Portsmouth. God gave us a wonderful revival in this field with one hundred and fifty seeking God for cleansing or pardon; thirty joined the church. We raised between \$4,000 and \$5,000 for a new church and got a fine lot of HERALD OF HOLINESS subscriptions. From here we went to Derry, N. H.; Rev. C. F. Hurst was pastor. He is a real man of God who carries a burden for his people. This was a three weeks' meeting; the first two weeks very little was done, but the last week God came and saved us from a total failure by saving between twenty-five and thirty earnest seekers; five united with the church and we got a nice list of HERALD OF HOLINESS subscriptions. After this we spent five days at Lincoln Park, N. H., a little church that Brother Hurst took care of in connection with Derry. God gave us several good cases at the altar of which three united with the church. We, also, got some HERALD OF HOLINESS subscriptions. From here we went to West Somerville, Mass., with our good pastor, Rev. T. W. Delong, who has been a real blessing to the Church of the Nazarene. This was a real good meeting. God gave us over a hundred seekers and nineteen to unite with the church the last night and others to come later. We also got a fine list of HERALD OF HOLINESS subscriptions. The pastor said this was the best meeting they ever had."

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CANASTOTA, NEW YORK—"We had an evangelistic campaign, May 21 to June 9, with Rev. Thomas B. Greene of West Somerville, Mass., as evangelist. The Holy Spirit endued Brother Greene with unction so that he delivered his messages with power and conviction. He came to us in the fulness of the Spirit. The church was encouraged, uplifted and inspired. God bless Brother Greene."—O. C. Griswold, Pastor.

JEFFERSONVILLE, OHIO—"It has been some time since we reported through the columns of the HERALD OF HOLINESS, so will give the brief results of the meeting which we just closed in this charge. The folks of this community had formed the conclusion that the day of old-fashioned revivals was a matter of past history and that in this modern day of change and intelligence, the need of heart cleansing may be obtained through some more satisfactory way. Before this meeting came to a close, however, the Holy Spirit surely convinced more than a hundred men and women that it is only by 'the way of the cross' that lost souls find their way to God and to salvation. We were graciously blessed by having the sweet co-operation of a real Holy Ghost man in

the person of the Rev. Olin E. Smith, the pastor of this Methodist Episcopal church, as a mutual helper in this hard fought battle in a self-satisfied neighborhood. We feel like traveling on."—Warren M. and Bertha F. Davis, Evangelists.

**HEWITT, MINN.**—"We closed a three weeks' meeting, Sunday night, July 7, with Rev. G. E. Johnson of Pasadena, Calif. It was a time of glorious victory, old-fashioned praying through for pardon and purity. The church is more established than ever. We took into the church eight adults, three of them heads of families. Brother Johnson is a man full of the Holy Ghost, uses great tact and wisdom in preaching. No church will make a mistake in calling him for a meeting, as he works for the best good of pastor and people. His daughter, Miss Nina, was a great blessing with her messages in song. Wish to report the fire of heavenly love burning in my soul."—Rev. Mrs. F. M. Bardwell, Pastor.

## DEATHS

**OSGOOD**—Percy J. Osgood was born in Walla Walla, Wash., May 19, 1896. It was here also that he spent his early years and from here that he enlisted in the service of his country, going out with the navy during the last year of the World War. In the year 1922 he married Miss Mamie Stump at Walla Walla, the wedding taking place in the Church of the Nazarene. Early in the year 1923 he and Mrs. Osgood transferred their membership and residence to the Bellwood church and community at Portland, Oregon, where they soon made many warm friends and where two precious children came into their home to increase its happiness. Percy was a loyal friend and consistent member of his church. His example about his work and among his acquaintances was an adornment to the doctrines he loved and helped to propagate. It was the writer's pleasure to be his pastor for a period of two years and to be with him much after his health failed in January of this year. For five months he patiently fought the dread tuberculosis but on June 30, 1929, the Master took him to his eternal rest. During the last several weeks of his life he was cared for in the Veteran's Hospital at Walla Walla, where he had been removed at his own request. Funeral and burial services were conducted by the writer on July 2, in Walla Walla, where a large number of friends and relatives tenderly and tearfully placed his mortal remains back upon the bosom of mother earth. Covering the casket were the Stars and Stripes, as a fitting token of the offering of his life for his country, large and beautiful floral designs giving mute testimony of the love of his friends but over and above all there prevailed the feeling of an overshadowing of the grace of God. By faith we could see the palms of victory and the drapings of the ensigns of the Prince of Peace under whom he had served as a faithful soldier. God shall surely bless his memory and we shall meet him in the morning.—R. J. Plumb.

**MILLS**—Mrs. Susie Mills was born June 1, 1859. She was converted at the age of eighteen and since that time has been a familiar figure at all holiness meetings within her reach. Her spiritual life was an inspiration to all who knew her. Her influence was far reaching and by it, "she being dead yet speaketh." In 1876 she was united in marriage to R. E. Robnett. To this union were born ten children, all of whom died in infancy except three, Mrs. Amy Stokes and John and Charlie Robnett. Mr. R. E. Robnett was called away to

and Aunt Susie battled alone until the he with Jesus about twelve years ago latter part of 1928 she became the wife of Rev. J. E. Mills. Aunt Susie, as she was affectionately called, had been falling in health for several years but she suffered patiently, committing it all to Jesus, repeatedly saying, "I want God's will to be done in regard to my physical body and its afflictions. Death came to relieve her sufferings, April 6, 1929. She was 71 years 10 months and 24 days old. Her funeral service was more like a revival meeting. The Holy Spirit hovered over the scene, comforting the sad hearts of the bereaved ones. The service was in charge of Rev. R. B. Robnett and Rev. R. J. Starr. She was a loyal Nazarene and had been for about twenty or twenty-five years. She told Rev. Robnett, two weeks prior to her death, that she wanted him to preach her funeral. She said, "I'll be shouting around the throne of God while you preach my funeral." Aunt Susie was sanctified in 1901 and was a lover and reader of the *HERALD OF HOLINESS* for about twenty years and God's Revivalist for about thirty-two years. We expect to meet Aunt Susie over on the other side where our frail bark will have beached itself on the sands of eternity.—Velma Murphy.

## ANNOUNCEMENTS

Rev. Harvey Galloway, 1141 Sycamore St., Cincinnati, Ohio, is appointed District Secretary to succeed Rev. S. D. Kelley, who has resigned because of accepting pastorate in the East.—Charles A. Gibson, District Superintendent.

Rev. W. H. Parker of Hamilton, Ohio, and Rev. H. C. Little of Ironton, Ohio, have been appointed to fill vacancies on the examining board.—Chas. A. Gibson, District Superintendent.

*Woman's Missionary Societies of Ohio District:* In order to make a complete report of all the activities of the district all presidents and officers will be sure to get all reports to proper persons.

Treasurers, be sure to send in any monies on hand to Miss Elizabeth Smith, 315 Pleasant St., Springfield, Ohio, District Treasurer. This is necessary to get proper credit for the assembly year's work.—Mrs. Eva S. Gibson, President.

**NOTICE**—Evangelist Harold L. Volk has a few open dates during the summer. Will be glad to accept calls for revival meetings. Will go anywhere. Anyone wishing my services may write me at 1025 So. 4th St., Canon City, Colo.

**NOTICE**—After September 1 am open for dates as song evangelist to go anywhere the Lord directs.—Clarence Vale, 130 Potters Ave., Providence, R. I.

The District Assembly of the Kentucky District will be held in Ashland, Ky., Sept. 4 to 8. The pastor and people have secured a nice brick church just one block from the large tent where we have arranged for great evangelistic services each evening. Dr. R. T. Williams will preside. There will be no charge for registration but all will furnish their own meals. Rooms will be free to all delegates and as many visitors as possible. Rooms and meals will be furnished active visiting ministers and their wives. Also the pastor has secured a good camping place for all those who would like to come and camp during the assembly. The District W. F. M. S. will have a service Monday evening, the 2d, and an all day business meeting on Tuesday, the 3d. Mrs. S. N. Fitkin, the National President, will be present, also a number of other good workers. Let all plan to attend this the greatest of all the Kentucky Assemblies.—L. T. Wells, Superintendent of Kentucky District.

**NOTICE**—The Ohio District Assembly will be held on our district campmeeting grounds August 27 to Sept. 1, Dr. R. T. Williams in charge. Remember the plans for a great all day meeting on Labor day following the assembly. Dr. Williams will be with us and speak. Let every pastor get in all reports and both budgets in full and come with the greatest reports of progress yet.—Chas. A. Gibson, District Superintendent.

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Pasadena College, Orval J. Nease, President

Howard at Breese, Pasadena, Calif.

**NOTICE**—On account of changes being made in churches and postponing of meetings, I am available for meetings after September 8. Let those who desire my services for revivals, write me in care of the Nazarene Publishing House, 2923 Troost Ave., Kansas City, Mo., or according to my state, general delivery, or wire me—J. B. McBride, Cincinnati, Ohio, Gen. Del.

**SPECIAL NOTICE**—All under-graduates of the Central Northwest District are requested to meet the Board of Examinations a day early or August 13, 1929, at the assembly held in Minneapolis—G. D. McDonald, Chairman.

**REQUEST FOR PRAYER**—For a sister of Berkeley, California, who desires sanctification and the healing of her body.

**BORN**, to William M. and Rev. Viva C. Crawford, June 8, 1929, a son, Samuel Jonathan, at their home in Winter Haven, Florida.

**REQUEST FOR PRAYER**—We were called home to Glens Falls, New York, by the illness and death of our two sisters, Mrs. Ida May Densmore and Miss Grace Agnes Brett, who went to their eternal home on the same day, June 10. They were both charter members of the Pentecostal Church which was organized here in 1889 and were devoted and consistent members of the same until it was disorganized. We are the last of the family and desire the prayers of our church in this double bereavement.—Mrs. W. A. Millett.

**PRAYER IS REQUESTED** by a daughter in Florida for the healing of her mother, also for spiritual help for herself; by a sister in California that the Lord may take an enemy away and protect a life; for a sister in Washington that she may be sanctified.

## OHIO DISTRICT HONOR ROLL

JULY 1

Churches 100 per cent paid up on District Budget:

Columbus (First), Coshocton, Cardington, Celina, Dayton (Parkview), Felicity, Franklin, Fayette, Ft. Recovery, Ironton, Kenton, Lancaster, Lithopolis, Mansfield, Mt. Vernon, Manchester, Paulding, Portsmouth, Point Rock, St. Paris, Springfield, Sunrise Chapel, Troy, Waumoon, Walbridge, Wooster, Xenia.

W. R. GILLEY, Sec. Advisory Board

## PASTORAL ARRANGEMENTS

### Southern California District

**DISTRICT SUPERINTENDENT**—Rev. J. T. Little, 1558 Atchinson St., Pasadena, Calif.

**DISTRICT SECRETARY**—Mrs. Paul Bresee, 1126 Santee St., Los Angeles, Calif.

**DISTRICT TREASURER**—Mrs. C. E. Jones, 1969 N. Marengo Ave., Pasadena, Calif.

**PASTORS**: Alhambra, Melza Brown; Altadena, J. Leslie Freels; Anaheim, Cora A. Isham; Belvedere, W. I. DeBoard; Brea, W. B. Corlett; Burbank, W. C. Frazier; Conchella, J. H. Evans; Colton, Halcy Messer; Compton, Hardy Powers; Corona, to be supplied; Cucamonga, E. J. Ewell; Cypress, F. E. Chapman; Downey, Ben Buelke; Escondido, B. V. Seals; El Centro, J. L. Taylor; Fullerton, W. H. Johnson; Glendale, C. W. Griffin; Hawthorne, Frank Daniel; Hemet, C. E. Toney and Mrs. C. E. Toney; Hermosa Beach, E. P. Baker; Holtville, O. L. Wright; La Habra, to be supplied; Long Beach First, L. A. Reed; Long Beach South, L. R. Butcher; Los Angeles First, H. H. Hooker; Boyle Heights, I. P. Bowen; Eagle Rock, R. E. Gilmore; Emmanuel, P. G. Linaweaver; Garvanza, L. N. Fogg; Glenside Park, R. H. White; Graham, T. V. Cox; Grace, E. H. Mack; Hollywood, J. Proctor Knott; Mrs. Lucy P. Knott; Mexican, Mrs. M. M. McReynolds; Riverside Drive, M. G. Nelson; Midway City, J. J. Woodson; Monrovia, Joseph Gray; Mont-

rose, Roy Whislon; Ontario First, F. Arthur Anderson; Ontario Mexican, Thomas Sanchez; Pasadena First, H. B. Macrory; Bresee Avenue, D. I. Vanderpool; East, E. M. Hutchens; South, J. T. Black; Mexican, Charles Miller; Placentia, M. H. Dutton; Pomona, C. E. Keys; Redlands, S. M. Lehman; Riverside, G. S. Hunt; San Bernardino, F. E. Graham; San Diego First, V. P. Drake; University Avenue, E. G. Roberts; Mexican, S. D. Athans; Santa Ana, C. E. Harding; San Luis Obispo, Olive F. Crane; Santa Monica, T. E. Beebe; Upland, W. L. Brewer; Van Nuys, M. W. Gunn; Venice, F. A. Smith; Whittier, F. L. Stevens; Wilmar, M. M. Summers; Wilmington, Eldon Graves; Bellflower Mission, J. D. Cart.

## CAMPMEETING CALENDAR

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

July 18 to 28, Columbus, Ohio. Moore's Road, Ohio District Nazarene Campmeeting. Workers: Rev. Bud Robinson, Rev. Wm. Heslop, Rev. Norah Heslop, Rev. Raymond Browning, Prof. L. C. Messer and Rev. F. M. Messenger. For information write, Rev. W. R. Gilley, Secretary, 2104 Revere Ave., Dayton, Ohio.

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

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

July 18 to 28, the Columbia River Campmeeting Association will hold the Fourth Annual Campmeeting, Portland, Oregon. Workers: Dr. J. B. Chapman, Jarrette and Dell Aycock and Carlton Booth with District Superintendent J. E. Bates in charge. For further information write, Donnell J. Smith, 608 Elliott St., Portland, Oregon.

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

July 22 to Aug. 1, Indian Lake, four miles northeast of Vicksburg, Mich. Michigan District camp, Church of the Nazarene. Campmeeting and Christian Worker's Training school. Workers: Dr. and Mrs. E. P. Ellyson; Joseph W. Peters, song leader; Prof. W. J. Hildie, director of orchestra; Miss Myrtle Sherman, children's worker. Rev. F. W. Domina and Dr. Maude Allen Stunkle workers will take part. For rates and reservations, write Rev. O. J. Finch, 2345 Francis Ave., Grand Rapids, Mich. For information concerning Workers Training School, write Rev. W. W. Clay, Secretary, 1626 Maple Ave., Jackson, Mich.—R. V. Starr, District Superintendent.

July 24 to Aug. 4, Des Arc, Mo. Twenty-third Annual Campmeeting. Workers: Dr. C. E. Hardy, President Travecca College, Nashville, Tenn., and Rev. E.

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

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

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C. Dees and family and others. Earl Seal and Misses Mary Ruth and Ruby Lee Dees in charge of the singing. For further information write, Rev. T. C. Grigaby, Dees Arc, Mo.

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

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

July 25 to August 4, Little Rock, Ark., Arkansas District Campmeeting, Church of the Nazarene, will be held on the camp grounds one mile north of Little Rock on Conway pike. Workers: Rev. T. M. Anderson and Rev. C. B. Fugett preachers; Professor Ben Sutton and wife, singers. For information write Mrs. Anna L. Oliver, District Secretary, 421 Olive Street, North Little Rock, Arkansas.

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

July 26 to August 4, St. Croix Falls Campmeeting, Ashland, Wis. Workers: Rev. J. E. Redmon and wife, Rev. E. O. Chalfant, Rev. T. W. Willingham, Miss Daisy Dean and others. For information will give four sermon lectures each on vital Bible themes. Other preachers and tion write, Mrs. Ida Yate, Elmwood, Wis. Secretary. ADDITIONAL—Young People's Holiness Convention, July 25, 26. Speaker, Rev. T. W. Willingham. Regular program arranged. For information for convention write, Miss Pearl Boyer, 711-3rd Ave. W., Ashland, Wis.

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

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

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

July 28 to August 4, Campmeeting at Connelly Springs, N. C. Workers: Reva John Owen, Tilden Gaddis; Moses Sisters and Miss Edith Crouse. For further

information write, J. H. Green, Box 200, Connelly Springs, N. C.

July 31 to August 11, Northern California Campmeeting, Santa Rosa, California. Workers: Rev. J. T. Little, Rev. U. E. Harding and Rev. Orval J. Nease, evangelists. Rev. J. F. Ransom, soloist and director of music; Mrs. I. W. Young, children's worker and soloist. Rev. Frank B. Smith, platform director. For further information write, Rev. Fred Weatherford, Sec., 787 Mill St., Santa Rosa, Calif.

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

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

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

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

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

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

Aug. 2 to 11, Buffalo Gap, Texas. Workers: Rev. H. C. Cagle, District Superintendent; Rev. R. H. Hooker, District President; N. V. P. S.; Special Evangelist, Rev. Paul J. Gaudwin. Mrs. Samuel J. Rider in charge of orchestra. N. Y. P. S. and Sunday school encampment, Aug. 8 to 11. For information write, Rev. H. W. Hauselman, Buffalo Gap, Texas.

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

## The Preacher's Magazine



A thirty-two page monthly magazine edited by Dr. J. B. Chapman. It is published exclusively for preachers and those studying for the ministry. The editor's purpose is to make it practical as well as inspirational. Every issue is packed full of good things—sermon outlines; illustrations, pastoral methods, articles on health, advertising, book reviews, etc. Some of the regular contributors are Dr. A. M. Hills, Rev. T. M. Anderson, Prof. J. B. Galloway, Rev. J. Glenn Gould, Rev. B. W. Miller, P. H. Lunn and others.

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I find this Magazine to best meet the needs of the pastor. Leonard L. Collins, Plattville, Wis.

I went to the others in the dormitory who are studying for the ministry. In twenty minutes I have gotten nine subscriptions. William Perkins, Wollaston, Mass.

I have read the Preacher's Magazine nearly from cover to cover. It is highly creditable and must be a great boon to our preachers. W. E. Smith, W. Somerville, Mass.

I find the Preacher's Magazine a great uplift with some great thoughts. It is one magazine that has been needed for a long time. Wouldn't be without it. Earl J. Stevens, Millington, Mich.

I was so taken up with the contents of the two issues of the Preacher's Magazine that I read them through in one sitting—way into the night. O. W. Ferk, Minister, Evangelical Church, Twin Brooks, S. D.

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

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

Aug. 8 to 18, Maybee, Michigan. Annual Interdenominational Campmeeting of the Southeastern Michigan Holiness Association. Workers: Wm. O. Nease, C. V. Holstein, H. P. Woods, E. O. Rice. For further information write, Mrs. Clara Palmer, 544 Thompson St., Ann Arbor, Michigan.

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

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

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

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

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

August 8 to 26, Oregon, Wis. Hallelujah Campmeeting. Workers: Rev. and Mrs. J. E. Redmon, Rev. and Mrs. Romie Marshall, Rev. and Mrs. Jack Linn. For information write, Rev. Jack Linn, Oregon, Wis.

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

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

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

August 15 to 26, Wichita, Kansas, Beulah Park. The Fortieth Annual Camp of the Kansas State Holiness Association.

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tion. Workers: Rev. C. H. Babcock, Rev. Paul Rees, Rev. Mrs. W. T. Bartlett, Professor B. D. Sutton and wife. For information write, W. R. Cain, Secretary, 615 S. Vine St., Wichita, Kans.

Aug. 15 to 25, Ramsey, Ind., the Twenty-fifth Annual Campmeeting of the Harrison County Holiness Association. Workers: J. B. McBride and Guy Wilson, evangelists; C. C. Rinebarger and wife, song leaders; Mrs. J. C. Gray, children's worker. For further information write, Geo. F. Pinaire, Ramsey, Ind.

Aug. 15 to 25, Kampsville, Ill., Hillcrest Holiness Campmeeting. Workers: Rev. C. H. Stalker of Columbus, Ohio, and Rev. B. T. Planery. Song leaders and children's workers: Mr. and Mrs. R. A. Shank. For further information write, Elba Folles, Kampsville, Ill.

Aug. 16 to 26, Kirk, Colorado, Eastern Colorado Plains Campmeeting. Olivet Tabernacle. Workers: Rev. G. F. and Byrdie Own. For further information write, L. O. Webber, Yuma, Colorado.

Aug. 16 to 25, Drainesville Holiness Campmeeting. Workers: Rev. W. A. Grogg, Rev. Raymond Wilder. For further information write, Anna L. Hyatt, Herndon, Va.

August 16 to 26, Main Springs Campmeeting, four miles east of Prescott, Ark. Workers: Rev. S. H. Owens of Ada, Okla., evangelist; Rev. Harvey Galloway and wife of Cincinnati, Ohio, as singer and pianist. For information write, Mrs. L. Martin, Secretary, Prescott, Ark.

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

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

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

August 23 to Sept. 1, Greenfield, Ind., the 28th Annual Campmeeting of the Eastern Indiana Association. Workers: Rev. John Fleming and Jessie Whitecotton. Song evangelists, Rev. Haldor Illenas and wife. For further information write, Hansel Williams, 109 W. 4th St., Greenfield, Ind.

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

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

## CHURCH COLLECTION ENVELOPES

### At Reduced Prices

Almost 50 per cent less than formerly

We have just completed arrangements with a large manufacturer of church collection envelopes as a result of which we are able to offer our churches collection envelopes at almost 50% of prices previously charged.

Please note carefully these astonishingly low prices:

#### SINGLE ENVELOPES

Standard Size, 25-16x3½ inches

	White	Manila
1,000 sets or more	6¼c	6c
500 to 999 sets	6½c	6¼c
400 to 499 sets	6¾c	6½c
300 to 399 sets	7c	6¾c
200 to 299 sets	7½c	7¼c
100 to 199 sets	8½c	8¼c
99 sets or less	10c	9¾c

#### DUPLEX ENVELOPES

Standard Size, 2½x4¼ inches

	White	Manila
1,000 sets or more	6¼c	6½c
500 to 999 sets	7c	6¾c
400 to 499 sets	7¼c	7c
300 to 399 sets	7½c	7¼c
200 to 299 sets	8c	7¾c
100 to 199 sets	9c	8¼c
99 sets or less	10½c	10¼c

Minimum charge, \$4.00, net

Prices quoted do not include forwarding charges. Shipments will be made by freight, parcel post or express—whichever is least expensive.

Terms: At these special prices we prefer to have cash with order. If this is not convenient we shall expect payment within 30 days from date of bill.

Be sure to designate "single" or "duplex." Also "white" or "manila." Do not fail to specify just what printing is wanted on the envelopes. They will be printed according to your instructions at no extra charge. Do not fail to tell us the exact date for the first envelope in each set.

It will take from ten days to two weeks to deliver an order.

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



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

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

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

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

## DIRECTORY

### GENERAL SUPERINTENDENTS

**M. F. REYNOLDS**  
Office, 2923 Troost Ave., Kansas City, Mo.  
Tennessee ..... Sept. 11 to 15  
Alabama ..... Oct. 23 to 27  
Mississippi ..... Oct. 30 to Nov. 3  
Georgia (Columbus, Ga.) ..... Nov. 8 to 10  
Carolina Virginia (Roanoke, Va.) ..... Nov. 13 to 17  
Florida (Miami, North Side Church) Nov. 20 to 24  
Louisiana ..... Nov. 27 to Dec. 1  
Arizona ..... Dec. 4 to 8  
El Paso, Mexican border work, El Paso, Texas ..... Dec. 11 to 15

**J. W. GOODWIN**  
Office, 2923 Troost Ave., Kansas City, Mo.  
Central Northwest (Minneapolis, Minn.) ..... Aug. 14 to 18  
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Missouri ..... Sept. 4 to 8

**R. T. WILLIAMS**  
Office, 2923 Troost Ave., Kansas City, Mo.  
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Northern Indiana (P. Wayne, Ind.) ..... Aug. 14 to 18  
Indianapolis ..... August 21 to 25  
Ohio ..... Aug. 28 to Sept. 1  
Kentucky ..... Sept. 4 to 8

**J. B. CHAPMAN**  
Office, 2923 Troost Ave., Kansas City, Mo.  
Kansas (Hutchinson) ..... September 3 to 8  
Kansas City (Topeka) ..... September 17 to 22  
Western Oklahoma (Bethany) September 24 to 28  
Eastern Oklahoma (Baptista) ..... October 1 to 6  
Arkansas ..... October 8 to 13  
Dallas ..... October 15 to 20  
Hamlin (P. Worth) ..... October 22 to 27  
San Antonio ..... Oct. 29 to Nov. 3

## WANTS

**REWARD OFFERED**—Five dollars per copy for the first printed copies to reach me by mail of old minutes of the Chicago Central District, for the years of 1905, 1906, 1907 and 1908. M. B. Martin, Sec'y, 201 East Park Ave., Champaign, Ill.

**FOR SALE**—Coon slide Trombone. Artist's model; high and low pitch; medium bore, silver plate and gold plate bell, plush lined case; all in A-1 condition; priced to sell. Write The Musical Whiten, Box 204, Highland Park, Ill.

**FOR SALE**—Two modern residences at Bethany, Okla., and several farms and homes near Vilonia Academy and Bible School. Reasonable prices and good terms. Write, Vilonia Academy and Bible School, Vilonia, Arkansas.



REV. BUD ROBINSON



PROF. L. C. MESSER



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# Robinson-Messer Campaign

## On the Nebraska District, August 1-20

### In Interest of Home Missions and The Herald of Holiness

#### SLATE SUBJECT TO CHANGE

Beatrice ..... Aug. 1, 7:45 p. m.	York ..... Aug. 11, 10:00 a. m.
Fairbury ..... Aug. 2, 7:45 p. m.	Grand Island ..... Aug. 11, 7:45 p. m.
Guide Rock ..... Aug. 3, 7:45 p. m.	Central City ..... Aug. 12, 7:45 p. m.
Hastings ..... Aug. 4, 10:30 a. m.	(Home Mission Meeting)
Kearney ..... Aug. 4, 7:45 p. m.	Newman Grove ..... Aug. 13, 7:45 p. m.
Litchfield ..... Aug. 5, 7:45 p. m.	Fremont ..... Aug. 14, 7:45 p. m.
Arnold ..... Aug. 6, 7:45 p. m.	(Home Mission Meeting)
North Platte ..... Aug. 7, 7:45 p. m.	Lincoln ..... Aug. 15, 7:45 p. m.
(Home Mission Meeting)	Omaha First Church ..... Aug. 16, 7:45 p. m.
Curtis ..... Aug. 8, 7:45 p. m.	Omaha Central Church (Convention) ..... Aug. 18-19
Farnam and Lone Star (Farnam) ..... Aug. 9, 7:45 p. m.	Hubbard ..... Aug. 20, 7:45 p. m.
Kencsaw ..... Aug. 10, 7:45 p. m.	