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LORD HELP ME TO BE KIND

By Haldor Lillenas

LORD, help me to be kind to those who are unkind.
Compassionate in heart to those who cannot find
In me, what they have sought in vain.
That I may have a love for those who love me less,
A patient tenderness for those who would not bless
But curse me, in their bitter pain.

Lord help me to be kind to those who cannot see
My motives, or my plans, nor yet why I should be
Just as I am and nothing more;
That I may soon forget the words that seem unkind,
Full knowing that Thy grace each wounded heart can bind
And love can heal it as before.

Lord, help me to be kind along life's weary road,
That I may never add more weight to someone's load,
To one who bears a heavy heart.
That I may never add a tear to those that fall,
Nor cause a heart to ache, or drink the bitter gall
Because of my unthinking art.

Lord, help me to be kind to those who pass me by
Succeeding, where I fail, no matter how I try,
Rejoicing in their good success;
That I may cheerful be, content to follow Thee
No matter what may come, if Thou wilt walk with me
Through shade or sunshine or distress.

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HERALD OF HOLINESS

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THE EXPERIENCE OF FRANCES RIDLEY HAVERGAL

FRANCES RIDLEY HAVERGAL was born in 1836, in Worcestershire, England, where her father was for a time the rector at Astley. As a child she was very precocious and could read simple books at three years of age, and at four could read the Bible correctly. At nine years of age she was accustomed to write long letters to her friends in perfect rhyme. She was converted while in school at about fourteen years of age. After her conversion, whether in school or traveling in Switzerland, Wales, Ireland and Scotland, she took a bold stand for Christ. While in Germany, of the one hundred and ten girls in attendance at the school, there was not another converted person, and while she suffered much persecution from them, she continued her firm stand for Christ and succeeded in winning their confidence. She received a splendid education both in England and in Germany, and was especially proficient in the languages, including Latin, Greek, Hebrew, French and German. She was also a constant student of the Bible and at the age of twenty-two knew the whole of the Gospels, Epistles, Revelation, Psalms and Isaiah by heart. The Minor Prophets she learned in later years.

But through all of her activities, there was in her heart a constant longing for a deeper Christian experience. In "Gleams and Glimpses," written in 1858, she says, "Gleams and glimpses, but oh, to be filled with joy and the Holy Ghost!" It was at the age of twenty-two that she wrote the hymn, "I Gave My Life for Thee," which reveals something of her longings and aspirations for the deeper, fuller and richer experience. In 1865, after passing through many dark places in seeking the experience, she wrote, "I had hoped that a kind of tableland had been reached in my journey, where I might walk awhile in the light, without the weary succession of rock and hollow, crag and morass, stumbling and striving; but I seem borne back into all the old difficulties of the way, with many sin-made aggravations. I think that the great root of all my trouble and alienation is that I do not now make an unconditional surrender of myself to God and until this is done I shall know no peace. I am sure of it." But at last she entered the vale of Beulah, the long looked for experience came and her

whole being was lifted into sunshine and gladness. Her sister Maria, who likewise enjoyed the experience, gives this account of how her sister was brought into this experience of heart cleansing.

"We now reach a period in the life of dear Frances that was characterized by surpassing blessing to her soul. The year 1873 was drawing to a close, and she was again visiting Winterdyne. One day she received a letter from N—, a tiny book with the title 'All for Jesus.' She read it carefully. Its contents arrested her attention. It set forth a fulness of Christian experience and blessing exceeding that to which she had as yet attained. She was gratefully conscious of having for many years loved the Lord and delighted in His service; but there was in her experience a falling short of the standard, not so much of a holy walk and conversation, as of uniform brightness and continuous enjoyment in the divine life. 'All for Jesus' she found went straight to this point of the need and longing of her soul. Writing in reply to the author of the little book, she said, 'I do so long for deeper and fuller teaching in my own heart. "All for Jesus" has touched me very much. I know I love Jesus, and there are times when I feel such intensity of love for Him that I have not words to describe it. I rejoice too in Him as my "Master" and "Sovereign," but I want to come nearer still, to have the full realization of John 14:21 and to know "the power of his resurrection," even if it be with the fellowship of His sufferings.'

"God did not leave her long in this state of mind. He himself had shown her that there were 'regions beyond' of blessed experience and service; had kindled in her soul the intense desire to go forward and possess them; and now, in His own grace and love, He took her by the hand, and led her into the goodly land. A few words from her correspondent on the power of Jesus to keep those who abide in Him from falling, and on the continually present power of the blood ('the blood of Jesus Christ his Son cleanseth from all sin') were used by the Master in effecting this. Very joyously she replied, 'I see it all, and I have the blessing.' The sunless ravines were now forever passed, and henceforth her peace and joy flowed onward, deepening and widening under the teaching of God and the Holy Ghost. The blessing she had received lifted her whole life into sunshine, of which all she had previously experienced was but as pale and passing April gleams compared with the fulness of summer glory."

THE CONSECRATION HYMN

It was at this time that her great consecration hymn, "Take my life and let it be," was written. "Perhaps," she says, "you will be interested to know the origin of the consecration hymn, 'Take my life.' I went for a little visit of five days. There were ten persons in the house, some unconverted and long prayed for, some converted but not rejoicing Christians. He gave me the prayer, 'Lord, give me *all* in

this house!' And He just *did*! Before I left the house everyone had got a blessing. The last night of my visit I was too happy to sleep, and passed most of the night in praise and renewal of my consecration, and these little couplets formed themselves and chimed in my heart one after another, till they finished with, 'Ever, only, all for Thee!' From this time her life was a beautiful example of this consecration hymn. She sang nothing except sacred hymns and songs, and her voice like her pen was "always, only for her King," "I forget sometimes," she said, "but as a rule I never spend a sixpence without the distinct feeling that it is His, and must be spent for Him only, even if indirectly."

HER TRIUMPHANT DEATH

She was greatly broken and suffered much from ill health during her last days, but when friends sympathized with her she said, "Never mind! It's home the faster! God's will is delicious; He makes no mistakes." She requested that her favorite text should be placed on her tomb, "The blood of Jesus Christ his Son cleanseth from all sin." On her dying bed she very frequently would exclaim, "So beautiful to go!" She said, "Oh, I want you all to speak bright, bright words for Jesus! Oh, do, do! It is all perfect peace. I am only waiting for Jesus to take me in."

THE NEED OF TEACHING OBEDIENCE TO LAW

President Hoover in a recent address to the Parent-Teacher Association struck at the root of much of the present day lawlessness and crime when he said, "It is not only by precept to the young but also by example of their parents and teachers that obedience to the law should be taught as the first lesson in self-government." Much is said by the Christian ministry concerning the violation of the Volstead Act and the Eighteenth Amendment, but the same principle applies to all law. The Scripture statement is "He that is guilty of the least is guilty of the whole." We know of some holiness preachers who have been arrested over and over again in the same town for speeding and this not as a matter of unintentional violation but as a deliberate disregard of traffic laws. Worse still, they regarded the whole affair in a light manner. There is need for an old-fashioned, rugged conscience in regard to the obedience to law. The preacher who knowingly and wilfully violates the traffic laws or any other, has joined the company of law-breakers, boot-leggers, smugglers, robbers and such like and should get the guilt off his own conscience before saying too much about the other law-breakers.

ANOTHER GOLDEN WEDDING

Rev. and Mrs. Jerry Clevenger, who have charge of the work at Blue Ridge, Missouri, on June 19th completed a half century of married life. They had decided not to celebrate their golden wedding anniversary, but the youngest daughter, Mrs. Minassian,

who lives in Kansas City, Mo., invited the family to her home June 23rd for dinner. There were present Mr. and Mrs. Carl Minassian and their son Clyde, Mrs. Carry Haggard and her son, A. M. Haggard, and the baby girl Alice Beth of Canyon City, Colo.; her niece, Miss Bernice Moody, of Mulberry, Kansas; Mrs. Grace Wagner and her husband, James Wagner, and two of their daughters, Lucile and Madalene, and their two little sons, James and Ralph. One daughter, Ellen, was not there. D. C. Clevenger and wife and their two sons Donald and D. C. Jr., and Jerry Wardlow Clevenger, youngest son of Brother and Sister Clevenger, were also present. Brother Clevenger sat at the head of the table and prayed earnestly for his wife who had stood by him so many years, for his children, their wives and husbands, and for his grandchildren. After dinner, the children presented Brother and Sister Clevenger with fifty-five dollars in gold.

When so much is said about the decadent family life of modern times, and the constantly lowering standards of faith and morals are eating like a canker at the core of this sacred institution, it is refreshing to learn of these golden weddings, where marriage has not proved a failure and where the institution of the home is held in holy reverence. We wish for Brother and Sister Clevenger many more years of service in the Master's vineyard.

EDITORIAL CORRESPONDENCE

Dr. J. G. Morrison, Executive Secretary of the General Board, together with his wife and daughter, have been visiting a number of churches in the Northwest recently. They traveled by automobile, and made it a time of vacation as well as a missionary tour in the interests of the General Budget and Foreign Missions. He writes an interesting account of his trip which we are sure readers of the *HERALD OF HOLINESS* will enjoy.

THE ANGELIC CONVOY

The advice of the family physician, for the recovery of the health of debilitated women members of the family, was to camp out, get next to nature, change of scenery, etc. So it was arranged to unite motor travel with as much missionary work as could be made to fit in. A tent, bedding and "grub box" were secured, and June 10th we started.

On the Sunday afternoon before leaving Kansas City dear Brother and Sister H. F. Reynolds called to say "bon voyage," and to pray with us. The good doctor, himself fresh from a gigantic struggle to again become physically fit in the great campaign of spreading scriptural holiness, was specially led out to pray that "angels would convoy this car load of God's children, to their destination and return." We devoutly echoed an "amen" to that prayer, and morning after morning, on the whole journey, after all was packed, tied and strapped for another day's ride, we all bowed our heads, and reinvoked the presence of

our guardian angels, in earnest prayer for the day. For does not the Holy Book say, referring to the angels of God, "Are they not all ministering spirits, sent forth to minister to them that are heirs of salvation?" Feeling sure, therefore, that we were "heirs," and trusting implicitly in the statement of the Word, we could, in our thought, see two beautiful shining, powerful, protecting, ministering spirits constantly with us. One some fifty feet ahead of our car, hastening, when we hastened, and retarding, when we slowed down. The other as many feet behind, bringing up the rear, and safely guarding us from all harm.

And are they not sorely needed these days? What with accident to machinery, collision, sudden descent into inhospitable ditches, or what not, the land is full of the dead and dying from the use of high powered cars, not yet perfected sufficiently to think for themselves.

In congested city streets they were needed several times, when with quick conveyance of warning thought, they induced the driver to make the speedy and proper whirl of the wheel in the nick of time. Once at a narrow bridge that some neglectful road guardian had failed to give warning of, we were almost upon another traveler coming from the opposite direction, when the angels intervened and saved us by a hair's-breadth. There was a raucous scraping of fenders, a close hugging of the bridge rail on the "nigh" side, a swift descent of our brother traveler's car into a harmless ditch, a mutual congratulation that no harm was done, and on we went, thankful for our convoy of heavenly spirits. Another time the driver was impressed to slow down when there seemed no apparent need of it, and rounding the hidden corner was confronted by a huge bus blocking the whole highway, in the act of passing another car in front of it, contrary to the rules. But for the timely warning of our guardian angels we would have been unable to take to the roadside and allow the huge offending thing to pass us by.

It was such a comfort to feel their presence. Whether in the drizzling mud of an Iowa detour or the speeding gray gravel roads of Minnesota, traveling at a high rate of speed or on the fearful rough rutted trail of parts of Montana or in the gray mountain deserts of Wyoming, the hot sandy wilds of southern Idaho, the majesties of the "Columbia Highway," the cool reaches of the luxuriant Pacific coast or among the green glades of Yellowstone geyser land, we felt them all the way. Their presence was a sweet comfort reminding us of the hair-numbering care of our heavenly Father. At night they guarded the tent, one at the door, and one close by in the rear, and we slept peacefully, whether in congested "tourist camps" with barking dogs and crying children, or whether by a forbidden roadside, where tourists have never come, or in Yellowstone among the bears, that are tame enough to rear up and reach a strong paw into one's face looking for a hand out. Thank the Lord for the convoy. Seven thousand miles witnessed no breakdown, no collision, no upset,

no serious interruption of the smooth working machine that did our every bidding; only three flat tires, and the angels were with us all the way. Dr. Reynolds' prayer was answered.

The Shoshone Dam

The irrigation waters of the West have been written about, sung about and commented on times without number, but one more comment still cannot do them justice, as they exemplify by turning deserts into fruitful fields the work of salvation among human hearts that are dry as deserts with the parched conditions of sin.

The Shoshone River rises near the Yellowstone Park country and after meandering among bold mountains, for a hundred miles or so, suddenly leaps through its mountain barriers, cutting a deep and precipitous canyon gash in the eternal rocks, that is several hundred feet deep. Here our Uncle Samuel with the unerring instinct of his gifted engineers, has planted one of his irrigation dams. Square across that canyon gash, he has placed a gigantic concrete plug, boring a tunnel spillway through the heart of the mountain, to allow for the overflowing of the river.

The waters, cut off from their canyon outlet, have sullenly turned back upon themselves, until they have formed a great lake of many miles in length, and as many more in width, hemmed in by the mountains, and constantly fed by the snowcapped peaks of the Rockies. With the electric power generated by the plugging overflow, seven towns are lighted with electricity, hundreds of miles away. With the pentup waters of the great Shoshone reservoir several hundred thousand acres of arid Wyoming desert are turned into fruitful fields, smiling with happy homes, abundant harvests and green productive trees. What does it all? Water! How does it get there? Through the benevolence of a great government. Otherwise that section of Wyoming would be dry as dust, covered with sporadic sage brush, and haunted with coyotes and jack rabbits.

So the waters of salvation—"and the desert shall rejoice and blossom like the rose. It shall blossom abundantly, and rejoice with joy and singing." In the gashed sides of the great Shoshone canyon, and its mighty wedge of concrete impounding the life-giving waters for the reclamation of the desert, we saw again a figure of the wounded side of a crucified Redeemer, from whence flowed the cleansing flood that turned our own parched heart into a pool of perfect love, and made it rejoice with joy and singing.

"The Lord's answers to prayer are infinitely perfect, and eternity will show that often when we were asking for a stone that looked like bread, He was giving us bread that to our shortsightedness looked like a stone."

Our faith is fed by what is plain in Scripture, and tested by what is obscure.—ST. AUGUSTINE.

JULY GLEANINGS

By General Superintendent Chapman

Professor Kirsopp Lake accredits the success of the Christian Church between the third and eighteenth centuries to the fact that it offered men an infallible guide of life, to be found in the Church, the Bible and the Christ. Now he says history has shown that the Church has sometimes erred, science has discredited the biblical account of man's origin and development and even bishops have joined in to interpret the teachings of Jesus Christ as though they were the words of no more than a wise man. The professor seems to think there is hope for men and for the race even when all this is done. But personally, I cannot share his optimism, under such conditions. But I do welcome the message of an inerrant Bible and the leadership of the faultless Christ. And I believe that the only hope of the individual is to receive this message and follow this Christ. Human reason cannot be trusted for wisdom, nor human power for purity. The attainment of a desirable immortality is inseparably connected with Christian experience and life, and the only way any of us can make this present world a better world for our own and coming generations to live in is to become and remain New Testament Christians.

A writer claims that there are two classes of liberals in the membership and ministry of the churches today. The "left wing" is composed of those who express their unbelief clearly and with decision. The "right wing" is composed of those who use the old phraseology with new meaning. These latter, for instance, profess to accept the creed, but they "re-interpret" it while doing so. They claim to believe in prayer and faith. But by prayer they mean no more than the psychologist means by "concentration," and by faith, they mean, "he can that thinks he can." And, as always, the lurking foes are the more dangerous to the cause of pentecostal Christianity.

In "Every Day Questions" an inquirer wants to know if the world would not be better off if the words "sin," "lust," etc., had never been coined. And wants to know if it is not about time for those to whom an emotional religious feeling is not essential to banish the notion of sin and teach children that all life is beautiful, and that the only need for controlling our physical tendencies by mental efforts is for the sake of making ourselves and others happier. Dr. Cadman answers these questions with unusual vigor by saying:

When might is right and caprice is law, when sophistry of a sort can justify in its own eyes the lust of the flesh; when the plain people have imbibed the idea that sin is but a theological bugbear and have cast from them religious standards and moral prescriptions—what will be the result? It will be the Roman empire back again with its terrific wickedness and

groaning misery and the Renaissance returned once more with its incest, parricides and poisonings.

The thieving rascal who robs the poor of their life's savings; the gangster who deliberately shoots down an innocent bystander lest he should be called as a witness; the filthy sadist caught in the perpetration of his unspeakable crimes upon youthful victims; the dope peddler, eager to blast body and soul for a price, will hail the application of your speculations.

Are these beasts of prey feeding on society merely the embodiments of "selfishness and thoughtlessness about others" or are they sinners? Personally, I prefer to apply the old labels to them and to the malefic evils they represent, and I would add an adjective or two for good measure.

But they are not the only offenders. Educated men and women who spurn conventions when these oppose their personal pride and indulgence, who turn the sanitating moralities of life into a jest, who mock and defy the efforts of advocates of public righteousness, who insist that every man has his price and every woman is approachable, are sinners of the deepest dye and akin to those already mentioned. They help to create the atmosphere which makes possible crimes of violence.

Fortunately truths of the heart and conscience rise from the many to the few; whereas, ideas of the mind gravitate from the few to the many. Thus the balance is struck in favor of an absolute moral standard, harmonizing with right, with reason and with revelation.

Against these substantial factors conceptions which minimize the heinousness of iniquity rebel in vain. It remains what it has always been, the violation of the divine law. Its reality is so oppressive that not only churches, but states, have to arm against it. Educators and reformers know sin's strange obduracy. You also should know it and not bandy words about "emotional religious feeling" and the "beauty of life." In this connection such phrases are rhetorical drivel.

The Church and ministry must be able and willing to save and serve both the old and the young. For through the older people we preserve continuity with the past and through the young we preserve continuity with the future. When we cease to save and serve the older we find immediate trouble, and when we fail to save and serve youth we insure future weakness and death. Both an "old people's church" and a "young people's church" are deformities. One has said, "It is always safer to agree with the old, but it is more important to convince the young." But it is a joy to be able to say that the program of full salvation appeals to both old and young and satisfies them both alike. There is no better way to "reach the masses" effectively for God and righteousness than to get soundly converted and sanctified and then go out and work hard to get others into the fulness of the blessing. Means and methods are of secondary importance. The chief factor is the Spirit of God.

There seems to be a league between the devil and literary men for the purpose of subtly telling it that all our heroes were measurably bad and that all villains were and are quite markedly good. But personally, we believe it is a part of that age old diabolical policy of blurring the line between good and bad so as to make sin respectable and to hide the devil's cloven feet. It still remains that "He that doeth righteousness is righteous," and "He that committeth sin is of

the devil." And it still remains that when a saint of God dies he rises into a heaven of indescribable bliss, and when a sinner dies he sinks into a hell of remorse and sorrow and endless exile from God. There is no repentance after death and no salvation outside of Jesus Christ.

Superstition and skepticism are the two enemies of the human mind; and although they appear as opposites, their cure is the same remedy. Bishop Butler said, "True religion takes up that place in the mind which superstition would usurp, and leaves little room for it; and likewise lays us under the strongest obligations to oppose it." And as concerning skepticism, the grace of God in the heart amounts to a demonstration and itself generates the atmosphere of faith.

Paul was a very learned man. But for the grace of God in his heart, it might easily have been as Festus said, "Much learning doth make thee mad." And madness may be revealed either in vociferousness or in paralysis of speech. When a learned man considers how much he knows as compared with others, he is likely to talk. Then when he considers how little he knows as compared with the great field of knowledge, he is likely to have little to say. Of Canon Barnes it was said, "His heart is as full of modesty as his mind of tentativeness." It is necessary that anyone who would influence his fellows shall know one or two things and know them so well that he is able to account for everything with his facts as a basis. This is why "The people who do know their God shall be strong and do exploits."

In every instance of approach to truth there are said to be three stages. First, there is the time of destroying false ideas. Second, there is the time of searching for new ideas. And third, there is the time for preaching the new ideas with passion. And there can be no question that we are in this last stage, so far as the preaching of full salvation is concerned. The world and the Church are well supplied with men who are broad in their interests, but they are much in need of men who have sought and found and who can definitely tell others how to find.

"Those who love truth die young, whatever their age," because whatever their discoveries, there is always so much yet to know. Newton said, "Whatever I may be to others, to myself, I am but a child picking up a few pebbles on the beach, while all the great ocean of knowledge lies yet before me."

"The minister of the gospel should in the first place be a man of God. Other additional gifts and graces will add to the value of his ministry, but without the first all other gifts amount to that much tinsel."—*Christian Monitor*.

PRAYER AND FASTING

By MRS. BERTHA M. GOODWIN

MY HEART has rejoiced greatly to know that so many of our dear people are joining the Prayer and Fasting League. What could be done if all were to see the light and know the blessing of waiting before the Lord, and holding steady in faith for victory?

I am praying and believing that every one of our seventy-five or eighty thousand Nazarenes shall get the vision of the great needs on our mission fields; and rally as good soldiers of the cross of Christ to this great work. God has thrust us forth in these last days with a gracious message of full salvation which fits the needs of all people. It would be sad indeed if we should fail God after He has done so much for us in the homeland.

In these days of prosperity and material blessing, as holiness people, we should bring our tithes into God's store-house, so there will be plenty to pay the budgets. We must also bring our offerings as never before.

Some doubtless may say, "Am I not giving my tithes; is not that enough?" Oh, no, my good brother or sister, you are not giving the tithe. You are only paying God what is already His, when you bring the tithe. "The tithe is the Lord's." "We pay tithes." Tithing is not giving at all. Tithing is paying rent as good stewards. Not until our offerings above the tithe come rolling in do we give one penny to God.

Why am I so interested in pushing this Prayer and Fasting League?

First, we all need to take more time in prayer for our noble, heroic and self-sacrificing missionaries who are toiling on hard and lonely fields.

Second, prayer and fasting will enrich our own souls through sweet communion with God. And this will reveal to us how much more we may give for missions. We can all do so much more when we see the need and feel the burden.

Third, as a people we need to fast more than we do for our own physical benefit. Many of us, I fear, eat more than we are able to properly assimilate, and thus much of our food is wasted. Hence we are not able, or at least do not, give the money we might give had we been more careful and fasted a bit more.

The Prayer and Fasting League only requires fasting one meal a week. It should not hurt anyone of us to refrain from one meal each week. Think of the poor Nazarene brothers and sisters in heathen lands who are nearly starving for food. Why not take the time we would spend in eating one meal and pray for our missionaries, and then give the price of a meal as a token of self-denial? My heart has been so stirred over the sad news that some of our Nazarene Chinese are compelled to live on only one bowl of millet mush a day, while we sit down to three good meals each day. Should we not think of these dear ones, and offer a real prayer to God to relieve this suffering, and make us willing to help those in need?

THINGS CONCERNING ZION

By General Superintendent Reynolds

Woman's Foreign Missionary Society

UNLESS there should be found some human with wisdom and logic sufficient to prove otherwise, we must continue to believe that God manifested divine wisdom and divine goodness when He decided it was not good for man to live alone and said "I will make him an help meet for him" and He created woman.

If sacred and profane history can be relied upon, the consensus demonstrates that across the centuries she has proved herself to be such.

While the unbiased reader will have to admit that in the program of the fall, woman acted her full part, yet the evidence is overwhelming that up to that moment she had kept herself pure. It is exceedingly gratifying that the same records are abundant in demonstrating that across the centuries since the fall, woman *when in right relation* with God, has proved herself a hundred per cent true helpmate for man.

Another gratifying fact is ever present in history that when thus related to God, she has never usurped man. It is true instances might be cited where woman for a time seemingly usurped man, but it was only in a crisis and when the incident passed, woman was found in her God-given relation as a helper. It is true that Ruth, Esther and Deborah and others are outstanding in certain important events but when they had fulfilled the particular mission to which they were providentially called, they are again found in their God-given relation to man—a helpmate.

Profane history also demonstrates that women, when in right relation with God, if they have been leaders such as queen Victoria was, it is because of the legitimate relations they sustain to the said government. Nowhere has this been proved more than in carrying out God's program for the salvation of a lost world. Especially is this true in the great evangelistic campaign beginning in the eighteenth century and continuing in the present century.

When God needed a human body essential for a redemptive atonement that the present world-wide evangelistic program might be made possible, woman at the tremendous cost of all that is dear to her pure name and character, consented to be the mother of our Lord Jesus Christ. Woman was the last of the human family to tarry at the sepulcher after the crucifixion of Christ. Woman was the first to return with precious spices and ointments to complete the embalming of the body of our Lord and Savior. Woman was honored by our risen Lord as being the first evangelist conveying the good news of salvation for all men through Jesus Christ. Woman was the first convert of Paul and the other evangelists when they responded to the vision, "Come over into Macedonia and help us," and she since has demonstrated that she is acting her full part in God's program for salvation of the lost world.

In the more recent evangelistic activities of spreading the gospel over the world, woman's efforts to do her part in saving lost humanity are seen, not only in all civilized countries, but are prominent among those making inroads on uncivilized and heathen nations.

Those acquainted with the W. F. M. S. Study Course, will recognize the following with reference to the beginnings in W. M. S. work:

In 1861, the Woman's Union Missionary Society was organized in New York. This was the first attempt to bring the organized womanhood of the churches of all denominations into the work of missions. A little later the women of different denominations organized into separate bodies. The Congregational women were the first, and they were followed by the Methodists, Presbyterians, and later the other churches.

So they began sixty-seven years ago. In ten years they had made a good start in building the organization, publishing literature, and collecting large sums of money in small gifts. It is interesting to note that down through the years, they have prepared and published nearly four million study books, thus giving information to stimulate the interest of the entire church in world evangelism. More than this, they have earned, saved and invested approximately one hundred fifty million dollars in the work in foreign lands, thus aiding the church in carrying out her world-wide program."

They will also remember the following valuable information with reference to the beginning in holiness churches:

"The several branches of Holiness churches which now compose the Church of the Nazarene were all born missionary churches. Dr. H. F. Reynolds in the East, Dr. P. F. Bresee in the West, and Rev. J. O. McClurkan in the South, all emphasized world-wide missions.

"The Woman's Missionary Society was organized early in the history of the work, and it is with great pleasure that I proceed to introduce to you this little foreign child of our church, especially as she is the only one we have, except Foreign Missions. We will call her 'Little W. M. S.'

"She was born in the eastern holiness churches in April, 1899, in answer to many prayers, and was spiritual from her birth. Dr. Reynolds, who was then the General Missionary Secretary, together with Mrs. Reynolds were largely responsible for this organization."

Mrs. Reynolds and the writer were among the charter members of this organization, and helped to mother this little foreign child who proved a great blessing and inspiration to the churches in this early stage of the work, and was revived, or the Woman's Foreign Missionary Society as we now know it was organized in 1915, of which we hope to write later.

SELF-DENIAL

By General Superintendent Goodwin

IF ANY man will be my disciple, let him deny himself." In this commercial age how little real self-denial is practiced by God's people. What a selfish age this is. How we are all swept away into this awful vortex of selfishness before we realize where we are or what we are doing. Self-ease, self-comfort, self-interest, all our plans, desires, and efforts seem to be centered around ourselves. What self-indulgence in food, and clothing, and the comforts of life. Many would think it a great sacrifice to be without the new and latest design of auto, and the home must have the latest radio and phonograph. Many homes are bound down to monthly payments on the new car, radio, and phonograph until there is nothing left for the tithe, to say nothing about giving offerings.

It would seem that Christ estimated discipleship on the ground of self-denial. The only way I can be a true disciple of Christ is to practice self-denial. Now I am concerned about this matter of self-denial. What is self-denial? How can I deny myself? Must I go through life starved and half-clothed, with none of the comforts of life to deny myself? Must I live in the woods and alone, or dwell in some mud hut far away from society? Must I torture and deprive my body of its needs, live on the coarsest food, and be clad in cheap clothes or rags? Is there any method by which I may be able to understand what is covered by this statement of self-denial?

"Deny himself," does not stop there, but is followed with, "take up his cross, and follow me." Here we have a solution of self-denial. Follow Christ. Truly the earthly life of our Lord was filled with self-denial. He was a stranger, homeless, despised, rejected, often alone, weary, hungry, thirsty, suffering for others, and died for His enemies. A man of sorrows and knew the very depths of grief.

On the other hand, He gladly attended the wedding feast, enjoyed great suppers given in His honor, wore a beautiful seamless robe, slept upon a pillow in the boat, called His disciples out into secluded spot to rest awhile, often lived in the beautiful home of his friend Lazarus, enjoyed the friendship of rich Zacchæus, and was buried in a rich man's tomb. He enjoyed the blessings of living, and among the factors of life, left for His followers His joy. "My joy I give unto you, that your joy may be full." Our Lord had joy and He wanted His people to have joy. What then does He mean by self-denial?

Self-denial then must spell, others. There are many who are willing to deprive themselves of all comforts of life to save money. But it is money for themselves. Others are willing to give up home, comforts, and life itself for fame, but it is all that their name may be placed high in honor before men. Many are willing to

brave the hardships of the frigid zone, far away in the ice bound regions of the north pole, live on scant rations, and endure physical torture to be called heroes. Verily they have their reward. Much of denial is not self-denial but denial for self, or for selfish ends.

Self-denial then must comprehend denial for others with no hopes for self reward. I may even fast to save money to pay debts, or place it in the bank, or keep it in my pocket, but there is no self-denial in this at all. Truly I am depriving myself of the needs of life or I may deprive myself of the comforts of life and yet be far away from the real truth of self-denial. If I merely deprive myself for some self-interest, some ease, some comfort or pleasure, or some reward for the benefit of my own interests, surely this is not true self-denial. If my purpose in depriving myself is to advance some self interest, in reality I have glorified myself, rather than denied myself. Self-denial must have for its center an unselfish purpose with a view of blessing others.

Christ "pleased not himself." "He emptied himself," and became obedient unto the death of the cross. But all in the interests of others. There can be no virtue in privation, suffering, torture, denial merely as such, unless the heart can see out beyond self-interest, and the purpose is purely in the interests of others. In other words, the cross must be taken up and carried, following the Christ. One must "deny himself, taking up his cross." Others must be involved in our self-denial, or the effort will be all in vain.

How easy to deny ourselves for our children, but how hard indeed it is to deny ourselves for our enemies or those who are not especially interested in us.

It might not be out of place in this selfish age for us to meditate a moment, examine ourselves on this question of self-denial. I cannot deny myself of that which is not mine. There can be no self-denial of anything which is wrong or sinful. There is no self-denial in depriving myself of anything not mine by right. There are some legitimate comforts and pleasures in life which are not displeasing to our Lord, and yet for the sake and well being of others we could deny ourselves to the glory of God. It is in this realm where self-denial is Christlike and filled with blessing.

"The money that belongs by every right to God but is kept back from Him by His people, is probably the greatest hindrance to vital spirituality that there is in the world today."—*Selected.*

It is important to begin right, but if you did not begin right, rub out the figures and begin over, and do it now.—B. FORESTER.

THE MIRROR OF THE MOST HIGH

By Evangelist Lon Riley Woodrum

Beholding, as in a glass! (2 Cor. 3:18).

MIRRORS are exceedingly common things. The person is rare who lives twenty-four hours without looking into one. Also, mirrors are nearly as varied as they are numerous. Some are very small and reveal only a tiny portion of the individual who looks into it. Others are very dim and reflect a poor image. Still others distort the features and detract from one's appearance. A few looking glasses make folks seem better looking than they really are. Some mirrors make people seem too short, and some make them look too tall. But there is one mirror in the universe that reveals every mortal on earth just as he really is! That glass is the gospel of Christ, the spiritual looking glass of the most high God.

An unregenerated man looking into this glass sees an individual who has sinned and come short of the glory of God. He tries to better his appearance by good works, and coming for another look into the mirror beholds a man arrayed in filthy rags! Then he makes a false profession and the glass shows him a man unsound from the crown of his head to the sole of his feet! Finally, he comes to God by faith and is born from above; and his wondering gaze now looks upon a man in the mirror from whom old things have passed away and to whom all things have become new! For a while he runs well; then a root of bitterness springs up in his heart. He discovers he is yet carnal. He says to himself, "All men must sin a little. No one can be holy." But a sincere look in the mirror shows him a person who cannot stand in the presence of God, for without holiness no man shall see the Lord! At last, finding all other roads leading to darkness, he mounts the way of holiness. Then, staring into the mirror of the Lord, he finds that he is one to whom God has declared, "Blessed are the pure in heart for they shall see God!"

Praise the Maker of the mirror! The whole world can pass by and gazing into it find reflected there its true image! Job in his suffering cried out that he wished an audience with God. He wanted to plead his own case and prove that he was worthy of better than ashes and boils! But God set His looking glass before poor Job and that wretched man exclaimed, "I abhor myself and repent in dust and ashes!" Isaiah, in the temple, glanced into that mighty glass and cried, "I am a man of unclean lips!" David saw once in that glass, not kingly crowns and royal robes, but a poor vile backslider and he wept, "Wash me and I shall be whiter than snow!" Peter looked and cried, "Depart from me, O Lord, for I am a sinful man!" Paul looked and groaned, "O wretched man that I am, who shall deliver me from the body of this death?" The

Philippian jailer looked and shrieked, "What shall I do to be saved?"

It has been reported that in a recent year more than eleven thousand ministers in America preached over a million sermons without gaining a single convert. Surely there is a reason for this, other than that the world is just simply wicked. The reason stands behind the sacred desk! There are comparatively few preachers have dared to deliver the full gospel of Christ. They have thrown down and smashed the looking glass God has given them! They have substituted for them dull mirrors that fail to reveal to humanity its condition before its God. A minister may be popular that says to his people, "You're not so bad. All you need is the correct training and the proper environment and you'll be all right!"—but that is not what God says! No! God thunders out, "The heart is deceitful above all things and desperately wicked!" Paul and Chrysostom and Konx and Finney and Asbury were men who thrust the mirror of God before the face of a dying world, and held it there, when missiles of death were flying thick! They held it in position until a sinful people saw their nakedness and begged God for a wedding garment; until they saw their starved souls and begged God for bread; until they saw the death-pallor on their faces and cried out to Christ for eternal life! God give us ministers today who will plant their feet upon Zion and turn the mirror of the Lord upon this dying generation!

This mirror of the Most High is none the less effective after we receive the experience of entire sanctification. It no longer shows us to have sinful hearts; but it does show us our need of prayer and meditation upon eternal things. Once it showed us how to obtain the blessing; now it shows us how to retain the blessing. No matter by what means we look into the glass—by Bible study, by sacred song, by prayer, by sermon—when we discover a defect in our lives we must turn to God for its elimination. Two classes of Christians do not retain their integrity before God. One class are those who fail to look into the glass daily; and the other class are those who look into the glass, and finding their flaws, fail to get rid of them. If we do not overcome the giants of Canaan they will overcome us!

It is imperative that we look into the glass of God. "Pray without ceasing." "Study to show thyself approved unto God." "Take heed how ye hear." "Watch." Then if God commands us to look we must do so; and if we find a spot we must trust Him for water to wash with. A man looking in his mirror, and finding his face dirty, would be none better off if he had no

water to wash in. But be assured, soul, if God's mirror reveals a smear upon you, then God will provide cleansing for it if you ask Him! He has forgiveness for every transgression, cleansing for every carnal desire, hope for every discouragement, joy for every sor-

row, light for every darkness! Look earnestly into His mirror. If you have something you do not need, God will take it. If you are in need of something, God will give it! And whether He adds to you or subtracts from you, it will make you a better Christian.

GOD WILL TAKE CARE OF HIS OWN

By REV. B. F. HARRIS

GOD'S true saints may be called to walk through the fiery furnace, or to spend dark hours in the lions' den, or endure periods of affliction like Job, but God's eye is ever upon them. He loves and sympathizes with them, and stands with His unlimited power, ready to protect them. He will not suffer them to be tempted more than they can bear. God permits these great afflictions to come that the saint may be polished and refined that he may be capable of more wonderfully reflecting the image of the Master in the heavenly glory, soon to be revealed.

The trials, testings and periods of heaviness in the grind of life sometimes seem beyond endurance, and one is tempted to cast aside his armor and give up the fight, feeling there is no use to try, but he should remember that God still lives and that He will never "leave nor forsake," that His watchful eye never sleeps, and if we remain true to the end, the afflictions of this present world are not to be compared to the "glory which shall be revealed." God beholds His faithful ones in affliction and pitieth them as a father, hears their plaintive cry, sees their scalding tears, and beats back the powers that would swoop down upon them and utterly destroy them. Unless God came to the rescue no man could hope for victory, for none can successfully combat the powers of Satan unless God helps him.

God wants saints who are able to distinguish themselves in His service on the battle fields of life. He wants servants who cannot be turned from their course or shaken in their purpose. He wants those who have not only counted the cost and paid the price at the beginning of the race, but who will continue faithful to their trust amid the battles, discouragements and disappointments of life, and remain true to God even if friends depart, the heavens seem brass and it seems that God is gone, but they believe God and press on, and are determined to win out for God even if deserted and alone. These testings which seem so terrible now, are used of God in polishing his saints, and developing beautiful Christian character, which will brightly shine and reflect the glory of the Lord through the countless ages of eternity.

God wants saints who will trust Him any place, anywhere, and under any circumstances, and who will undertake the most daring conflict in the face of howling devils and wicked men who come forth to challenge the progress of Christian service. God wants servants who can be depended upon, regardless of the condi-

tions which surround them. Biblical holiness, or entire sanctification, which implies the eradication of carnality and the baptism with the Holy Ghost, is the greatest qualification for holding steady and fighting on, when defeat stares us in the face and it seems that we have failed. God wants those in His service who not only have clean hearts, but a willingness to endure the hardships incurred by meeting the challenge of Satan, whose chief object is to intimidate and destroy the servants of God.

God wants servants who are not afraid to enter the arena of conflict against Satanic powers; who are ready to meet the forces of evil in the name of God, when it seems that the enemy has every advantage and fight against these mighty overwhelming forces grappling in mortal combat, till, under the direction of God's power, a deathly thrust is made, which causes the "infernal" powers to give back in defeat and heaven rejoices, and the victorious saint is thrilled with the blessing and power of God so graciously bestowed upon him.

God wants saints who are able to endure fiery trials in the tests of life, and come out unscathed after Satan has done his worst. God would have His people depend upon Him when hellish powers come so close that everything seems shrouded in Egyptian darkness. God would have us lean on Him and take His hand, in those times of darkness, and hear His voice as He says, "I will never leave thee nor forsake thee."

God wants warriors who are bold for their God, who are able to do "exploits," and who would dare undertake to carry out any command which their Lord might give. God's warriors should be willing to stand true and endure all things and trust their God when they are despised, rejected and insulted by the world, and it seems that fiery trials will never end. Those who endure these things, patiently reflecting the image of the Master, amid the perplexities of life, shall finally behold the dawn of that "glorious day" when conflict and disappointment are forever past and they who have come forth victors, shall stand forever on exhibition through the ages to come as examples of endurance and daring in the service of the Lord our God. The terrible testings in the battle of life will melt away into nothingness to those who shine in heavenly splendor in glory forevermore.

In the conflicts of life, when you are sad, crushed and disappointed, and Satan is whispering that your Lord has gone, and you feel like one forgotten and

forsook; just remember that if your heart is clean God is standing by you to help you. Be courageous. Throw discouragement to the winds. Show Satan that you just will not be whipped. Arise in the strength of God Almighty and renew the fight; buckle on the armor just a little tighter, and believe you can win in His name, and Satan's subtle powers will give back and you can feel the thrill of victory.

If you have fought till you are weary, and you feel the hot breath and crushing weight of your awful adversary, and it seems that you can go no farther, look up; trust God; call unto Him; He is your friend, He will help you. Don't give up the fight, for all heaven is interested. Be "faithful unto death." The battle and conflict will finally end, and if faithful to the last, the gates of glory will open and a "crown of life" will be yours forevermore. Amen.

WHY HOLINESS?

By E. R. QUICK

TEXT: 1 Peter 1:16, "Because it is written, Be ye holy; for I am holy." In Leviticus 11:44, "For I am the Lord your God: ye shall therefore sanctify yourselves and ye shall be holy, for I am holy." Man as he came from the hand of his Creator was in God's image (Gen. 1:27). Pure and holy, his mind clean and clear, he delighted himself in the will of God. He was placed in the Garden of Eden over all the creation of God. Five days of God's time had been spent in preparing a home for him, all furnished, decorated, and equipped with all provisions, with no effort on man's part. It was all his to enjoy. But, also, man failed God. God's plan was upset, but not His original purpose.

The ambition to be like God had wrought the ruin of Lucifer, the fallen angel, and now with a desire for revenge or jealousy he seduces mother Eve with the temptation, "Ye shall be as God." The Lord God commanded the man, saying, "Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." But he disobeyed God! God was not responsible for this act! "Of every tree in the garden thou mayest freely eat, but of the tree of the knowledge of good and evil." What a privilege, and what an opportunity. In the garden there was not only fruit for food but also the tree of life, of which they could eat. Had they obeyed God and carried out His plan they may have taken of the tree of life in their holiness, and lived forever. If they had done this the devil would have been defeated as he will be at the end of time.

If they had not sinned the world would have been saved from the powers of the devil, sickness and death. Instead there was a mighty crash. Nature groans, storms begin to howl, spasms seize the air and sea.

volcanoes spout lava, quakes shake and shatter the earth, birth pangs and death grip now lay hold. Lust and murder stir. Sin, sickness, disease, sighs and groans, hell holds high carnival. Beasts were once kind, but now they thirst for each other's blood. After going to the bottom of it all we find the cause was the disobedience to God and yielding to the devil. Man now finds himself as a stranger to God, depraved, sinful, vile, cursed by sin in spirit, soul and body; and cast out of the garden of God. Why? Genesis 3:22, "And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now [in his sin], lest he put forth his hand, and take also of the tree of life, and eat, and live forever," He cast him out. There was no other way for God to preserve the tree of life and defeat the devil only to cast them out (Gen. 3:23, 24). So he drove out the man. "He placed at the east of the garden of Eden Cherubims and a flaming sword which turned every way, to keep the way of the tree of life." If man had been permitted to take of the tree of life in his sin, the devil would have defeated God in His purpose. How stupid and slow were our first parents to see and comprehend the great purpose of God. What might they have saved the world from had they carried out God's plan.

No sooner had man fallen than Jesus was willing to pay the price to redeem man back that he may have right to the tree of life. In Revelation 22:4, "And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him. And they shall see his face; and his name shall be in their foreheads. And there shall be no night there; they need no candle, neither light of the sun; for the Lord God giveth them light, and they shall reign forever and ever."

Jesus has made it possible that we may have the right to the tree of life. Though we were lost and dead in sin, praise God, He has redeemed us by the shedding of His blood. He calls us to holiness that we may be brought back. This is just as essential and binding on us as that we may be fully restored to God, as it was on Adam and Eve, not to eat the forbidden fruit, to remain in the state of holiness and in the garden. Be ye holy for I am holy. Do not push this commandment aside. You cannot deceive God. You cannot hide behind the fig leaves of a profession any more than Adam.

Where art thou? Are you trying to make yourself believe that you can squeeze through with a profession or disregarding God's call to holiness. Don't try and discard the doctrine of holiness for it is not man's doctrine. It is not a theory, nor is it a matter of choice. It is a command, a necessity.

Revelation 22:19, "And if any man [that means you] shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." Heaven is a pure place, a holy place, a clean place, a place where there is no tempter, no sin. To get there, or abide there we must be pure, holy and clean.

God's purpose will be fully accomplished when Satan is fully conquered and cast out into outer darkness and His holy people gathered unto Himself to be with Him forever and ever.

Will we fail God in the salvation of our soul as Adam failed God in the garden through disobedience? The God that created the world and all that in it is able to transform us from a sinner to a saint, and lead us on into the experience of His holiness, for without it no man shall see God. "Be ye holy, for I am holy."

PRAYER

By MRS. ETHEL MOXLEY

And there is none that calleth upon thy name, that stirreth up himself to take hold of thee (Isaiah 64:7a).

Isaiah, the great prophet of the apostate age of the children of Israel, had the true solution of the condition that prevailed, and the ensuing calamity. Thank God for at least *one* in every age, in whom God can trust, who can sound forth the mighty truths of God.

The present age is not without its perils and *impending doom*; but there is a mighty availing channel through which the soul can operate, that will reach out to the great and exhaustless resources of an all conquering God, the Mighty One of Israel. We, the members of the Church of the Nazarene, should *stir ourselves* to take hold of God. Most people have found that it costs something to truly *pray*; therefore, because it costs such an effort, and because we naturally follow the way of "least resistance" very few comparatively will pray.

God does not coax us to enter into conversation with Him, however, He invites and exhorts us to pray—and if we fail conditions often prevail that make us willing and anxious to call upon Him. Why should one wait until forced by conditions to call upon God. He pays even then.

As we look out upon the world and as we feel the let-down among Christians in the all-sufficient arm—prayer—and as we are eye-witnesses to worldliness that is creeping in, we would sincerely exhort all to enter into a deeper prayer life. It will not come *easy*, but it will pay. Can anyone have a legitimate excuse, that will pass the judgment of the all-seeing and piercing eye of our Lord, with whom we have to do?

The enemy of our soul and the world has been trying to make us believe that our people cannot participate

because of local conditions, but can we please God with anything less than our best effort?

May it not be said of the Church of the Nazarene, "And there is none that calleth upon thy name, that stirreth up himself to take hold of thee." If we want the best God has for us, it will cost us something. We must bestir ourselves and take a mighty and firm hold upon God. Amen!

THE CRITIC

By MRS. E. E. TURNER

*A critic am I, I go to church,
And sit in the center pew,
My cynical eye it scans the crowd,
The faultless are but few;
While there I sit, my piercing eye
Escapes not a single fault,
I pick one here, I pick one there,
These faults I then exalt.*

*A critic am I, my bloody hand
Will wound a man to the heart,
And tear from his side his dearest friend,
And sever them far apart;
A deadly foe, my unruly tongue,
Doth poison the minds of men,
It wounds to kill, and to the heart
Does many a dagger send.*

*A critic am I, I spare them not,
No difference between them make,
Though godly the men, my fiery tongue
Doth burn them at the stake;
No care have I, a tender heart,
Is a thing of the distant past,
The stones of censure and ridicule,
With merciless hand I cast.*

*A critic am I, little good in man
My vision can e'er behold,
But with skilful hand the cynic's ban
I hurl with courage bold;
And as I pass, the highway I strew
With the carcass of many a man,
I strip him of all the lovely and good,
And leave him for travelers to scan.*

*A critic am I, the judgment seat
Is the throne whereon I sit,
No wisdom with mine can quite compare,
There's none to equal it;
Just how the church will e'er move on,
When death doth lead me home,
Is oft a query in my mind,
They'll miss me when I'm gone.*

WHY CAN'T THE BOARD CONSENT?

ALMOST weekly the missionary office receives requests of which the following is a sample:

"If our church will support a missionary, and pay for his expenses in reaching the field, and secure the cost of his equipment, etc., so that the General Board shall not be burdened, can we select the one who goes, support him and call him our missionary?"

Oftentimes it is not "our church" but it is "our Sunday school class," or "our Young People's Society," or "our district," which desires to do this. Then when we are compelled to answer in the negative we are told that we "*have no faith*," or are "*cold, calculating and metallic*," or are a "*stickler for forms, red tape, and office notions*," etc.

Again, some of our beloved furloughed missionaries have remained home so long, eating out their hearts with the poignancy of their call, that they have finally decided: "Board or no Board, God has called me, and I'm going. If He's called, then He will see me through." Then these write us stating that they desire to go out "on faith"; or request to be allowed to solicit the church for support which they are sure they can get; or inquire whether they can go on half support, and other similar requests. Then when we refuse approval, and assure them that if they insist on going anyhow, we will be compelled to deny them the privilege of working on our fields, they feel hurt, grieved, and some are certain that holiness has forsaken our hearts and wisdom our heads.

The reasons why we cannot allow a church to select its own missionary and support him in the field are as follows: Our first reason is this:

If we allow one church to do it, we must allow any or every church to do it; and if a church selects a missionary and supports him, it will feel privileged to direct him, or at least grieve if we direct him. This virtually constitutes that church an independent missionary department. Extend this privilege to a hundred churches, and you have a hundred independent missionary departments, instead of the one at headquarters. Under such circumstances missionary headquarters at Kansas City might as well shut up shop, for when dealing with any one of these semi-independent missionaries, we would be compelled to ask "by your leave" of the church supporting him. In order to maintain some sort of authority over our missionary force, we are compelled to assign to a church or district or Sunday school class the support of only such missionaries as we think proper, retaining full privilege of direction, employment or dismissal, as the General Board may deem wise.

Our second reason is, that no matter how well intentioned the church, district, Sunday school class, or Young People's Society, may be in its plans, nevertheless the support of that missionary will gradually lapse and the General Board will be compelled finally

to assume it. This has happened so frequently, and so constantly as to convince the missionary authorities, that it is inevitable. Consequently they will not again commission missionaries, or acquiesce in the departure of missionaries, unless there is sufficient funds in the General Budget to support them, and unless they are duly selected, commissioned and approved by the General Board and the General Superintendents. It is intended that there shall be no more associate missionaries on our fields, or missionaries living by faith, or on half support or under the direction and support of someone else, because we are sure that later their support will be added to the burden which the General Board already carries. The men loaded with the care of the missionary activities of our church, realize that only *an adequate General Budget* can carry our missionary work. Special offerings, or special support is but a temporary make-shift at best, and in the long run does us damage, first by distracting attention from the General Budget and its weekly support of the people to a half dozen specials, instead of concentrating it on one great missionary supply reservoir, *the General Budget*. Give us enough specials and it will bleed the General Budget white.

The reason that we cannot allow furloughed missionaries to return "on faith," is that we fear their faith will fail and the General Board must after a while support them. If they go out "on half support," we are certain that the other missionaries will help them out, thus lessening the support of that whole field. Or they will attempt to live on such meager support as will lead to illness, and possibly to death, in which event, the General Board again would be compelled to hurry to their rescue. If they go out independent of us, we feel that we must deny them the right to labor on our mission fields, because the governments of the lands where we are doing missionary work and the government of our own country, at Washington, D. C., *hold us responsible for everyone laboring on our fields*. If these independent missionaries become ill, we must see that they get medical care. If they faint with starvation or semi-starvation, then we must succor them. If they are compelled to come home, we are responsible for bringing them home. Consequently, we feel that no worker has a right to labor on our fields, unless the General Board has selected him, and knows that it has means enough to support him.

The only way successfully to carry on foreign missionary work is to do it through our constituted authorities. Avoid specials, and independent support of individuals, and pour your tithes, gifts and offerings into the General Budget. When the financial tide in this great reservoir is high, then something can be done worth while. Furloughed missionaries can be returned. New missionaries can be sent out. Advance steps can be taken. When the General Budget tide is low, then everything is careened on the mud flats of an empty treasury.

If every church, and every pastor and every Sunday school, and every W. F. M. S. member, and every Young People's Society, would concentrate on the General Budget, our church could astonish the world with its missionary achievements.

J. G. MORRISON, *Executive Secretary.*

A NAZARENE OLD PEOPLE'S HOME

By E. J. FLEMING

THE Church of the Nazarene has from the beginning taken her position to accord with the spirit and practice of the primitive New Testament church as evidenced by a careful perusal of her Manual of History, Doctrine and Government.

The early church practiced a generosity under the *compulsion of love* that surpassed anything known among the Jews *under the law*. The charity of the early Christians was *practically without bounds* and their open-handed generosity was one of the leading elements in persuading men to become converts to Christianity.

Christianity had a special mission to the poor and it attracted to the church many who were needy. The regular and special offerings for benevolent purposes were exceedingly liberal and were used for the support of the church organization, for the evangelization of distant countries, and the relief of the poor and unfortunate. The poor were sought out, listed, and tenderly cared for. The early church was so intensely missionary (this word is here used in its broadest application) that it not only sent the gospel but also cared for the needy and suffering saints wherever it preached the gospel. In fact, as Rev. Elmer T. Clark so clearly states, "Among the Christians the whole paraphernalia of benevolent institutions was born."

These deeds of benevolence touched every necessity of the poor and needy—food, clothing, shelter, and care of the sick, for men, women, children, the infirm and the aged, both Christian and pagan. This good work was in perfect harmony with God's Word.

We would re-emphasize the mission of the church to "preach the gospel." But we would emphasize the fact that to approximate the spirit and practice of the early church, we must let our charity abound. The poor and needy must be cared for. The modern tendency has so secularized the charities originally instituted and conducted by the early church as a distinguishing mark of Christianity that we have become content to "let the state" care for the poor and needy. It is true that the state has made large appropriations of the tax-payers' money to provide and maintain hospitals, infirmaries, asylums and the like but it has not made general provision for the aged and the orphan. Perhaps this is due to the fact that lodges, social agencies and churches have made some provision for these.

A survey of old people's homes and of orphanages reveals that, while the older lodges and churches have

provided in some measure for their own, there are no such retreats of loving remembrance in the Church of the Nazarene. How long can we as a people of God ignore this primitive church characteristic of benevolence and the claim of the aged and the orphaned needy and keep God's approval upon us?

Today if we possessed an old people's home, suitably located, and properly organized and managed, we would have dozens, if not hundreds, of requests for admittance. In fact, we receive frequent inquiries asking for information regarding the "Nazarene Old People's Home." What can we reply? Only, "There is no old people's home in the Church of the Nazarene." Would this please Christ? Are we approximating the spirit and practice of the primitive New Testament church in this particular?

Are you interested in a "Nazarene Old People's Home" sufficiently to make it possible and worthwhile? How much are you interested?

Pray about it and write to Rev. E. J. Fleming, Secretary, Department of Ministerial Relief, 2923 Troost Avenue, Kansas City, Mo.

THE RESTLESSNESS OF THE AGE

By PASTOR W. D. SHELOR

EVERYWHERE one goes in this world of constant change and fickleness hindrances to the progress of God's cause will be found. These vary in different sections. At one place it is one thing that hinders progress and at another place it is something else. The spirit of restlessness these days seems to be universal and constitutes one of our greatest hindrances to solidifying and establishing the church. People, Nazarenes included, are moving constantly, so a pastor can stay in the same place for years and have a different congregation about every three or four years. Why move, pastor, to a new place? Just stay long enough and a new congregation will come to you! Possibly the writer is in a part of the world where people move oftener than they do in most parts. At any rate, beginning my fourth year here today (July 18) I have transferred enough Nazarenes to other Nazarene churches from California to Pennsylvania to make a good sized church. People, hundreds of them, live in furnished apartments and own an auto and get a notion today to move to another state and leave town tomorrow with all their belongings in the auto. This easy form of living makes easy moving possible and in fact encourages it. There's just one encouragement to a pastor—while folks move out others are moving in to somewhat atone for the loss. To illustrate this: last Sunday evening before preaching I asked twenty people to testify as follows: Name the place of your conversion; the kind of meeting converted in and your age at the time. Twenty-six testified. One was converted in Holland, one in England, two in Canada and the other twenty-two were converted in eleven states of the Union. Can you beat it! The states that made their contribution to this testimony meeting were Virginia, Kansas, Indiana, Pennsylvania, Missouri, North Dakota, Minnesota, Wisconsin, Washington, California and Montana. How many pastors would like to join this one in a "pastor's prayermeeting" for our people to put the brakes on and not go quite so fast these "moving days"?

The great mass of men prudently think themselves into oblivion, while here and there a great soul forgets himself into immortality. —WENDELL PHILLIPS.

**LESSON FOR AUGUST 25, 1929**

By M. EMILY ELLYSON

LESSON SUBJECT: Rebuilding the Temple.**LESSON TEXT:** Ezra 3:10-13; 6:14-16; Psal. 84:1-4.**GOLDEN TEXT:** *I was glad when they said unto me, Let us go into the house of the Lord (Psa. 122:1).*

WE HAVE a record of three temples being built in Jerusalem. The first of these is the one erected by Solomon, the second is the one of our lesson about which we shall study, and the third is the temple which Herod built, which was not fully completed until just before the destruction of Jerusalem by the army of Titus, A. D. 70.

After the decree of Cyrus, liberating the captive Jews, their attention was at once turned to the re-establishment of the nation and their concern was the setting up of their altar of worship. This has always been the custom of Israel for in this they but followed the example of Abraham, the founder of the nation whose act upon entering "the land of promise" was to build an altar and establish worship to the one true God. So with the first day the returned exiles began to offer sacrifices.

The altar was to Judaism what the cross is to Christianity. To both Jew and Christian the most vital and precious element in religion is the blood that atones. Not that we understand all the mystery of the sacrifice, but we know that "without the shedding of blood there is no remission."

No wonder that music and the shout of triumph and joy accompanied the laying of the foundation of the temple of the Lord, for it was an occasion most impressive, and such ceremonies as our lesson describes were a fitting expression of the gratitude of the people whom God had brought again to Zion, from their long captivity.

There was mingled sadness and joy in the demonstrations of the people. Some old men who had seen and remembered the first temple wept "when the foundation of this house was laid." Memories of their former glory surged through them, and caused the aged ones to weep, while many others shouted for joy, because of their deliverance, and the prospect of once more having a visible dwelling place for Jehovah.

But every good work encounters opposition. So it was with these returned captives. Their antagonists were none other than the mixed race of Samaritans. That is what the world is ever trying to do—mix holiness with worldliness so as to make it more palatable to the world. There is always the temptation from the

world to be taken in. It is thus that the church becomes less true and holy and her glory becomes dim. We are to be in the world but not of the world. We dare not accept the world's companionship for it would corrupt and degrade our service—the building of our temple, a holy dwelling place for the Holy Ghost.

It requires constant determination on our part to keep the beauty of our structure. The most important work of a man's life is the building of a holy personality, where the fire of divine truth burns constantly.

The blessedness of God's house is discovered in the beautiful Psalm at the close of this study. The writer shows how intimate he was with the sanctuary and the God who gave it all its significance. In all the Psalter there is no finer expression of devotion to God and to the place of worship than is found in this psalm. We are clearly shown in this beautiful ode that the house of God is pre-eminently a house of praise.

Then when our soul bursts forth in shouts of praise to God in His house, we are in divine order. God inhabiteth the praises of His people.

MEMBERS

Numbers are not the Sunday school objective but they have a part in it. The Sunday school should reach as large a number as possible with its objective. To work for members only is to miss the mark, but to ignore members is to fall short. We have made splendid increase during the last six years, the average annual increase has been about 12,000. Our present enrollment is 154,000. We have set our goal 200,000 for our next General Assembly report. This means we must gain 46,000 in three years, or an average of over 15,000 a year. This, however, is a possibility, and if we all do our part it should not be difficult.

Is such a goal as this desirable and worthy to be worked toward? Would it not be a wonderful accomplishment to have 200,000 persons sitting under the instruction of our own church teachers being taught religion according to our fundamental and holiness standard? Who can compute the results of this in the future, the effect upon the church and in the world? Certainly it is worthy.

One method of increasing the enrollment and bringing up the average attendance is the Rally day. The usual time for this has been the first or second Sunday in October. This, however, is a little too late. One of the purposes of Rally day is to start the Sunday school off with interest and enthusiasm after the summer vacation of the public school. Since the public schools open early in September, Sunday school work-

ers are seeing that Rally day should not be later than the last Sunday in September.

We have not made a very large use of Rally day. Some of our schools have never had such a day. Some have never made any special planned effort for new members nor for a large average attendance of those already enrolled. Some of our schools are not growing; two or three districts report no increase. But, on the whole, we are making a very respectable increase. However, we do not know what we could do if we would all try, for we have never all tried. Suppose we make a simultaneous effort once and see what we can do. Shall not all of our schools observe September 29 as Rally day this year and all do our best and see what we can do? Personally, we believe by the right effort we can have an attendance of 200,000 that day. Of course all will not enroll as members but a goodly number will. And the Rally may also be conducted in such a way as to secure a larger average attendance. There will also be an added inspiration in the simultaneous effort. We will all work together on the same day and the next Monday send in a report to Headquarters and see which school has had the largest percentage of gain. Counting the percentage of increase this gives the small school as good, if not a better chance than the larger school.

If we are going to do this it is time now to begin planning. Suppose you decide this very Sunday that you will have this Rally day along with the other schools and set the work going at once. We suggest two things for a start: try to get every class inspired to do their best under the slogan, "100 per cent attendance of members and as many visitors as possible." Thinking of these visitors of course as possible prospective members. Then make a thorough survey of your church membership and the members of the families from the standpoint of the Sunday school. It might surprise you how many are not enrolled in the Sunday school. After you have made the survey and have a list of those not enrolled, and another list of those who are irregular in attendance distribute these names out to the departments to which they belong and adopt another slogan, "every member of the church present at the Sunday school and as many of the members of the families as possible present." If the pastor is willing to co-operate with you, and he is a poor pastor if he will not, ask him to speak briefly along this line during the morning service one or two Sabbaths; or yet better, to preach on the value or place or necessity of Religious Education. This will be a good beginning, and we will have more suggestions next week.



Foreign Missions

A request comes from Brother J. F. Penn, furloughed missionary from Africa, to tour the Washington-Philadelphia District this autumn. Brother Penn is an old "home boy" on that great eastern field.

Yes, all the money raised by the W. F. M. S. is to be credited on the General Budget of the church where it is raised. No, the W. F. M. S. does not raise special offerings, except such as are recommended by the Department of Foreign Missions. No, the "Penny-a-day" arrangement in the Young People's Society is not for foreign missions, but for home missions.

Brother J. F. Penn and Sister Penn, missionaries from Africa, are home on furlough. Welcome to a much needed rest.

Brother and Sister J. I. Hill are taking special treatment for a month at Haiti, under American medical care. They hope in this way to ward off tropical diseases sufficiently to remain a full five years on their West Indies field. Pray for them.

"Our work in the compounds is doing nicely. Many of our men and boys have very good experiences. I believe they have really prayed through and are sanctified wholly. Others need much teaching. Many different missions lay so much emphasis on school work, that many think they are all right if they can read and write and leave off certain habits. But we have many boys who have during the past year found a real experience with God and are good examples for black and white to pattern after." (Letter from L. C. Ferree, Johannesburg, Africa)

Brother Ferree, our missionary in Johannesburg, South Africa, has received several hundred dollars for an automobile. However, this will not buy it. He needs \$1,050 at least, and this will only buy the cheapest make of touring car. Who will make a thank offering to the Lord of a sum to apply on the deficiency on this car? Come on, have a heart! Don't make these devoted people foot it in the heat and dust. You wouldn't want to do it, if you were in their places.

Rev. K. Hawley Jackson, who spent several years in India, has been doing evangelistic work throughout the church. He finds considerable time to devote to missionary propaganda in connection with his revival work. This is surely commendable. Time was when every holiness evangelist poured out his heart frequently on the subject of foreign missions. Time was when each one, in each meeting took some sort of an offering for spreading

holiness beyond the sea. We have heard Fowler, Carradine and H. C. Morrison do it repeatedly. Would that all our Nazarene corps of evangelists would help us to waken the slumbering consciences of our people to the needs of the heathen. Then, indeed, would the missionary revival roll like a tidal wave. Help brethren!

Surely a tithe of our tithe is not too much to give to foreign missions. Forward brethren, the sisters are already busy.

It was in distant Mexico, among the mountains. A poor Mexican man who had sought the sweet light of the gospel, journeyed twice to some far away missionaries to secure a salvation preacher. He spent his money on the trip, and went hungry himself to endeavor to bring the light to his starving countrymen. Here at home we will not save our dimes or quarters, or much else for this holy purpose, but squander them all on ourselves. How can we escape who neglect so great opportunities? How can we claim perfect love, and fail on the first test of it, viz., Others!

Good poetry is always welcome at the table of the editor of the missionary periodicals of the church. Note, we said good poetry. If you, the writer, feel clearly dissatisfied with your poetical efforts, please throw them away, and save us the trouble. If however, you have written something that you yourself feel fairly satisfied with, send it in, it may please the editor. Again (we say it softly) it may not.

The physicians announce that Brother David H. Walworth, our furloughed missionary from Peru, is ready for the field again. His wife will be under medical care for a few months longer. Brother Walworth will do deputation work in the Northwest. They are eager to return to Peru.

He that is faithful in the least, that is, the tithe, will be faithful in much, that is, offerings above the tithe.

Missionary conventions for the Pittsburgh District are advertised for Pittsburgh, Pa., September 17, 18. For Youngstown, Ohio, September 19, 20. Brother K. Hawley Jackson will be one of the chief workers. Brother C. Warren Jones, the District Superintendent, states that the great Sebring Young People's Convention was indeed, "the greatest ever." Three thousand present, "and," the district chief says, "nothing like it ever pulled off before." Praise the Lord

for the coming generation. May they even be wiser and holier than their church fathers, is our prayer.

Kentucky District is forging ahead in missionary interest and zeal. The outlook for an unusually fine report at next assembly is bright. The W. F. M. S. is extra busy.

Calls for the booklet on twelve prayer-meeting topics for missionary services, are coming in. The booklet is not printed yet, but will be out soon.

"Our General Budget was paid in full for the year almost three months before the assembly. Last Thursday night the W. F. M. S. had charge of the midweek prayermeeting. I spoke to the president about passing the plates for an offering; though that is not our custom, and no announcement had been made in regard to it. The meeting was closed however, without doing so. Then I called them to wait and the plates were passed without any plea of any kind and the offering was \$13.00. It is not hard to raise the General Budget, just give the good folks a chance and they will do it. We are not stopping because our budget is full."—Wm. Lambert, Pastor, Newton, Kansas.

Missionary Anderson and family are furloughed home from Guatemala for a long needed rest.

WAKE UP THE RIP VAN WINKLES

"I am writing to say that I am with you in my prayers and also with my finances, though that isn't much. I am a member of the Prayer and Fasting League. I am also a 'storehouse tither.' But this position on the part of a few will not solve the missionary problems, unless the majority in the church see and accept the blessings of tithing and fasting.

"Here is my suggestion: Require every local church to place all their expenses, local, district and general, in one budget. This would include pastor's salary, building funds, revival meeting expenses, and all. If there is not enough comes in, let each cause share and share alike. Run a pro rata deficit cut through each one.

"If the pastor found himself short a few times, it might spur him and his board out of their Rip Van Winkle sleep. Let some of the local folks do a little sacrificing, and not lay all the sacrifice onto the precious missionaries. They would then see that all was raised in order to get their own"—H. R. O.

Uncle Buddie's Good Samaritan Chats



BELOVED SAMARITANS:

I left you last week at the closing of the Ohio District Camp in the interest of the HERALD OF HOLINESS, Home Missions and our great campmeeting. We opened Thursday night, July 18, with not less than five hundred people in attendance and we ran until July 28. We had people by the multiplied thousands. They were there, I would judge, from a dozen states. We did not have a great many large altar services in the day time, but at night we had, as a rule, from twenty-five to forty at the altar every night. So many were either converted, reclaimed or sanctified. Our good District Superintendent Charles A. Gibson was in charge and had many good helpers. Brother W. R. Gilley was in charge of the great dining room, also treasurer of the campmeeting. I think I heard him say that up to the first Sunday evening he had fed more than twelve hundred people, and after that they were there by the hundreds—you could hardly count them—for every meal.

The workers at this camp were Rev. William Heslop and wife, Rev. F. M. Messenger and Rev. Raymond Browning. Professor Messer was in charge of the music. He had one of the largest orchestras I have ever seen at a campmeeting. We had a wonderful pianist—horns and violins to beat anything. Brother Shelton was there and played the xylophone—and could he play?—why, he just more than hammered those wooden blocks I would call 'em.

Our good pastor from the East Side church, Brother Zimmerman, was in charge of this great orchestra, but of course, Professor Messer was in charge of the whole musical arrangement.

We had very fine preachers and business men from many denominations. One very interesting brother from Baltimore, Maryland, Daniel E. Moylan, a deaf mute, pastor of the church known as Christ's M. E. church of the city of Baltimore. His Bible readings on "The Lost Sheep" and "The Lost Piece of Silver," also on "The Prodigal Son," were as interesting as anything I have ever witnessed. A congregation of 1,500 wept as he looked for the lost sheep, counted the sheep that were in the fold, then went to look for the one that was out. When he found the lost sheep and rejoiced as only a deaf mute can rejoice, it was certainly a heart-searching scene. Then one night he acted the beautiful old hymn, "Jesus, Savior, Pilot Me," while one of our good men from Columbus First church sang the hymn. Brother Messer sang "Rock of Ages" one night and this good brother acted it until you thought you could almost hear him speak the words, the expression in his face and

pleading in his hands as he performed on the platform before the people. Numbers of times he would get a blessing and cry out loud—put his arms around us and hug as hard as he could squeeze while we laughed and rejoiced, yet he could not hear one word or speak. He has been saved and sanctified for a number of years. We also had with us, the last three or four days of the camp, Brother Lovejoy from Wilmore, Kentucky. He is one beautiful brother. We had a number of leading Methodist preachers. I think Dr. Wood enjoyed the meeting as much as anyone there. He is one good Methodist brother who has the experience of holiness and is much in love with the Nazarenes. We had a number of great services each day. We began at six o'clock in the morning and ran until seven with a great prayermeeting. They served breakfast from seven to eight, and from eight to nine Brother Heslop brought his great Bible lessons. I think these were the most interesting I have ever heard. I have been preaching and working now for the last forty-nine years and I have never been at a campmeeting where we had as much fine Bible teaching as we had this year at Columbus. Then our good Brother F. M. Messenger would come on with his Bible study on the books of Daniel and Revelation that lasted from nine to nine forty-five; then a great praise meeting would begin and run until 10:30. Sometimes there would be a dozen on the floor at one time praising God. From 10:30 to 12:00 was the morning preaching hour. These were great times—large congregations. At 1:15 Sister Heslop held a great children's meeting under a beautiful tent erected especially for the children and young people. Wonderful service and large crowds.

Then at 2:30 we had a wonderful preaching service and hundreds of people attended the day services. Supper was served from five to six, and at 6:15 the young people had their great service with fine leaders appointed, and then at 7:15 in the big tent, the great song service opened.

Now the reader can see that the entire time was taken up either with meals or religious services, and a number of nights we ran until almost midnight and prayed through with those at the altar. On Thursday in the afternoon we had one of the most beautiful healing services I have seen in a number of years. I had the gracious privilege of anointing the dear ones with oil while Brother Messenger and Brother Heslop, Sister Brown and Brother Zimmerman laid on hands and prayed. A number of people were helped right on the spot and we had as much old-fashioned shouting as I have seen anywhere. While Brother Henly was not one of the "called workers," he did quite a good deal of preaching and we have no man that has more success as a soul winner than B. H. Henly.

I think at least \$5,600 was raised at the camp, and during the meeting we placed the HERALD OF HOLINESS in more than one hundred homes. That was not as much as we have done at some camps, but we had just toured the district and had placed the HERALD OF HOLINESS in between two and three hundred homes.

I am of the opinion that we must have had at least one hundred preachers on the ground and they were there from a dozen different denominations, but when the Lord comes on the camp and the leaders and people pray and shout and a hundred people on their knees with their hands up holding onto the skies, and thirty-five or forty praying as loud as they can, souls are saved and sanctified. It was the easiest place to get blessed I have ever seen. Brother Messenger has probably been in as many great campmeetings as any man in the Church of the Nazarene, and it was his testimony that the Columbus Camp is at the present time one of the great camps of the nation, and the way it is growing in a few years it will be one of the greatest in the world. We have of our own there about fifty splendid tents 12x14. They were all taken. We have fifty beautiful frame cottages on the ground and they were full and running over. Then we have one large dormitory and all the rooms in that were taken, and some of the people had to actually sleep out in their automobiles, and some went to the city and got rooms. We had fine men there from Old Virginia, West Virginia, Pennsylvania, Indiana, Kentucky, Illinois, Michigan, and from up in New England. We were honored with having Brother and Sister Bracken from the great Olivet College several days to represent Olivet. We had Brother F. W. Nease from our New England college. He had been working on the Philadelphia District in the interest of the college and making fine headway. With such men at the head of our great schools—Brother Orval Nease in the West, Brother Floyd Nease in the East, Willingham right in the middle of the United States, with Dr. Hardy to bring up the South and Dr. White the great Southwest, and Brother DeLong building a great school in the great Northwest located at Nampa, Idaho, and our good schools in the central states, Presee College in Hutchinson, Kansas, and our beautiful old school at Hamlin, Texas, under the leadership of Dr. B. F. Neely, and Brother Ludwig at Bresee, our church should turn out several hundred fine preachers and missionaries every year. The way we are going now in a few years we can fill every pulpit in the United States that we have already, and then organize as many churches as possible and fill them with graduates from our own good schools. The old work is going by leaps and bounds, and with our fine college president, Dr. Wiley, at the head of the HERALD OF HOLINESS and Brother and Sister Ellyson at the head of

our Sunday school literature, and our great business managers, the good old Lunn boys and Brother Fleming, I say we ought to do more in the next three or four years than we have done in the past ten. We are organizing new camps and new churches all over the United States. In the Ohio District from June 21 to July 17, we organized four splendid Churches of the Nazarene and Dr. Gibson had a recall at almost every charge. We visited forty-five churches and preached to the people by the tens of thousands. The old saying "A house full and a yard full"—it is true, and that is putting it mildly, for we looked through doors and windows and saw men who could not get into the buildings standing clear back to the streets on the outside. It is wonderful how the Lord is blessing the old Ohio District.

On Monday morning, after telling a great many friends good-by, and standing out in front of our nice preacher's cottage on the old camp ground we prayed and sang, then Professor Messer and "Old Bud" started West at 9:00 o'clock, Monday morning, July 29. May the richest and choicest blessings of heaven rest upon those dear preachers and their families that preached and prayed and sang and shouted night after night at that old Columbus Campmeeting. If there is anyone who reads this letter who has all the blessings he needs for himself, please will he just ask the heavenly Father to bless with all He had for you that you do not need, just to give it to Uncle Buddie. Perfect love and peace from your

UNCLE BUDDIE.

N. Y. P. S. AND SUNDAY SCHOOL RALLY OF SOUTHERN ZONE, ALBERTA DISTRICT

The First Rally of the Southern Zone, Alberta District met at Lethbridge, June 28. All the churches in the zone were well represented and the presence of God was manifested throughout the rally. The papers were well written and the discussions were thoroughly enjoyed. We all feel we have been helped, benefited and much encouraged to press on in the battle. The evening services were evangelistic in character and the messages were blessed by God. The last night of the rally was crowned by a young man finding Jesus. We give God the glory. We are looking forward to our next meeting at Medicine Hat which convenes in November. We ask an interest in the prayers of the HERALD OF HOLINESS family.

REV. WILLIAM PETERSON, *Chairman.*

MISSISSIPPI AND LOUISIANA DISTRICTS

My last report went from Jackson, Miss., where I was then engaged in a revival. We had some success there, but closed with the thought of having another revival in a few weeks with Rev. C. M. Dunaway, but found we could not get him until April 20, 1930, for which date I have engaged him. We have some good friends in Jackson, who are firm holiness men and women, and stand 100 per cent for the old-fashioned gospel and

experience, as presented by the Church of the Nazarene.

From Jackson, Miss., we went to Monroe, La., opened a three weeks' campaign, and the Lord blessed us good. A goodly number prayed through to definite victory, and we organized a Church of the Nazarene with 21 members, with others to follow as soon as they could get their church letters. I do not feel that I am exaggerating, when I say that those 21 people who united with the Church of the Nazarene are among the very best people of Monroe. Fourteen of that number joined the tithing league, and others who did not join the league together with other friends of the church, pledged \$10 a week to the church.

Brother Camp, our young pastor there now, says that altogether it will run around \$150 a month or more for the financial support of the church. Among those who united with the church is Rev. H. F. Camp, who up to that meeting was pastor of the Community church of that city. Brother Camp is a graduate of Ashbury College, having completed the full four years' course, and has two years in theology besides, from the same institution. He is a wideawake young man, with fine common sense, and good natural ability, full of the Holy Ghost and faith, and we may expect many people to find the Lord under his ministry. He is now pastor of the Monroe Church of the Nazarene.

The Community church voted 100 per cent (in their Council of 15) to swing to the Church of the Nazarene, while they understood at the same time, that only a few of them could qualify for membership in the Church of the Nazarene at that time, but they agreed to attend and support the Church of the Nazarene, and would unite as soon as they could meet the requirements. It was indeed a most beautiful spirit. Some six or eight of them have already united with the church, and they are all attending and supporting the church with their means. Of course we are not supposed to receive anyone into the church, rich or poor, high or low, who is not ready to come under our rules of membership. I hope we will never compromise upon those principles, and I don't believe we will.

Our Monroe church is buying the Community church property, a beautiful location, lot 100 feet front and 150 feet deep, with good tabernacle already built and seated. The room is 40x70 with folding walls, so that it can be made during a revival 70x72. All that had previously been paid on the property was donated to the Church of the Nazarene. Among those donating was Dr. Beattie, a very efficient and busy physician of that city. He donated \$750 to the Church of the Nazarene. The property is easily worth \$4,000 and the church owes a little less than \$2,000 on it, and the congregation will pay that out easily.

In the two meetings mentioned, I was ably assisted in song by Miss Ruth Lanier, of Dallas, Texas. Miss Lanier is a most attractive singer, and in her special songs she simply thrills the people. We have engaged her for regular work after September 1.

Rev. H. F. Tate, our pastor at Mc-

Comb, Miss., has recently closed a campaign, with Brother Clyde Calhoun as evangelist. They had a blessed meeting. A goodly number prayed through, and nine united with the church, all adults. Brother Tate is arranging to hold another revival with the same evangelist, in another part of the city.

Brother N. O. Nabors reports a great victory for his church in Gulf Port. The revival gave new strength, new life and some new members to his church. Rev. Della Smith and Rev. Jonnie Dance were the evangelists.

I have no recent reports from our other pastors and evangelists, but hope to have some good news soon. I am now engaged in a revival with Sisters Smith and Dance, at Minden, La. These are wonderful servants of God and it is a pleasure to work with them. They took this little struggling church last November, when they could not promise them much support, and it is wonderful how they have held on, and how God has blessed them. We are expecting victory here. There are only a few Nazarenes here, but they are sure enough Nazarenes.

My next revival will be in Meridian, Miss., my home town. Sisters Smith and Dance will be the evangelists. I fully believe we will reorganize this time and go over the top in good condition. Meridian is a wonderful city. It is composed of some of the finest people in the world. It is a city far above the average morally. At one time, it was the greatest holiness center in the country, with two of the largest holiness colleges in the United States, but the colleges went away, and almost all the holiness people went away, and today Meridian is the hardest place in the state to build up a holiness church, because, well, because of some things in the past we cannot now correct, but God knows no difficulty and we are going to have a strong church in Meridian, Miss.

R. H. M. WATSON,
District Superintendent.

THE GREAT COLUMBUS CAMPMEETING

Three years ago they started a campmeeting on the Ohio District of which Brother Chas. Gibson is the Superintendent. They took a long step of faith in building a large, new tabernacle and some other houses for the accommodation of the workers and members of the association. The writer has attended this camp every year and has seen its remarkable growth.

This year was by far the greatest of this great camp; the preaching was of a high order, not high-browed, but of a high spiritual order; the sermons were strong, searching, and brought results in large, full altars of seekers and finders.

Brother Raymond Browning's sermons were searching and earnest without harshness; he attacked the sins and errors which are undermining the churches and sinking the world at the present time; Brother Browning believes in capital punishment where it is deserved and so do I.

Brother Buddie was there throughout the camp and won the people as usual

with his quaint sayings, his pungent logic and his humorous interjections. It is the writer's opinion that an Irishman, bred in the Southland, saved and sanctified, is a combination that it is hard to match and impossible to beat.

A new voice was there this year, Brother Heslop. Brother Heslop is not only a great teacher but a fiery evangelist, he gave an hour's talk in the morning on the types and lessons in the Old Testament and the beauties that await God's saints in the renewed earth which will follow the millennial age, and preached some powerful evening sermons which brought large results at the altar; we were greatly blessed under this brother's ministry.

Brother Haynie, who has been appointed pastor of one of the Churches of the Nazarene in Columbus, was with us through the camp and set the camp on fire several times in the afternoons with his messages.

Sister Heslop had the children's meetings and had all the children with her; they sang lustily and seemed to enjoy every moment of the time in their tent meetings.

Large altars were filled for those who needed healing of the body. The writer gave talks each morning on prophecy, fulfilling and to be fulfilled, so that every phase of the gospel had its share, nothing however being allowed to take the place of, or infringe upon, that most important of all features of the camp, salvation for sinners, reclamation for backsliders and sanctification for believers.

Harmony prevailed throughout, everybody seemed happy or else so miserable over their condition that they soon found relief and joined the happiness brigade.

The writer has been privileged to see three great camps this year, all of which stood for a full gospel for body, soul and spirit; we had but one day at Olivet camp and had not attended Olivet camp for several years, but they made us feel like the prodigal son, and Brother Chalfant killed his fatted calf and took us to his home and fed us, our daughter and even our chauffeur, at his own table. We seem to hear a great stirring in the tops of the Nazarene mulberry trees this year; things are happening; there seems to be a deepening down among us which bodes great things for the future.

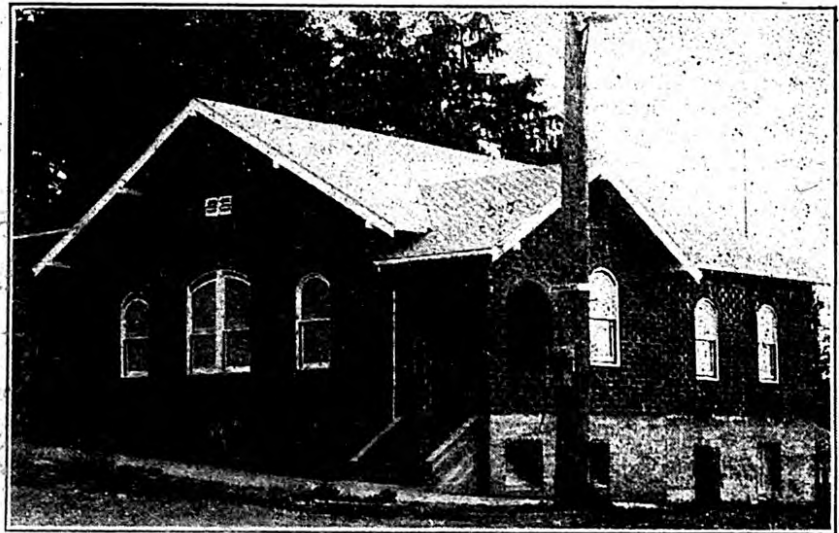
F. M. MESSENGER.

NOTES FROM NEBRASKA DISTRICT

We are now in the midst of our summer Home Mission Campaign. Our pastors are also getting well organized for their year's work. It rejoices our heart to see the spirit of unity with which the district is characterized, as it prevails throughout the district. While the Home Mission meeting, conducted at Wayne, was greatly hindered by the many electrical storms, yet there was some good accomplished and it has made it possible for us to put on a follow-up meeting, out of which we contemplate a splendid organization.

The workers are now in North Platte,

A NEW CHURCH AT CAMAS, WASHINGTON



About twelve years ago a little band of people were organized into the Church of the Nazarene of Camas. A building which was formerly a schoolhouse and store was purchased and transformed into a church. Last year the attendance of the Sunday school doubled and often we found the church too small to seat the number of people attending the Sunday services.

This caused us to pray and sacrifice for a larger church building. So we sold the old lot and paid off the mortgage of \$800 and street assessments and bought a new lot and erected a new church building 48x32. On June 2, we dedicated a fine new brick church with full size concrete basement containing Sunday school rooms and prayermeeting room and furnace room.

The furnace is a Montag with a fan system that can be used for both hot and

cold weather. The auditorium is beautiful and is seated with upholstered opera chairs. The lot and church building and new furnishings such as seats, carpet, piano, etc., are all paid for except for the small indebtedness of \$2,500, and we have a property now worth about \$7,000. We are paying off the indebtedness on a monthly basis.

We praise God from whom all blessings flow and look for an ingathering of precious souls. Already, our Sunday school has increased since we have been worshipping in our new building. Camas has one of the largest paper mills in our country and it is now being enlarged and equipped at the expense of three and one-half million dollars, which will bring in probably around 700 more employees and thus give us a greater opportunity to reach more souls with the gospel.

PAUL C. AND GERTRUDE E. THATCHERS,
Pastors.

and even though it has been with great difficulty that we have been able to enter this field, we are pleased to say that the meeting has begun with much interest manifested. The crowds are coming and we contemplate a successful campaign, from which a strong church will be organized. The meeting at Central City, that was conducted by Miss Mable Vaage, our pastor at Newman Grove, was another of the seed-sowing type. We contemplate another meeting there in the near future. Nebraska is an open door to our work. We are making special effort to enter these fields with a strong evangelistic party, and leave the work in charge of an able pastor. With the approval of the Lord upon our efforts, the greatest needs now are means and men. The greatest of the two, is men. It is feeders that we are in need of—not floggers. The people have need of a healing balm. The most of them know something of the blight of sin. What we need now is men to go in the name and Spirit of the Master, and with the welfare of a lost world at heart, preach the Word. Nothing short of that sort of ministry

will win men to God, and build strong organizations. May the Lord continue to send the workers.

MARVIN S. COOPER, *Superintendent.*

THREE NEW CHURCHES ON KENTUCKY DISTRICT

We are delighted to report three more good new churches on the Kentucky District. These have been organized within the last month and if Jesus tarries we will get at least three or four more and perhaps five or six more before the District Assembly and we have three good campaigns on at present and will have from three to five going all the time until the District Assembly. We have up to this time organized six new churches this assembly year.

We recently organized a fine new church at Spring Hill, W. Va., a beautiful little city about ten miles out from Charleston, on the highway to Huntington. Rev. Earl G. Hissom our good pastor at Charleston and Kanawha City and his fine workers are responsible for this

new church. Brother Hissom launched the campaign in a tent and ran the meeting for about five weeks and the dear Lord gave a good revival and we organized with 22 charter members and a number more are coming in later and a recent communication from Brother Hissom states that already we have forty-one fine members. Brother Hissom and his workers are caring for the new church until the assembly at which time a regular pastor will be installed. This is the second church this good man and his people have dug out, this year and they will probably get another one before the assembly. We are also glad to report a fine new church with 25 charter members at Newfoundland, Ky., just organized a little over a week ago. Rev. James Flanery of Olive Hill, Ky., is responsible for this good new church. He is a relative of Rev. B. T. Flanery and is of the same sterling character. This is Brother Flanery's home community but the people come by the hundreds to hear him preach and they have the utmost confidence in his religion and get saved and sanctified. This is Brother Flanery's second church that he has dug out this year and he says that he will have another one ready for organization at Sandy Hook, the county seat of Elliott Co., before the assembly. He dug the church out at Wyett, Ky., which I have previously reported. The third church is at Glasgow, Ky., which we organized yesterday, July 28, with 14 charter members, all adults and six were men, heads of homes. Rev. Fred Carby of Louisville, Ky., was responsible for this church. He has been here for the last two weeks pounding away with all his might and the Lord has been blessing his labors in a most wonderful way. Glasgow is a fine little city of about six thousand. This is his first new church this year but he will have at least one more before the assembly. Well, I must close, but we are saying, "Lord, increase the tribe of such men as we have mentioned above." This is the best year this district has ever had.

L. T. WELLS,

Superintendent Kentucky District.

NORTH DAKOTA DISTRICT YOUNG PEOPLE'S CONVENTION

The North Dakota District Young People's Convention convened July 3 and 4, on the Sawyer camp grounds, two days previous to the campmeeting. This was an ideal time and place to meet. Already, on July 2, a goodly number had gathered to enjoy the good things prepared from the hand of the Lord. That evening we heard a choice and heart-searching message from one of the young pastors of the district, Rev. Louis Schroeder of Benedict.

Early Wednesday morning a prayer-meeting was held, in which the young people prayed earnestly for a day, yes a convention, of victory and special blessing. Through the day a number of valuable topics were given and discussed. There was unusual interest. Every angle of the topics was searched and questions were asked, until we found ourselves in very deep water at times, but we were

A JULY SLUMP

April witnessed a splendid income for the General Budget. May just barely crossed the line, with a trifle to spare. June went behind \$82. *July the shortage reaches into the thousands!* Who will help to tide us over this vacation, hot weather deficiency?

There are still several hundred churches which have paid nothing on the General Budget this whole year. Several hundred more are in arrears—that is, are not paid up to date. The General Superintendents will certainly hesitate to make any optimistic announcement, until the church can run for several months without a monthly shortage. Who will help?

J. G. MORRISON,

Executive Secretary.

usually definitely enlightened by our able president and others. Some of the topics given were: "Submission to the Will of God," "Importance of Prayer in the Young Christian's Life," "The Bible, What part It Plays in Our Lives," "The Difference Between Compromise and Being Friendly with the World," "The Program, What to Put in It," and other subjects. Truly God gave us a good day, with splendid specials from the various young people.

Thursday had a number of good things in store for us. The representatives from Northwest Nazarene College had arrived. The Male Quartet blessed us all with their inspiring singing. Professor Gretzinger gave us a talk on "How to Organize an Orchestra," then rendered a number of selections on the marimba. This was greatly enjoyed. Each time we heard him we marveled and thought, "What will the music be like in heaven?" We were especially favored with an address by Rev. R. V. DeLong, president of N. N. C. This message was practical, instructive and inspiring, especially for the young people.

A good representation of young people was present from the North Dakota District. We believe that many went home with a greater vision, a renewed determination to push the work of holiness through the channels of the N. Y. P. S.

We were glad for the pastors present, but we would urge a greater attendance of our pastors at the N. Y. P. Conventions.

The district officers are practically the same for the coming year. We appreciated the able and efficient leadership of our President, Rev. Geo. L. Mowry, of the past year, but we are believing for greater things in the future.

We would make mention of the splendid entertainment, which the Campmeeting Board voted to be free to the young people during those two days. Much

praise is due them. To God be all the glory for what was accomplished.

ALMA OVA, *Reporter*

SMITH MILLS CAMPMEETING, NORTH DARTMOUTH, MASS.

As the children of Israel looked forward with great delight to the "feast of tabernacles," so had many of us looked forward to the 23rd annual session of Smith Mills Campmeeting and the returns were blessed of God. Our special evangelists were Rev. Stella B. Crooks of Chicago, Ill., and Rev. A. B. Carey of Beacon, New York, as preachers, and Rev. Mabel R. Manning of Nahant, Mass., as soloist and song leader.

We feel as a camp greatly favored in the type of evangelists that God used to bless the camp at old Smith Mills this year. Rev. A. B. Carey came to us a stranger, almost, but immediately we felt that he was the man, God's man for the place. Brother Carey is a strong, constructive evangelist and his preaching is scriptural, gracious, and evangelistic. He has a gentleness of spirit, a humility so appealing that only those that are in close communion with the Savior possess. He preaches holiness to make it attractive. Under the leadership of the Holy Spirit, his preaching would draw rather than drive folks to Jesus. His preaching was positive, attached to definiteness of the Word of God.

It would seem almost impossible to find evangelists who labored together better than Brother Carey and Sister Crooks. The preaching of the Word of God as preached by the other was thoroughly enjoyed by each evangelist. Rev. Stella B. Crooks was mighty in exhortation and never had time to preach about "things"—sensational that are often attached to holiness but preached holiness in a way that never lowered the standard. Sister Crooks came to the camp with the assurance that victory was coming. God was surely there. Sister Crooks, whether preaching or listening, carried a burden and passion for souls that was marked. What a lover of souls is this preacher! Never will we forget her missionary message.

It seemed like God brought the folks from the North, South, East and West and never before had the camp as many visiting preachers. Also a number of churches were represented in the Holiness Interdenominational Camp, but we could not see any difference among those "born of the Spirit" and recognized as loyal to the truth and holiness.

Folks were melted to repentance and while no count was kept, as only God knows the actual results, yet many bowed at the altar and we believe definite work was done for time and eternity. We feel that one of these days "when the books are opened" that some souls will say, "If it had not been for the preaching and praying at Smith Mills camp in 1929 and the faithfulness in delivering the message, I would never have made heaven."

While the camp had not quite as large a gathering at the opening service as we have seen, yet the crowd increased in attendance and the closing services saw

a filled tabernacle at every service. More folks and more strangers were at the camp than ever before. Finances came easier and the Lord supplied the needs from every angle.

Sister Manning has been with us as singer so long that we feel she belongs to the camp. Why change? Her gospel in song is the kind that gets under the surface and convicts, blesses and uplifts. Much could be said about our children's leader and pianist and the workers that prayed much in the meetings but all these worked together for the good of the camp so harmoniously.

We trusted God for a great camp and He was not a disappointment. We feel that the wisdom of our president, Rev. Tom M. Brown of Fitchburg, Mass., Church of the Nazarene, has much to do with the success of our camp by keeping things running smoothly. Brother Brown believes and practices being "wise as a serpent and harmless as a dove." He never cries defeat, believing that "all things work together for good to them that love God, to those who are the called according to his purpose" (Romans 8:28).

MISS ANNE M. CUNNINGHAM,
Secretary.

NEWS IN BRIEF

Prayer is requested for Rev. J. I. Hill, District Superintendent of the Barbados and Trinidad District, who is suffering from another attack of appendicitis and also from kidney trouble. Also please pray for Mrs. Hill who is suffering from an attack of catarrh of the stomach.

Rev. L. B. Williams, pastor of the Church of the Nazarene at Washington, D. C., writes that they are glad to welcome two young women, Miss Ethel Harrison and Miss Nona Huddleston, who have recently come to his church from Kansas and have accepted government positions. He suggests that it would be of great assistance to their church in Washington if some of our loyal Nazarenes who are typists, book-keepers or stenographers would make application for positions. He suggests that the census work next year will doubtless bring several hundred additional employees to Washington. Those who desire to apply should send applications to the Civil Service Commission so that they may take an early examination and get on the eligible roll.

QUESTIONS ON THE COURSE OF STUDY

The Course of Study Question Book at last is ready. Questions for the four years Licensed Ministers' Course are combined in one volume, with durable cloth covers. Questions on the Local Preachers' Course are taken from this same list. No questions have been issued for the Deaconess' Course of Study.

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Eastern Nazarene College has adopted a unique method of securing funds for the repainting of their buildings. Dr. Knapp suggested the thought of providing a number of real paint buckets with a slot sufficiently large to take the biggest piece of American money. These paint buckets have been properly painted or daubed up and sent out to the various churches and camps on the Educational Zone. They have not had a sufficient number so far to place one in each church on the district, but are asking these churches to help them in this worthy undertaking.

Mrs. Berna Elder of Marietta, Miss., writes requesting us to thank the readers of the HERALD OF HOLINESS for their prayers. "God has wonderfully touched my body with healing," she writes. We praise God for these answers to prayer.

The good people at Brownwood, Texas, feel the need of a Church of the Nazarene in that place and are praying that the Lord will make it possible and asking others to help them. Brownwood is a city of about twenty thousand people, and they feel the need of a church home where full salvation is preached.

The friends and acquaintances of Rev. J. H. Vance of Wichita, Kans., will be sorry to learn that Brother Vance, who has been in ill health for some time, recently suffered a paralytic stroke. His family are much concerned for his welfare and earnestly request prayer for his recovery.

Mrs. Clara Wyland of Sheridan, Wyo., passed away last month after undergoing an operation in a hospital at Billings, Mont. Sister Wyland has been a reader of the HERALD OF HOLINESS since its first publication and joined the Church of the Nazarene at Portland a few months after its organization in 1907. At the time of her death she was a member of the Methodist church in Sheridan. Besides the husband, a daughter and son survive.

Rev. John A. Curtis of Pasadena, Calif., reports the opening of a new work in Maywood, Calif., with the organization of a new church under way. A series of meetings have recently been held with Miss Gertrude Knight as evangelist and Miss Amy Shultz as musician and soloist.

Evangelist C. W. Sooter with Evangelist Daniel recently closed a meeting five miles from Tuscumbia, Mo., with forty souls either saved or sanctified. They are now at Tuscumbia with good prospects of a gracious meeting. Prayer is asked for this meeting.

"The monthly statements on the General Budget receipts from the 16th of the month up to the first, are helping me very much. I greatly appreciate the information and pass it on to the whole district." (Letter from a District Superintendent).

CHURCH NEWS

CARLEAGE, Mo.—"We are still on the field. However it has been some time since we have written to our good paper. God has blessed us down through the year. We have not gone by leaps and bounds but, steadily moved on. Our winter meeting, the writer doing the preaching, was a very good meeting, several prayed through and a class of fifteen members were received into the church. On the closing night the people shouted for an hour without a break. It has been our privilege to have with us, just recently, S. S. White, president of Bethany-Peniel College, and the quarter. We also had Professor S. T. Ludwig and Professor Ramquist with us about a week ago. To say we enjoyed the services of both parties would be putting it lightly. We all say, 'Boys come again.' Our Sunday school and N. Y. P. S. services are doing fairly well through this hot weather. Yesterday was a very fine day. God came on the scene in a marked way. People of their own accord began to testify and they sang, shouted, testified, etc., until there was no time for preaching at all. Thank God for such services. The morning ended with the saints around the altar for a good season of prayer. Several hands up for prayer and several in the altar. Our meeting begins August 19 and continues until September 1. We are looking for an ingathering of souls. Please pray for us."—F. N. DeBoard, Pastor.

HOLLENE, NEW MEXICO—"We have just closed a fine meeting with our good people at Chaves near Elida. These people are some of the 'salt of the earth.' We had only two saved but had 100 per cent increase in the membership. We took seven into the church, with more to join soon. We left the spiritual tide very high. Five new subscriptions were secured for the HERALD OF HOLINESS. Pray for us."—Rev. A. I. Metcalf.

MISHAWAKA, IND.—"Our church here is just closing her first year's work. It was organized under the leadership of L. W. Collar who was then pastor of our South Bend church. We came here as their first pastor in the last week of August, 1928, and have found them to be real Nazarenes. As yet we have had to wor-

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ship in a large storeroom building located in a Catholic community. The hall is not very well ventilated, but in spite of all our handicaps, we have grown. We have had to buy quite a lot of equipment, being a new church. But we are getting pretty well supplied with the exception of a good church in which to worship. We held a splendid revival in the month of February with Rev. E. E. Turner and wife of Indianapolis. We received a good class into the church and finances came easy. They are great evangelists and have Rev. Horace Booker as pianist and singer. They work together like the hands on a clock. They believe in, and hold to a spiritual program. They get the crowds, co-operation and the seekers. We have received fifteen new members during the year. Our Sabbath school has had an average attendance of 73 and there are greater things ahead. The church has during their first year paid their General Budget in full and are on the Honor Roll in District Budget. The pastor has received a good salary and it is always paid on time. During the year we will have raised for all purposes more than \$2,500. All of us believe with the prophet, 'there is much land ahead to be possessed.' We expect to keep 'willing and obedient and eat the good of that land.' Pray for us."—Grant M. Barton, Pastor.

BALLSTON, VA.—"On July 14 we closed five weeks of evangelistic effort in a tent pitched near our church. The meeting was a gracious one all the way through. Attendance was exceptionally good and scarcely a service was had in which no seekers were in evidence. The community displayed a splendid attitude toward the meeting and the indication is that the meeting has done much to establish our church in the 'good graces' of the people in general, we being only a few months old here. The pastor began the meeting and was followed by a week of preaching by Brother Maybury, District Superintendent. After two more weeks of preaching by the pastor, Brother Philip Geiter, our pastor at West Chester, Pa., arrived on the scene and concluded the campaign with a week of the kind of preaching only Brother Geiter can produce. The people received the Word gladly, and were not only hearers, but doers of the same also. Thus continues the revival we have been witnessing at this place since the organization of the church on March 9 of this year. Nine fine new members have been taken into the church since the assembly in April, and a half dozen more are about ready to cast their lot with us. None of these nine were Nazarenes previously. We feel that the Lord has a work to be done in this section and have pledged ourselves to the task. He is blessing and helping, and the results are encouraging. We are glad to report the District Budget fully paid, and General Budget half out of the way. It is really better to make a hard drive for budget money early in the year than later on."—M. H. Cave, Pastor.

EVANGELIST PAUL GOODWIN—"We have just closed a three Sundays' campaign with our great Pastor R. M. Hocker and his splendid people in their fine new church building at Plainview, Texas. It was a special joy to be associated with my father and my sister Evelyn who sang so sweetly to the glory of God. Our good Sister Jessie James kept us all in her home together and what a time we did have. The folks literally swamped us with good things for the table such as we have never seen. Surely these people of the plains are among the biggest hearted folks in the world and to say that we fell in love with them, this being our first trip here, is just putting it small. I think there was hardly a service during the three weeks that souls were not seeking God. The largest number at a service was thirty-two, Brother Hocker said. I didn't keep any count of the ones who came, but, praise God, I know there were some who dug down and struck rock bottom and came up with old-fashioned victory. A larger part of the crowd of many services seemed to be unsaved people and such old-fashioned Holy Ghost conviction shook the people! Thank God, many yielded but many others did not. This church is reaching the people of this beautiful city and we have never labored with

a more able, sweet spirited man than Brother Hocker and his fine wife and co-workers. He has a grip on the town and the business men and press showed us every courtesy. He has erected one of the finest brick church buildings in our whole connection, seating about four hundred on the main floor and a large basement and classrooms beneath. It is a credit to the denomination. These good people have assumed some heavy burdens to put it over but stood by so loyally with a nice offering for the workers on the last Sunday and over three hundred dollars more for the memorial building in the afternoon when that great man of God and lover of broken-hearted humanity, Brother J. P. Roberts, presented the Rest Cottage at Pilot Point. Brother and Sister Cagle dropped in during the first part of the campaign and what a boost it was. Then on the second Sunday my old friend and collaborer, Brother C. H. Wiman, came up way from Roscoe and gave us one of the greatest missionary addresses I ever heard. How happy to look into his face again after nearly seven years. God has given him a great vision for our school in Japan in connection with Bethany-Peniel. Then on the last Sunday it was my privilege to meet dear Brother Roberts for the first time. How the glory did fall on Saturday night! What marvelous victory God has given this great man through all the sorrows of the recent past. It was a benediction to have him here for the great closing hours. We drive south from here about 250 miles to the encampment and Young People's Society Convention at Buffalo Gap, leaving there on August 12 for a long drive to Adrian, Michigan, opening August 15. We request the prayers of all our friends that God will keep the glory on us and give us precious souls. That is all we want."

ST. LOUIS, MO., LAFAYETTE PARK CHURCH—"Sunday, July 21, was a red letter day with us. It was our first service in the new church just purchased from the Christian church. Our church was organized in a tent on Dollman St. in 1924, by Rev. C. I. Deboard. They moved into an old brick church and paid \$90 a month rent. Later on they bought a lot on Park Avenue for \$5,200. They conducted open air meetings through the summer and were forced into an upstairs hall by the cold weather, and there the church remained until about two weeks ago. When we came here a year ago we found them a little discouraged over the fact that they had not been able to build and not even able to pay for the lot. We saw the situation and the burden grew heavy because we saw that the church had gone as far as possible without a building. We had special prayer for the sole purpose of putting our need before God and asking Him to give us a church. After much prayer the way began to open and plans were made to begin a brick basement church on our lot. About the time we were ready to go to work, the loan fell through. Several plans had failed and it looked like a hopeless case from the human standpoint, but one day

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driving up the street, we saw on a beautiful brick church a sign 'For Sale.' God seemed to speak to me and say, 'This is to be yours.' On investigation we found they asked \$25,000. for the church and \$10,000 cash. We knew we could not pay that for we had only about \$200 cash. So we began to pray again and offered them our equity of \$1,800 in the lot as down payment but they refused. Well, to make our long story short we sold our lot in seven days after the sale sign was placed on it and bought the church for \$12,000 with a cash payment of \$2,000 and time on the other and on a plan that we can pay for it. We not only got the church but all the equipment, including four pianos. It has a beautiful auditorium with a seating capacity of 400, also a Sunday school chapel, kitchen and dining room, nine Sunday school rooms and two rooms for the janitor. When we moved we moved every member with us and already new ones are coming. Dr. Henricks was with us for a week and did some fine preaching which helped us to get started and helped us to get before the people. This church is just seven blocks west and one block south of the hall where we were before we moved and is in a good community and a wonderful location. It is on the corner of California and St. Vincent Avenue. The entire church and all our friends are delighted with our new location and also with the church. We are sure God has fulfilled unto us the promise He made to Israel, 'I will give you houses you did not build.' I believe God is with us and I am sure He gave us this church; when He blocked all the other plans it was only to give us something better. To God be all the glory. While the whole church has worked and sacrificed, yet it was God who led and gave us victory. Pray for us that God will pour out His Spirit upon us and give us a great revival in this new community. We see great things ahead for the church here. There are hundreds of children within two blocks of us that do not go to Sunday school. We are planning to have the District Assembly here September 4 to 8. All of our General Budget is paid and the District Budget partly paid and almost all is covered with pledges and about all the old debts are paid."—A. L. and Margaret Roach, Pastors.

EVANGELIST JOHN T. HATFIELD—"We are just now bidding farewell to Wyoming and taking to our heels for other parts. We have been up in this country for eight weeks. We have been in meetings every day, but the crowds have been small. We are surely glad to get away from empty seats. The big bulk of the people up here have no more use for a holiness preacher to preach the gospel than a sawmill has for a woodpecker to make shingles. All they are after is the almighty dollar, and if the dollar could just get the mind of the devil, he would say to the dollar, 'Keeping them chasing you, you are doing fine, I'll take care of the balance.' We don't know how

many real victories we had but they couldn't be counted by the hundreds. However, there were some real good cases and there are some fine Christian people living up here, but they are not living on every section of land. This is a great field for pioneer work and with much patience and longsuffering great good can be accomplished and many holiness churches established. Now, some of our good evangelists who are advertising their open dates and are still on the calendar with nothing to do, here is your opportunity, but you must make up your mind to pay your own fare, sleep on the floor, fight mosquitoes and bedbugs all night and scratch all day and get your meals wherever your hat is off, but you had better keep it on for fear they might not know you."

EVANGELISTS G. F. AND BYRDIE OWEN—"The Lord gave definite victory in the meeting at Meade, Kansas. There were not as many souls saved as all of us would have appreciated seeing, yet signal success on other lines paved the way for better and more permanent success for our work in that city. The crowds were good—at times unusually large—and the interest was splendid. Hundreds of people attended who never before were at Nazarene meetings in Meade. Almost every one of these people entered in to make the meetings a success, and when it came to supporting the cause you would have thought them all Nazarenes. There must have been seventy-five or one hundred different people who gave for the purpose of constructing a new building. One stranger, a lady, gave \$100, which surprised and blessed many hearts. The new building is to be of the Spanish style of architecture. There is to be a full basement which will practically insure a 100% increase in the Sunday school attendance. Rev. D. Paul White certainly is an earnest pastor. His untiring efforts went far in making things go during the meeting. The people of Meade love him, and he evidently has a future there with those good people. Among his staunch members are the Moller brothers and sisters—two brothers and two sisters—who know how to suc-

ribe and stand by the work of the Lord. During the latter part of the meetings Rev. and Mrs. F. R. Guy did much in the way of assisting in the meetings. Sister Guy is a good Sunday school and children's worker. Brother Guy is not only a splendid preacher, but is a rapid artist and song illustrator. One evening, before an audience of about 400 people, he stepped to his easel and drew a very wonderful picture of the Sea of Galilee while a couple of young ladies sang the song, 'Memories of Galilee.' To us Galilee is one of the most wonderful spots in Palestine, and it all became very real on this occasion. Brother and Sister Guy joined the Church of the Nazarene the last night of the meeting. They are choice characters and some good Nazarene church will certainly be fortunate if they will secure them as their pastors."

NASHVILLE, MICH. — "We have just closed a meeting with Rev. August N. Nilson of Oakland, Calif., as evangelist, and Clarence J. Haas of Haverhill, Mass., as song leader and soloist. This was a meeting of three weeks' duration in which

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many souls were graciously reclaimed and sanctified, and some who had never been saved before were converted in the old-fashioned way. Most of those getting through to victory were young people; also a number of children were converted and sanctified. On Sunday morning of the last day nine people united with the church. The secret of the success of this meeting lies in the morning prayermeetings held in the parsonage, preceded by a Bible reading by Brother Nilson. The preaching by Brother Nilson was of the old-fashioned Nazarene type, backed by the power of the Holy Ghost, gripped the hearts of the people. The singing by Brother Haas was unsurpassed and hearts were touched as this young man sang the gospel with the unction of the Holy Spirit. Repeatedly special requests were sent in for him to sing. The local church received a wonderful uplift from this meeting. People from neighboring towns of Nazarene and other churches were in attendance and frequently helped much with their prayers and encouragements. This is the first meeting we have been in with Brother Nilson since we first met him over twenty years ago when he pioneered

for us when we were District Superintendent in North and South Dakota. Under God we have been permitted to see these people encouraged and strengthened in the Lord until today they are a jubilant people, and like giants refreshed with new wine are going forward in the name of the man 'with a drawn sword.' We are anticipating another revival in November with Evangelist E. E. Wood of Jackson, Mich. Nashville is an old battle ground for holiness, having had some of the greatest holiness preachers in the movement here. Nothing short of rugged, old-fashioned holiness preaching will do. We are going to the assembly next week with the pastor and budgets all paid to date. On with the fight."—LYMAN BROUGH, Pastor.

EVANGELIST P. P. BELEW—"The writer has just completed an evangelistic tour in which five meetings were conducted. The first was at Martintown, Wisconsin, where Rev. L. L. Goodwin is the good pastor. Owing to the attendance, the meeting was not very broad in its scope, but a few sought the Lord and the church was much benefited. Brother Goodwin and the church were very kind to the evangelist. We had a good Monday night service with Pastor Jones and his people at Sioux City, Iowa, enroute to our next meeting at Loomis, S. D. God gave us a gracious meeting at Loomis, a goodly number of seekers through the meeting and the lung altar filled the last night with practically every seeker a finder. We so much enjoyed our stay and labors with the pastor, Rev. G. D. McDonald and his good wife and church. Our next two meet-

ings were with Pastor Ernest Coryell and his churches at Viborg and Irene, S. D. We had a good meeting at Viborg, but a better one at Irene, both from the standpoint of attendance and seekers. The last night was wonderful both in spirit and in salvation. Truly pentecostal power was in evidence. May God bless Brother Coryell and the splendid people in his churches. The last meeting was at St. Paul, Minn., where Rev. Ben Mathisen and his wife are pastors. This was a good meeting with a goodly number of seekers, but not what we had hoped for. However the pastors and people were pleased with the results. Professor B. D. Sutton and wife had charge of the music. How they sing! They are my neighbors at Olivet, and I was indeed glad to be associated with them in the battle. Our fellowship with them and with the pastors and their good people was true and blessed. After a few days with my family, I am now in the beginning of a meeting with Pastor Howe and his church at Harvey, Ill. Already souls are finding the Lord and we are believing for a genuine revival. Pray for me."

WINNIPEG, MAN.—"We arrived in Winnipeg June 9, at 8.20 a. m. and preached for our first time in Canada at 11.00 a. m. While we were quite tired from our long trip from Oklahoma City, God wonderfully helped and gave us a good service. We came here expecting to remain only a few weeks and then go to Prince Albert, from which church we had accepted a call for the coming year, but the church at Winnipeg decided to call us and did over our protest. After much prayer and after consultation with Brother Barnes, our District Superintendent, we accepted the call here and returned after our District Assembly held at Moose Jaw. The assembly, while not as large as our assemblies where I have formerly been attending was not one whit behind in spiritual power. In fact, it was equal to any I have attended. I have found we have the same God in Canada we have in the United States, and the same gospel backed by the Holy Ghost is as effective in reaching men and women. God has given us seekers and happy finders nearly every Sunday since we arrived. We crave the prayers of our friends in the United States for this great city of more than 300,000 people. We begin a revival on the 8th of September with the Turners from Indianapolis, Ind., and are expecting a real revival. Already we hear a going in the tops of the mulberry trees. If you have friends in this great city we would appreciate having you send us their addresses that we may get in touch with them. Our church is located at the corner of St. Mathews Avenue and Simcoe Street, and mail addressed there will reach us."—C. O. WISLER, Pastor.

CHERRYVALE, KANSAS—"We have just closed a good revival meeting with Evangelist C. O. Miller of Los Angeles, Cal. The weather was awfully hot, therefore,

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some did not come; and the preaching was too hot for some, so they quit coming; it was a very busy time of the year, and some could not come; but knowing that hell will be hotter for the disobedient and that heaven will be sweeter for the faithful, some of us certainly did warm up to the truth and get blessed indeed, and counted the weather as ideal and the evangelist and his messages as a God-send to us. There were over 30 bowed at the altar who claimed to get special help from the Lord. One woman professed to be healed, and the rest either saved, reclaimed, or sanctified. It was a sad time to see so many turn the Lord away, yet it was a time of rejoicing with the happy finders. Praise the Lord! Brother Miller is truly one of our best evangelists, a real Bible preacher. He does not abuse other churches or persons, has no hobby to ride, and does not use any slang in the pulpit, whatever, and to my mind there are no better spiritual preachers in the Church of the Nazarene. This assembly year is fast coming to a close, but we shall not be ashamed of our report since all of our General and District Budgets are already paid, and we have had some additions to the church, and the church is in a better spiritual praying condition and the present pastor has been called back for another year. We know there are greater things ahead for this church and these good people in Cherryvale. Pray for us."

—H. N. MORRIS, Pastor.

CHERRY VALLEY, OHIO.—"We are glad to say that the Lord is helping us and giving us gracious victory. We have the greatest country church in our movement with 134 members and large attendances. We have remodeled and enlarged our parsonage this year, having raised the entire amount by pledges in about twenty minutes at one of the morning services. We have just closed a good revival with Rev. G. C. Morgan of Lincoln, Nebr., as evangelist and Rev. A. B. Wischell of Benton, Ill., as song leader. We had splendid crowds. A number of souls prayed through and have united their membership with us. We are undertaking to start a campmeeting, there being no Nazarene camp on our district. The campmeeting date is from August 23 to September 2. The workers are Rev. C. Warren Jones, District Superintendent, Rev. J. N. Hampe, Rev. G. C. Morgan, Rev. H. B. Schlosser, and Professor Burl Sparks as song leader. All roads lead to Cherry Valley. Come."

—G. B. Schlosser, Pastor.

PASTORS F. P. AND A. HOSNER, PONTIAC, MICH.—"We are finishing our fourth year with the Pontiac church and are leaving this assembly. This has been a great year of victories. The revival fire fell upon us after long weary trudging up and up by every department of the church; the crooked made straight and love and fellowship among the members. Our weekly prayermeetings are like a revival all the time. Our young people

are a great inspiration to us. We have worked with them and they with us until the tie that binds can never be broken. It is a time in their lives when they can never forget the shouts of victory in their behalf. When the devil thought he had them bound or oppressed, and then came their release, all because somebody minded the Holy Ghost. Their Sunday evening service and Tuesday evening Bible Study are like a rally all the time. Never dry or stale. Our Junior church service, Sunday, 11:15 a. m., is attended by a dozen Junior boys and girls over ten years of age and is a very interesting and profitable service. Our adults prayer and praise service at 6:30 Sunday evening is always attended by the Holy Ghost. Many pray through and the fire falls upon the service that follows. The prospect ahead for our church here was never better. Financially, the church has forged ahead and some of these days will have more room for Sunday school. The pastor and wife were happily surprised by the whole church in a farewell at their home. A beautiful all leather bag was presented to them. The young people also gave them a farewell and many kind words expressing love were spoken by the young as well as the old. Our hearts are happy in the love of Jesus and as we leave this dear people perhaps never to return, we could not be sorrowful for we know not where the Master needs us most, and we cannot be idle for the time is so short and we want to go where we are needed most. Pray with

us that our God will use us to His glory till He comes."

EVANGELIST J. F. KNAPP—"Since uniting with the Church of the Nazarene in February I have preached in about forty churches and missions and in four campmeetings. At Orlando, Fla., with Brother C. W. Ruth and Professor Kenneth Wells and wife; at the Main Street M. E. church in New Albany, Ind., in March; in the Reformed Methodist church of Vestal and the Free Methodist church of Corning, N. Y., in April and May. In all of these fields there was evidence of spiritual power and of saving and sanctifying grace. Especially was this true at Vestal where the Lord came in a very unusual way the last three days of the meeting. While at Corning the call came to combine with my evangelism such field work for Eastern Nazarene College in Wollaston, Mass., and such evangelistic preaching and teaching in the college itself as time, strength and

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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 defense by argument, but is convicted of his need of holiness, and does not rest until he has obtained an uttermost salvation.

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other engagements would permit. I was privileged to spend five weeks in and around the college, covering over commencement time and to preach in many of the New England churches, and to receive quite a number of calls among them for evangelistic work during the coming season. In conjunction with the committee, consisting of District Superintendents Miller and Gould, Treasurer Peavey and President Nease, plans were formulated for a great forward movement. These plans are meeting with an enthusiastic response in the Eastern Educational Zone. They included state recognition for the college and the erection of a great Administration Building to be named the Charles J. Fowler Memorial after the former president of the National Holiness Association who was a native and life-long resident of New England. Both the recognition and the building seem fairly certain at this writ-

ing. My first camp of the summer was with the Canadian Holiness Movement people at Stittsville, Ont. N. B. Vandall, that superlatively sweet singer of our movement, was our congenial yokefellow. Starting slowly the meeting progressed with full altars and a goodly number getting to God. Peter Wiseman, D. D., President of Annesley College, Ottawa, Pastor Blanchard of the Fifth Avenue church and General Superintendent Campbell were among the other workers. Dr. Wiseman is finding increasing recognition as one of the leading exponents of Wesleyan holiness in the dominion. His expository messages are especially helpful. July 10 it was my privilege to occupy the pulpit of the Syracuse church with the new pastor, Professor Cantrell, formerly teacher of history in Eastern Nazarene College. He and his radiant young wife, just back from their wedding trip, are entering

upon an enthusiastic and vigorous campaign to place holiness and the Church of the Nazarene in their proper place in Syracuse. We may expect to hear some great reverberations of glory ere long from central New York. Time is insufficient to tell of other splendid churches with consecrated pastors and devoted pastors' wives and loyal officials that we have met and worked with in Ohio, Pennsylvania, New York and New England, since taking this field. It was my first year at Sebring campmeeting which so long has been under the spiritual leadership of C. W. Ruth with the advantage year after year of the marvelous expositions of Joseph H. Smith and the fiery preaching of Lawrence Reed. The pall of death fell upon us on Wednesday morning when it was announced that Mr. O. H. Sebring, the father of Mrs. Will Murphy, who has sponsored the camp for so many years, had passed suddenly away. But notwithstanding this sad interruption souls bowed at the altar at most of the services and the last Sunday was a day of great victory. I am at Mooers, New York. This is my fourth year here. Brother Arthur Gould, John Thomas and wife, the Cleveland Quintet and our splendid Eastern Nazarene College boy, James Jones, are among those with us here and Brother Ruth is to come. This is truly a great camp. People are flocking in from all over this section of the state, from New England and even from farther afield. It looks as though by next week the large tabernacle will be crowded at the day services and not sufficient for the crowds at night. Brothers and sisters, pray especially for the Forward Movement of the only holiness institute on the Atlantic seaboard, a lone outpost among fifty millions of people, Eastern Nazarene College. My whole purpose, if I know my heart, in assuming this post is to help deepen the spiritual life of a noble institution and bring it to the highest possible educational and full salvation success. Pray, pray for us. Evangelistic calls for winter and spring of 1930 will receive immediate attention. Address: Box 99, Cincinnati, Ohio."

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

By I. C. Mathis

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

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EVANGELIST GERON C. ROBERTS.—"At this writing I am at Ridge, Mont., away up on the Montana-Wyoming line, among the pines of this wonderful ranch country, in sight of the Black Hills of South Dakota and the Big Horn Mountains of Wyoming. Our meeting continues with interest. A number have wept their way to the cross and found victory. We are expecting to have a gracious, old-time revival! Services are now here, being shut away from the railroads by eighty miles of hills, flats, streams and pasture lands. The people, nevertheless, are pioneering, big-hearted and eager to hear the gospel. This country is ripe for our message; our work; our church! Brother Schaap, Superintendent of this Rocky Mountain District, has the favor and is winning the hearts of these frontier folks. Since the San Antonio Assembly I have been busy for the Master. Held a meeting for Dr. Seely and his Academy at

Hamlin. I think God blessed me in preaching there as never before in my life. One hundred and five, according to my count, knelt at the altar of prayer, many finding pardon and purity. On the wake of the New Year I became guest in a meeting with Brother Lynn and church at Goldthwaite, Texas. He is a fine fellow and full of Texas enthusiasm. Is proving a successful shepherd to his members. In spite of sickness, the meeting was a success. The young people sponsored the revival. Due to its zeal and spirituality some young people of stable character have been produced for our church. With the help of Miss Nancy Kemper, preaching, singing, Miss Vera Sears, playing; both of Bethany, Oklahoma, a young people's revival was conducted at Grace church, San Antonio, Texas. The meeting was surely worth all the efforts for heaven is richer from the fruits of it. The society received an impetus that still lasts. My father and I then held a meeting at the Eschol Valley church, near Carnegie, Oklahoma. People prayed through, the church was encouraged and built up. During the interim between meetings I have been engaged as N. Y. P. S. President of San Antonio District and director of religious education, Grace church, San Antonio, Texas, where my father and mother are pastors. I found the field ripe for the Church of the Nazarene while visiting the societies and holding a meeting with Brother W. F. Rutherford, at McAllen, in the heart of the Magic Valley. Rutherford is one of these unique men who knows how to pull the town and city his way. God came upon his people with a gracious season of blessing and encouragement. From Montana I go to Bowie, Texas, in a meeting with Sister Lula Williams, pastor."

MANTARIO, SASK.—"We are still on the firing line on the Northern frontier. We have just closed a successful revival meeting with Rev. E. E. and Ora J. Turner as evangelists. God graciously blessed their labors among us to the salvation of a number of precious souls. Seventeen different persons prayed through either to pardon or heart purity and we feel that this is very encouraging in this sparsely settled country as we have only about fifty souls in ~~our~~ little village. This was the first trip ~~the~~ Turners have made into our great dominion, but they are able to adjust themselves to new environments and they helped the Christians much. On last Sunday afternoon the service was held in the United church where a packed house listened attentively to Brother Turner and showed much appreciation. We feel that the ministry of Brother and Sister Turner among us has done not a little to break down undue prejudice and they build up the church spiritually. We had folks in attendance from thirty miles west, twenty miles north, and fifteen miles east, so we made

friends far and near, also opening new doors for our work. Our young people are making progress; several purpose to attend Northern Bible College this winter. Our evangelists received a fairly good offering and they kindly remembered the pastor in raising for him and his family a fine love offering. If you are looking for a prairie home, where you can get land at a reasonable figure, and have a church home in a growing spiritual church with a prosperous Sunday school, Woman's Missionary and Young People's Societies, come to Mantario. We are now into our second year here as pastor and the outlook is good." —H. H. Tromburg.

SONG EVANGELIST EDDIE E. PATZSCH—"This being our first report to the HERALD OF HOLINESS, we wish to report victory in our soul just now. The Lord is blessing and using us. This is our first year in the field and we held our first meeting at Grafton, W. Va., where Rev. Lena McKee was the pastor, and Rev. Fred Canady the evangelist. Some seven or eight souls prayed through. We then went to the Methodist church at Fostersville, Ohio, where some twenty young folks bowed at the altar and prayed through in the old-fashioned way. From there we went to Toronto, Ohio, where Brother W. F. Miller is the good pastor. He is doing a great work at this place.

AUGUST SPECIAL AUGUST SPECIAL

August Special

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

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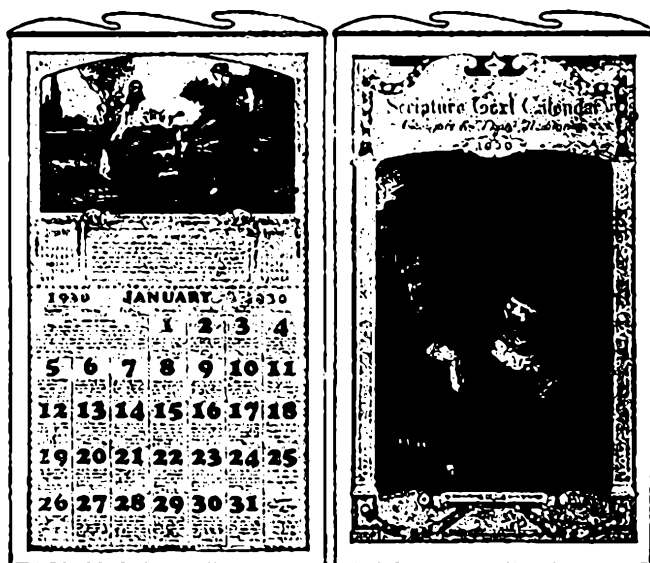
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Brother Earl Stillion was the evangelist and those who know him need no introduction, and to those who know him not, he will do your church good. From here we went to Salem, Ohio, where Rev. Samuel Young, the pastor, did the preaching. He is a man of God and is building up a great work there. We had twenty-four seekers in this campaign. District Superintendent C. Warren Jones was with us the last Sunday and dedicated the church. We closed that night with fifteen seekers bowing at the mercy seat. Our next meeting was with Evangelist H. M. Kirkpatrick at Newton Falls, Ohio, where Rev. Floyd Cooley is the

fine pastor. We were fortunate in securing Sister Helen Leonard Wilson of Alliance as our pianist. She is also a licensed preacher, a singer, and a great altar worker and can pray the glory down. The Lord was with us and many souls wept their way through to victory. Our next meetings were at Hammondsville, Ohio, Brewton, W. Va., and Ravenna, Ohio. The latter campaign we closed Sunday night with six souls at the altar. Rev. Lulu Kell was the evangelist and again Sister Wilson was the good pianist. Our next meeting is with Rev. Chas. Hanks, pastor of Arlington Street church, Akron, Ohio."

PASTOR HAROLD BOTTEMILLER, EUREKA, CALIF.—"We are glad to report a degree of advancement in the work of the Master in this most western city of the United States. In the last two years we have accomplished some things by the help of the Lord that might be of interest to the HERALD OF HOLINESS. The church has doubled in membership, bringing into the fold some very fine representative people, greatly strengthening the personality of the church. Our new church building has proved very satisfactory in every detail. Our Sunday school has been very successfully manned by Miss Hazel Clindinin, becoming stabilized in the development of qualified teachers. The outlook for the work in Eureka is very gratifying—no divisions, fusses or church bosses to hinder its progress. We have been privileged in the last year in having some of the outstanding preachers of our movement with us. We had a meeting with Earle Wilde and wife that was a blessing to the church, a short convention with Uncle Buddie and Professor Messer, followed by our General Superintendent, Dr. Goodwin. Dr. Goodwin is the first general officer to visit us. District Superintendent Frank B. Smith and his family gave us an excellent meeting in the summer that was very constructive in the upbuilding of the church. The church just closed a meeting with Theo. Elsner and wife. This has proved to be of untold value to the church in the establishment of holiness in the great Humboldt County. Brother Elsner was a prince to work with. His spirit was excellent. The church appreciated his ministry. Since our last assembly, I have felt it necessary to make a change, due to climatic conditions. We have accepted a call to Frankfort, Ind. The people of Eureka have treated us nobly. A finer people cannot be found anywhere. I bespeak a wonderful opportunity for the incoming pastor."

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EVANGELIST FREDDIE THOMAS—"This has been one of the best years of my life. Since the first of the year I have held meetings at First church, Muncie, Ind., Ft. Smith, Ark., Ponca City, Okla., Ft. Wayne, Ind., Evansville, Ind., Oakes, N. D., Ashtabula, Ohio, East Liverpool, Ohio and Bradford, Pa. We are now in the suburbs of Washington, D. C., at the Arlington, Virginia, camp with Dr. Heslop as our co-laborer, who is one of the best evangelists in the country. We are having a great time of salvation here, with the altar lined night after night. Thank God, this is the day of revivals. Please pray for us that we will keep clean and humble at the foot of the cross. After this camp we expect to take a short rest. Anyone desiring to correspond with us through the month of August, please write us at 1833 Noble Street, Anderson, Ind. We are slating up right along for the fall and winter months and have just a few dates open."

ANNOUNCEMENTS

PRAYER IS REQUESTED by a mother in Illinois for the healing of a son who has leakage of the heart and a daughter who has lung trouble; by a sister in Etland, Va., for a revival in her community; by a mother in Arkansas for a son who is wild and reckless that he may be saved and for a very wicked son-in-law, also for the health of herself and husband.

RECOMMENDATION—I am very glad to recommend Mr. Carl Borton as song evangelist. He is a good, spiritual, safe and effective song leader; he is also a good pianist and guitarist. He puts life into his singing and carries a burden for the lost. He has had some experience in the song evangelistic field, with good success, but has been unable physically to be on the field for some time; but he is now recovering in health and is leading the singing in a revival at this time, and is open for calls. Write him at 526-9th St., Mitchell, Ind.—Everett Atkinson.

RECOMMENDATION—This is to say that Revs. M. E. and Nina DeVil of 803-4th St. S. W., Mason City, Iowa, our good pastors there, are resigning the work there and entering the evangelistic field again. They are splendid workers, both singing and preaching, carry a burden for souls and build up the work. They held a meeting some months ago at Mason City, organized the church and stayed with them until they put the work on a

good foundation. I am glad to recommend them and we should keep them busy.—J. W. Short, Iowa District Superintendent.

NOTICE—The Iowa District Assembly will be held in the Second Christian church in west Cedar Rapids, Iowa, August 20 to 25, with Dr. J. W. Goodwin presiding. The W. F. M. S. will have their annual meeting Tuesday, August 20. Dr. West will speak. We are planning great evangelistic services each evening. Uncle Buddie and Brother Messer will be with us for part of the assembly. Let every pastor come with full delegations and reports and all budgets in full. Remember the plans for entertainment; every minister and lay delegate to bring \$5 from their church. Uncle Buddie and Professor will be with us in the district for a great Home Mission tour during the entire month of September.—J. W. Short, District Superintendent.

ATTENTION—Undergraduates of the Ohio District. The Board of Examiners will meet Tuesday, August 27, at 9 a. m., at the Ohio District Campmeeting grounds, the seat of the District Assembly. All licentiates, local preachers and any person having business with this board should be present at this time. No examinations will be given after the convening of the assembly.—Millard E. Fitch, Secretary of Board.

WEDDING BELLS—Mr. James McQuire and Miss Catharine Donaldson were united

in marriage at the home of Brother Peter Vogt in Winnipeg, Manitoba, July 27, 1929, at 7 o'clock p. m., by Rev. C. O. Wisler. The groom is the president of our local N. Y. P. S. and the bride only recently came over from Scotland; they having grown to young manhood and womanhood together in Edinburgh, Scotland. They will make their future home in Winnipeg.

DISTRICT ASSEMBLY INFORMATION

CENTRAL NORTHWEST DISTRICT ASSEMBLY, at Minneapolis, Minnesota, August 14 to 18, Rev. D. V. Johnstone, Pastor, 1022-13th Ave. South.

NORTHERN INDIANA DISTRICT ASSEMBLY, at Fort Wayne, Indiana, August 14 to 18, Rev. Morris Himler, Pastor, 1514 Cass Street.

IOWA DISTRICT ASSEMBLY, at Cedar Rapids, Iowa, August 21 to 25, Rev. E. E. Russell, Pastor, 400 "F" Ave. West.

INDIANAPOLIS DISTRICT ASSEMBLY, at Indianapolis, Ind., August 21 to 25.

CHICAGO CENTRAL DISTRICT ASSEMBLY, at Chicago, Ill., August 28 to Sept. 1, Rev. W. G. Schurman, Pastor, 6100 Princeton.

OHIO DISTRICT ASSEMBLY, at Columbus, Ohio, (Ohio District Camp Grounds), August 28 to Sept. 1, Rev. Raymond Browning, Pastor, 146 King Ave.

Heart Talks With Ministers



THIS book is a symposium or collection of articles from different writers compiled by Rev. E. E. Shelhamer. Several thousand copies of the book have been distributed but for several years it has been out of print. We have revised the book eliminating some material and adding several new chapters and are now offering this revised second edition, a book of 191 pages, attractively bound in cloth boards, at ONE DOLLAR.

Dr. H. Orton Wiley, in the introduction says: "Young men will find in this book the fruitage gleaned from the experience of spiritual men, both in America and Europe. Men of more experience in the work of the ministry will find it helpful in preserving the standards which have guided spiritual men down through the years in their work of faith and labor of love. The subjects are timely, vital and interesting. Those who read its pages, can but be inspired with new zeal for the old faith, and with increased prayer for the preservation of the high spiritual standards set forth in this admirable book."

Every one of the twenty-four chapters has a definite purpose of helpfulness. The contributors to this volume number such pioneers of the doctrine of holiness as John Wesley, Adam Clarke, Thomas Coke, and Bishop Wilson of Calcutta. Besides these there are articles from men of world-wide renown such as Chas. G. Finney, A. Sims, Richard Baxter, Dr. H. C. Morrison, Bishop Hogue, Bishop Logan, Wm. McArthur, Bishop Sellow. The chapters appearing for the first time in this edition are The Unchanging Message and the Changing Methods, by Dr. J. B. Chapman; The Preparation of Sermons, by Dr. John Paul, President of Taylor University. Several chapters are written by the compiler, E. E. Shelhamer.

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Tennessee (Nashville, Trevecca College) Sept. 11 to 15
Alabama (Tuscaloosa, Ala.) Oct. 23 to 27
Mississippi Oct. 30 to Nov. 3
Georgia (Columbus, Ga.) Nov. 6 to 10
Carolina-Virginia (Roanoke, Va.) Nov. 13 to 17
Florida (Miami, No. Side Church) Nov. 20 to 24
Louisiana Nov. 27 to Dec. 1
Arizona (Phoenix, Ariz.) Dec. 4 to 8
Southwestern (El Paso, Texas) Dec. 11 to 15
(Mexican border work)

J. W. GOODWIN
Office, 2923 Troost Ave., Kansas City, Mo.
Central Northwest (Minneapolis, Minn.) Aug. 14 to 18
Iowa (Cedar Rapids, Ia.) Aug. 21 to 25
Chicago Central (Chicago, Ill.) Aug. 28 to Sept. 1
Missouri (St. Louis, Lafayette Park Church) Sept. 4 to 8

R. T. WILLIAMS
Office, 2923 Troost Ave., Kansas City, Mo.
Northern Indiana (Ft. Wayne, Ind.) Aug. 14 to 18
Indianapolis August 21 to 25
Ohio Aug. 28 to Sept. 1
Kentucky Sept. 1 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 29
Eastern Oklahoma (Sapulpa) October 1 to 6
Arkansas October 8 to 13
Dallas October 15 to 20
Hamilton (Abilene) October 22 to 27
San Antonio Oct. 29 to Nov. 3

EVANGELISTS' SLATES

J. CLARENCE ANDERSON
Enterprise, Oregon July 28 to Aug. 18
Meridian, Idaho Aug. 19 to Sept. 8

MACK AND ETHEL ANDERSON
Fremont, Ind. (Wheeling Camp) Aug. 9 to 19
Hutchinson, Kans. (519 East 8th St., Assembly) Sept. 3 to 8
West Chester, Pa. Sept. 15 to Oct. 6
Norristown, Pa. Oct. 10 to 27
Lansdale, Pa. Oct. 31 to Nov. 17

ERNEST ARMSTRONG
Pocasset, Okla. (Lacrosse Church) Aug. 12 to Sept. 1

JARRETTE E. AYCOCK
Kearney, Neb. (Camp) Aug. 15 to 25

CARL W. BARNES, Song Evangelist
Konawa, Okla. Aug. 2 to 18
Artesia, N. Mexico Sept. 10 to 24

P. P. BELEV
Harvey, Ill. (Gen. Del.) July 25 to Aug. 18
Chicago, Ill. (Dist. Assembly) Aug. 27 to 30
Plattsburg, N. Y. (Gen. Del.) Sept. 25 to Oct. 13

W. G. AND RUTH HAIGIS BENNETT
Elmhurst, Mich. Aug. 21 to Sept. 8

J. E. BRASHER
De Funk Springs, Fla. August

R. E. AND MRS. BRIDGEWATER
Elkhart, Kans. (Camp) Aug. 8 to 18
Hutchinson, Kans. (District Assembly) Sept. 3 to 8

CLON C. BROWN
Carolina District March to September

C. C. BUITON
Robeline, La. Aug. 12 to 25

M. M. BUSSEY
Flovilla, Ga. (Indian Springs Camp) Aug. 8 to 18
Cedartown, Ga. Aug. 19 to 26

A. H. CAREY
Troy, N. Y. (Seven Oaks Camp) Aug. 4 to 18
Lake Como, Pa. Aug. 20 to Sept. 1

FRED T. CARBY
Irvine, Ky. Aug. 5 to Sept. 1

JACK AND RUBY CARTEL, Song Evangelists
Olton, Texas Aug. 13 to 25
Amarillo, Texas (First Church) Aug. 28 to Sept. 8

ARTHUR AND FRANK COOPER, Song Evangelists with String Instruments
Toronto, Ohio (Nazarene Church) Sept. 1 to 15
Chester, W. Va. (Nazarene Church) Sept. 16 to 30
Rogers, Ohio (Nazarene Church) Oct. 16 to 31

C. B. COX
Victoria, Va. Aug. 1 to 18
Bluffton, Ind. (Camp) Sept. 6 to 15

S. D. COX
Chariton, Iowa July 31 to Aug. 18
Indianapolis, Ind. Aug. 21 to 23

C. T. CORBETT AND WIFE
Minneapolis, Minn. (Assembly) Aug. 14 to 18

PROF. C. C. AND MARGARET CRAMMOND, Song Director and Evangelist
Gallen, Mich. Aug. 14 to 25

STELLA B. CROOKS
Lincoln, Ill. (Tent Meeting) Aug. 7 to 18
Peoria, Ill. Sept. 1 to 15

Fitchburg, Mass. Sept. 22 to Oct. 6
Everett, Mass. Oct. 13 to 27
Chilfongdale, Mass. Nov. 3 to 17
Cambridge, Mass. Nov. 21 to Dec. 8

HARVEY AND MARIE CHRYSLER
Cedar Rapids, Iowa (Assembly) Aug. 21 to 25

WILLARD B. DAVIS
Beebe, Ark. (Camp) Aug. 3 to 16

RAY DAVIS
Thomas, Okla. Aug. 16 to Sept. 1

M. E. AND NINA DEVOLL
Broadwater, Neb. Sept. 8 to 29
Omaha, Neb. Oct. 6 to 27

H. N. DICKERSON
Portales, N. Mexico Aug. 12 to 25
Amarillo, Texas Aug. 26 to Sept. 8

Artesia, N. Mexico Sept. 9 to 23
Marcus Hook, Pa. Sept. 29 to Oct. 13
Delmar, Del. Oct. 14 to 27

Harrington, Del. Oct. 28 to Nov. 10

JOHNIE AND JACKIE DOUGLAS
Dodsonville, Texas Aug. 16 to 25
O'Donnell, Texas Aug. 29 to Sept. 8

Springfield, Colo. Sept. 12 to 20

R. E. DUNHAM
Colby, Kans. (Pilgrim Holiness church) Aug. 17 to Sept. 1

W. B. DUNHAM
Lisbon, N. Y. (Camp) Aug. 14 to 26
Calamine, Ark. (Camp) Aug. 30 to Sept. 8

W. B. DUNKUM
Calamine, Ark. Aug. 30 to Sept. 8

CHARLES EYF
Ft. Recovery, Ohio Aug. 11 to 25
Columbus, Ohio (Assembly) Aug. 27 to Sept. 1

B. H. EDWARDS AND PARTY
Klingston, Okla. Aug. 28 to Sept. 15

J. H. EDWARDS AND WIFE
Ironton, Ohio (Sturges Nazarene Church) Aug. 4 to 18

EDWARDS EVANGELISTIC LADIES' QUARTET
Savre, Okla. Aug. 18 to Sept. 1

HARRY J. ELLIOTT
Meridian, Idaho Aug. 15 to Sept. 8

THEO. ELSNER AND WIFE
Schneectady, N. Y. July 21 to Aug. 18

RONA FLEMING
Bonnie, Ill. (Camp) Aug. 16 to 25
Florence, Colo. (Camp) Aug. 30 to Sept. 1

MRS. H. A. FORESTER, Song Evangelist
Wilkesboro, N. Carolina Aug. 14 to 25
Maryville, Tenn. (Camp) Sept. 1 to 15

C. H. FUGETT
Normal, Ill. (Camp) Aug. 15 to 25
Cushing, Okla. Aug. 27 to Sept. 8

Elk City, Okla. Sept. 9 to 22
Sharon, Pa. Sept. 24 to Oct. 6
Cleveland, Ohio (First Church) Oct. 13 to 27

Elkhart, Ind. Nov. 3 to 17

PAUL AND DORA GEIL
Argo, Ill. July 25 to Aug. 18
Blomshurg, Pa. Sept. 15 to 29

Portland, Maine Oct. 6 to 27

MRS. GUSSIE MORRIS GILL
Tulsa, Okla. (West Side Church) Aug. 16 to Sept. 1

Okmulgee, Okla. (Home Mission Campaign) Sept. 7 to 29
Sapulpa, Okla. (East Okla. District Assembly) Oct. 1 to 6

PAUL GOODWIN
Adrian, Mich. Aug. 15 to 25
Chicago, Ill. Aug. 27 to Sept. 1

RALPH C. GRAY
Cisco, Texas (706 Ave. A.) Aug. 5 to 18

THOMAS B. GRENE
Oxford, N. S. Aug. 11 to 25
O'Leary, P. E. I. Aug. 28 to Sept. 11
Flushing, N. Y. Oct. 1 to 13

H. A. GREGORY
Caddo, Okla. Aug. 14 to 26

ERNEST J. HAERR
Columbus, Ohio (Parsons Ave. Church) Sept. 8 to 22
Laura, Ohio (Mission) Oct. 20 to Nov. 3

J. C. HAFLEY
Lamesa, Texas Aug. 16 to Sept. 11

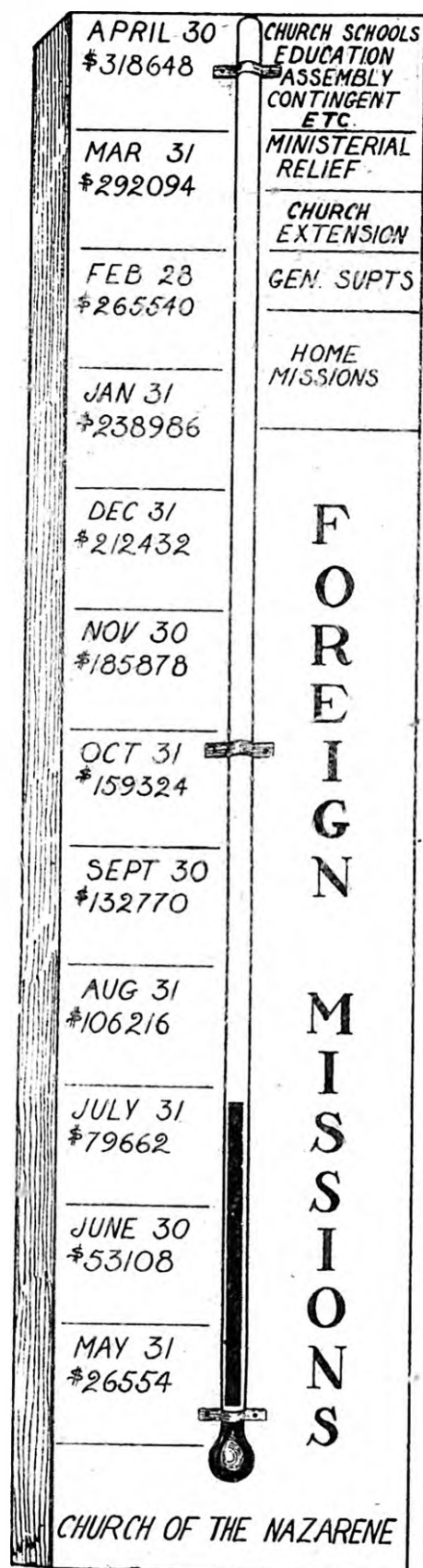
HALL AND EARTHAM PARTY
Lisbon, N. Dak. Aug. 11 to 25

- J. N. HAMPE**
Cherry Valley, Ohio (Camp) Aug. 23 to Sept. 1
Cleveland, Ohio (Church of the Nazarene) Sept. 7 to 15
Philadelphia, Pa. (C. & M. A.) Sept. 16 to 22
Washington, D. C. (C. & M. A.) Sept. 23 to 29
Pittsburgh, Pa. (C. & M. A.) Oct. 1 to 12
(Annual Missionary Convention)
Cleveland, Ohio (Bible Conf.) Oct. 13 to 20
- LEE L. HAMRIC**
Post, Texas (Lynn Chapel) Aug. 15 to 25
Tulsa, Okla. (First Church) Sept. 1 to 22
- B. P. HARDESTY AND WIFE, Song Evangelists**
Agar, S. Dakota Aug. 12 to Sept. 1
- B. F. HARRIS**
Konawa, Okla. Aug. 2 to 18
Aurora, Mo. Aug. 18 to Sept. 1
- A. O. HENRICKS**
Bethany, Okla. (Camp) Aug. 22 to Sept. 1
Ponca City, Okla. (Gen. Del.) Sept. 4 to 15
Dallas, Texas (First Church) Sept. 16 to 20
Chattanooga, Tenn. (First Church) Oct. 3 to 13
- LEE HILL**
Beebe, Ark. (Camp) Aug. 8 to 18
Mena, Ark. Aug. 18 to Sept. 1
Caney, Ark. Sept. 6 to 15
Hindsville, Ark. Sept. 16 to 20
- HUFF-FBY EVANGELISTIC PARTY**
Chicago, Ill. (Assembly) Aug. 28 to Sept. 1
Mannington, W. Va. Sept. 5 to 20
- HURST AND HOWARD, Evangelist, Singer and Pianist**
Prague, Okla. Aug. 4 to 18
Cushing, Okla. Aug. 20 to Sept. 1
- ALLIE AND EMMA IRICK**
Madill, Okla. Aug. 16 to 26
Poteau, Okla. Aug. 29 to Sept. 8
- K. HAWLEY JACKSON**
Butler, Pa. Sept. 1 to 15
Pittsburgh District (Missionary Conventions) Sept. 15 to Oct. 13
Bloomington, Ind. Oct. 20 to Nov. 3
- W. P. JAY**
Ft. Morgan, Colo. July 28 to Aug. 18
Ft. Collins, Colo. Aug. 25 to Sept. 15
- ANDREW JOHNSON**
Beverly, Ohio (Camp) Aug. 14 to 23
- A. H. JOHNSTON AND WIFE**
Hopkins, Mich. Aug. 22 to Sept. 1
- LUM JONES**
Dodsonville, Texas (Camp) Aug. 16 to 25
Tishomingo, Okla. Sept. 1 to 15
- MRS. S. A. KEEL**
Rock Island, Ill. Aug. 1 to 25
Chicago, Ill. Aug. 28 to Sept. 2
Evansville, Wis. Sept. 3 to 8
Bloomington, Ill. Sept. 9 to 20
- J. F. KNAPP**
Portage, Ohio (Camp) Aug. 15 to 25
Wollaston, Mass. (Eastern Nazarene College) Sept. 1 to Nov. 1
- JOHN AND BEULAH KNIGHT, Song Evangelists**
Mineral Wells, Texas Aug. 12 to 18
Abilene, Texas (Bitter Creek Church) Aug. 18 to Sept. 1
- MISS GERTRUDE KNIGHT AND AMY SHULTZ, Evangelist and Singer**
Toledo, Ohio (1445 Indiana Ave.) August
Corydon, Iowa (Gen. Del.) September
Arvin, Calif. (Gen. Del.) Oct. 6 to 20
- KATIE LATIMORE, Song Evangelist**
Caddo, Okla. Aug. 15 to 25
- MASON LEE**
Olise Hill, Ky. Aug. 4 to 18
Ashland, Ky. (Tent) Aug. 20 to Sept. 5
- THE LEHMANS AND SON JAMES, Song Evangelists**
Steubenville, Ohio Aug. 15 to Sept. 15
Pittsburgh District Work, Sept. 20 to Oct. 20
Providence, R. I. Oct. 27 to Nov. 10
- W. W. LOVELESS**
Radcliff, Ohio (Gen. Del., Camp) Aug. 12 to 25
Waterloo, Ohio (Gen. Del., Tabernacle) Sept. 6 to 22
- THEO. AND MINNIE LUDWIG**
Batesville, Ark. (Camp) Aug. 15 to 15
- MABEL R. MANNING**
Providence, R. I. (Wesleyan) Aug. 4 to 25
No. Attleboro, Mass. Sept. 1 to 22
Union, Maine Sept. 29 to Oct. 20
- I. C. MATHIS**
Woodard, Okla. (Camp) Aug. 8 to 18
Oakland City, Ind. (Camp) Aug. 23 to Sept. 1
Cape May, N. J. (Camp) Sept. 6 to 15
- J. B. MCBRIDE**
Ramsey, Ind. (Gen. Del.) Aug. 15 to 25
Beech Grove, Ark. Aug. 27 to Sept. 8
Mahaska, Kans. (Gen. Del.) Sept. 15 to 20
- A. McNAUGHTON AND WIFE**
Lorell, Wyo. Aug. 11 to 25
- F. C. McPEEK**
Tylersburg, Pa. Aug. 11 to 25
- EDWARD E. MIERAS**
Lansing, Mich. Aug. 14 to Sept. 1
- E. C. MILBY, Singer**
Florilla, Ga. (Indian Springs Camp) Aug. 8 to 18
Normal, Ill. (Camp) Aug. 23 to Sept. 1
- L. G. AND BERTHA MILBY**
Danville, Ill., Box 327 (Tent) Aug. 5 to 25
Springfield, Ill. (217 W. Capitol Ave.) Sept. 1 to 20
Canton, Ill. (Gen. Del.) Sept. 22 to Oct. 13
Rantoul, Ill. (Gen. Del.) Oct. 15 to Nov. 3
- W. H. MINOR**
Mangum, Okla. Aug. 4 to 18
Mansfield, Ark. Aug. 25 to Sept. 8
Ft. Smith, Ark. Sept. 9 to 22
- ARTHUR MORGAN**
Strong City, Okla. Aug. 6 to 15
Oklahoma City, Okla. Aug. 20 to 21
- G. C. MORGAN**
Claytonia, Pa. July 30 to Aug. 18
Andover, Ohio (Camp) Aug. 23 to Sept. 1
- HERSCHEL MURPHY AND WIFE**
Pittsburg, Texas Aug. 9 to 18
Byers, Texas Aug. 21 to Sept. 8
Trumann, Ark. Sept. 20 to Oct. 6
- WM. O. NEASE**
Maybee, Mich. (Camp) Aug. 8 to 18
Chicago, Ill. (Dist. Assembly) Aug. 25 to Sept. 31
- WILL H. AND LILLIE B. NERRY**
Portland, Ore. (Gen. Del.) July 21 to Aug. 25
Bellingham, Wash. Sept. 1 to 15
Kalamazoo, Wash. Sept. 20 to Oct. 13
Portland, Ore. (Brentwood Church) Oct. 16 to Nov. 3
- EDWARD C. ONEY**
Augusta, Ky. Aug. 11 to 25
Toronto, Ohio Sept. 1 to 15
Wadsworth, Ohio Sept. 22 to Oct. 6
- G. F. AND BYRDIE OWEN**
Kirk, Colo. (East Plains Camp) Aug. 16 to 25
- FREEMAN AND HELEN PEARSON, Song Evangelists**
Lazare, Texas Aug. 11 to 23
- D. M. PEEFLEY**
Cherry Grove Camp, Ind. Aug. 4 to 18
Modoc, Ind. Sept. 1 to 15
New Castle, Ind. Oct. 6 to 20
Springfield, Ohio Oct. 27 to Nov. 10
- B. H. POCOCK**
Cleveland, Ohio (2nd Church) Aug. 18 to Sept. 1
- LESTER AND EUNICE PRICE, Song Evangelists**
Mansfield, Ark. Aug. 23 to Sept. 8
Ft. Smith, Ark. Sept. 9 to 22
- PURKHISER EVANGELISTIC PARTY**
Jerico Springs, Mo. Aug. 29 to Sept. 15
Topeka, Kans. (Assembly) Sept. 17 to 22
Bethany, Okla. Sept. 24 to 20
- LAWRENCE REED**
Circleville, Ohio (Camp) Aug. 23 to Sept. 1
- LEWIS J. RICE**
Ft. Wayne, Ind. Aug. 14 to 18
Indianapolis, Ind. Aug. 21 to 25
Columbus, Ohio Aug. 28 to Sept. 1
Ashland, Ky. Sept. 1 to 8
- C. PRESTON ROBERTS**
Climbing Hill, Iowa (camp) Aug. 9 to 18
Cedar Rapids, Iowa Aug. 21 to 25
- J. A. RODGERS**
Steubenville, Ohio (Pioneer Meeting) Aug. 14 to Sept. 8
McDermott, Ohio Sept. 10 to 20
Lynn, Mass. Oct. 6 to 20
Providence, R. I. (First Church) Oct. 27 to Nov. 10
West Somerville, Mass. Nov. 12 to 28
- PERRY ROOD**
Columbus, Ohio Aug. 28 to Sept. 1
Boone, Iowa (Primitive Methodist Church) Sept. 29 to Oct. 27
Olney, Ill. (Church of the Nazarene) Oct. 29 to Nov. 10
- G. HOWARD ROWE**
Cumberland, Md. Aug. 11 to 25
Cape May, N. J. (Camp) Sept. 6 to 15
Troy, Ohio Oct. 6 to 20
Barberton, Ohio Oct. 27 to Nov. 10
- FRED ST. CLAIR**
Bessemer, Ala. July 28 to Sept. 1
- OTIS AND BILLIE SCHWAB**
Shawnee, Okla. Aug. 5 to 19
Okemah, Okla. Aug. 25 to Sept. 8
- MR. AND MRS. R. A. SHANK**
Kampsville, Ill. (Camp) Aug. 15 to 25
- E. D. AND WINNIE SIMPSON**
Post, Texas Aug. 15 to 25
Erick, Okla. Aug. 26 to Sept. 8
Eik City, Okla. Sept. 9 to 22
Bethany, Okla. (Dist. Assembly) Sept. 21 to 29
Sapulpa, Okla. (Dist. Assembly) Oct. 1 to 6
Lamar, Colo. Oct. 8 to 20
- BURL SPARKS**
Andover, Ohio (Camp) Aug. 23 to Sept. 1
- C. K. SPELL**
Austin, Texas Aug. 18 to Sept. 8
- D. M. SPELL**
Louisburg, Kans. Aug. 1 to 18
- E. H. STILLION**
Sebring, Ohio Aug. 18 to Sept. 1
South Elliot, Maine Sept. 15 to 29
Portland, Me. Oct. 6 to 27
Path, Maine Oct. 30 to Nov. 17
- GEO. W. SUPERBROOK**
Lawson, Mo. July 23 to Aug. 18
Hurlock, Md. (Camp) Aug. 25 to Sept. 8
- H. W. SWEETEN**
Alexandria, Ind. (Camp) Aug. 9 to 19
Richland, N. Y. (Camp) Aug. 21 to Sept. 2
- ELWOOD TAYLOR**
North Platte, Nebr. July 28 to Aug. 18
Lexington, Ky. Aug. 30 to Sept. 10
- E. E. TAYLOR AND FAMILY**
Jerome, Ida. Aug. 18 to Sept. 8
- T. L. TERRY**
Indianapolis, Ind. (Dist. Assembly) Aug. 21 to 21
Quaker, Mo. (Wash. Co. Camp) Aug. 25 to Sept. 8
Spencer, Ind. Oct. 6 to 27
Bedford, Ind. Nov. 3 to 24
- C. E. TONEY**
Hemet, Calif. Aug. 15 to 25
Springer, Ill. (Jacobs Camp) Aug. 29 to Sept. 8
- I. N. TOOLE**
Gladwin, Mich. Aug. 8 to 18
- E. E. AND OMA J. TURNER**
Watros, Sask. Aug. 1 to 25
Sask. Map. District Sept. 1 to 25
Climbing Hill, Iowa Sept. 29 to Oct. 13
Logansport, Ind. (2005 N. St.) Nov. 17 to Dec. 1
- N. B. VANDALL, Song Evangelist**
Findlay, Ohio Aug. 8 to 18
- VAUGHAN RADIO QUARTET**
Columbus, Ohio (Shepard Church of the Nazarene) Aug. 8 to 18
Bethany, Okla. (College Zone) Aug. 31 to Oct. 1
Nashville, Tenn. (No Nashville Church of the Nazarene) Oct. 6 to 20
- H. W. WALSH**
Covington, Ind. Aug. 1 to 25
- J. P. WEAR AND WIFE**
Russell Springs, Kans. Aug. 8 to 25
Bethany, Okla. (Camp) Aug. 26 to Sept. 1
Hutchinson, Kans. Sept. 3 to 8
- KENNETH AND EUNICE WELLS**
Mt. Vernon, Ohio (Camp Sychar) Aug. 9 to 18
Bethany, Okla. Aug. 23 to Sept. 1
Newton, Kans. Sept. 5 to 15
- L. E. WILLIAMS**
Lisbon, N. Y. Aug. 15 to 25
Winchester, Ky. Sept. 2 to 8
- LON R. WOODRUM**
Ryan, Okla. July 25 to Aug. 11
Abilene, Texas (Bitter Creek church) Aug. 15 to Sept. 1
- EMMETT AND MRS. WRIGHT**
Beverly, Ohio (Camp) Aug. 14 to 25

Prof. Gretzinger and Northwest Nazarene College Quartet

SEPTEMBER

Ashland, Oregon, Sept. 1, a. m.; Medford, Oregon, Sept. 1, p. m.; Marshfield, Oregon, Sept. 3; Canby, Oregon, Sept. 4; Ridgefield, Wash., Sept. 5; Kalamazoo, Wash., Sept. 6; Kelso, Wash., Sept. 7; Centralia, Wash., Sept. 8, a. m.; Hoquiam, Wash., Sept. 8, p. m.; Olympia, Wash., Sept. 9; Tacoma, Wash., Sept. 10; Oak Harbor, Wash., Sept. 11; Mukilteo, Wash., Sept. 12; Bellingham, Wash., Sept. 13; Monroe, Wash., Sept. 14; Seattle First, Wash., Sept. 15, a. m.; Kirkland, Wash., Sept. 15 afternoon; Seattle Central, Wash., Sept. 15 p. m.; Des Moines, Wash., Sept. 16; Vancouver, Wash., Sept. 17; La Grande, Oregon, Sept. 18; Ontario, Oregon, Sept. 19; Emmett, Idaho, Sept. 20; Nampa, Idaho, Sept. 21; Caldwell, Idaho, Sept. 22 a. m.; Meridan, Idaho, Sept. 22 afternoon; Boise, Idaho, Sept. 22 p. m.; Northwest Nazarene College, (Registration Day) Sept. 23.



VACATION?

The offering for July fell far short of the amount needed. At the close of July, it was necessary to have \$79,662.00 (see thermometer), but the total receipts on July 31, amounted to only \$76,264.36, creating a shortage of \$3,397.64.

No doubt, some of this can be attributed to vacations. Did you fail to make arrangements with your local treasurer for the period of your absence?

It would relieve your local, District and General Treasurers if everyone would either pay his tithe before leaving or remit it regularly each week.

Remember that the work of the Lord must be carried on in the heat of summer as well as the other seasons of the year.

GENERAL BUDGET RECEIPTS

May 1, 1929 to July 31, 1929

District	Total	District	Total
Alabama	212.50	Mississippi	82.02
Alberta	609.54	Missouri	709.76
Arizona	670.11	Nebraska	847.76
Arkansas	721.85	New England	4,316.73
British Isles	605.50	New Mexico	302.88
Carolina	267.01	New York	3,287.96
Central Northwest	1,863.58	North Dakota	1,432.72
Chicago Central	4,917.95	Northern California	3,251.18
Colorado	3,333.72	Northern Indiana	3,158.11
Dallas	640.86	North Pacific	3,759.34
Eastern Oklahoma	1,244.81	Northwest	1,494.21
Florida	522.50	Ohio	2,491.01
Georgia	259.75	Pittsburgh	3,898.04
Hamlin	694.51	Rocky Mountain	406.55
Idaho-Oregon	1,051.30	San Antonio	744.60
Indianapolis	2,573.69	Southern California	6,975.00
Iowa	1,466.63	Tennessee	990.59
Kansas	2,142.08	Wash.-Phila.	1,295.78
Kansas City	1,346.68	Western Oklahoma	2,605.18
Kentucky	1,182.88	Miscellaneous	2,332.02
Louisiana	364.40	Southwest	13.00
Manitoba-Sask.	387.72		
Michigan	4,724.35		
			\$76,264.36

M. LUNN, General Treasurer.

Every church should enthusiastically support the advance program which includes the following:

Foreign Missions	\$225,941.34
Home Missions	25,000.00
General Superintendents	16,000.00
Church Extension	15,000.00
Ministerial Relief	12,000.00
Church Schools	7,000.00
Administration and Publicity	5,000.00
General Assembly	5,000.00
General Contingent	3,000.00
Treasurer's Office	2,700.00
Education	2,000.00

\$318,641.34

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